



The new

testamēt both in Latin and
English after the vulgare
texte: whych is red in the
churche.

Translated and corrected
by Wylkes Couerdale.

1539.

Printed by Richard
Blaiston and Edward
Whitchurch.

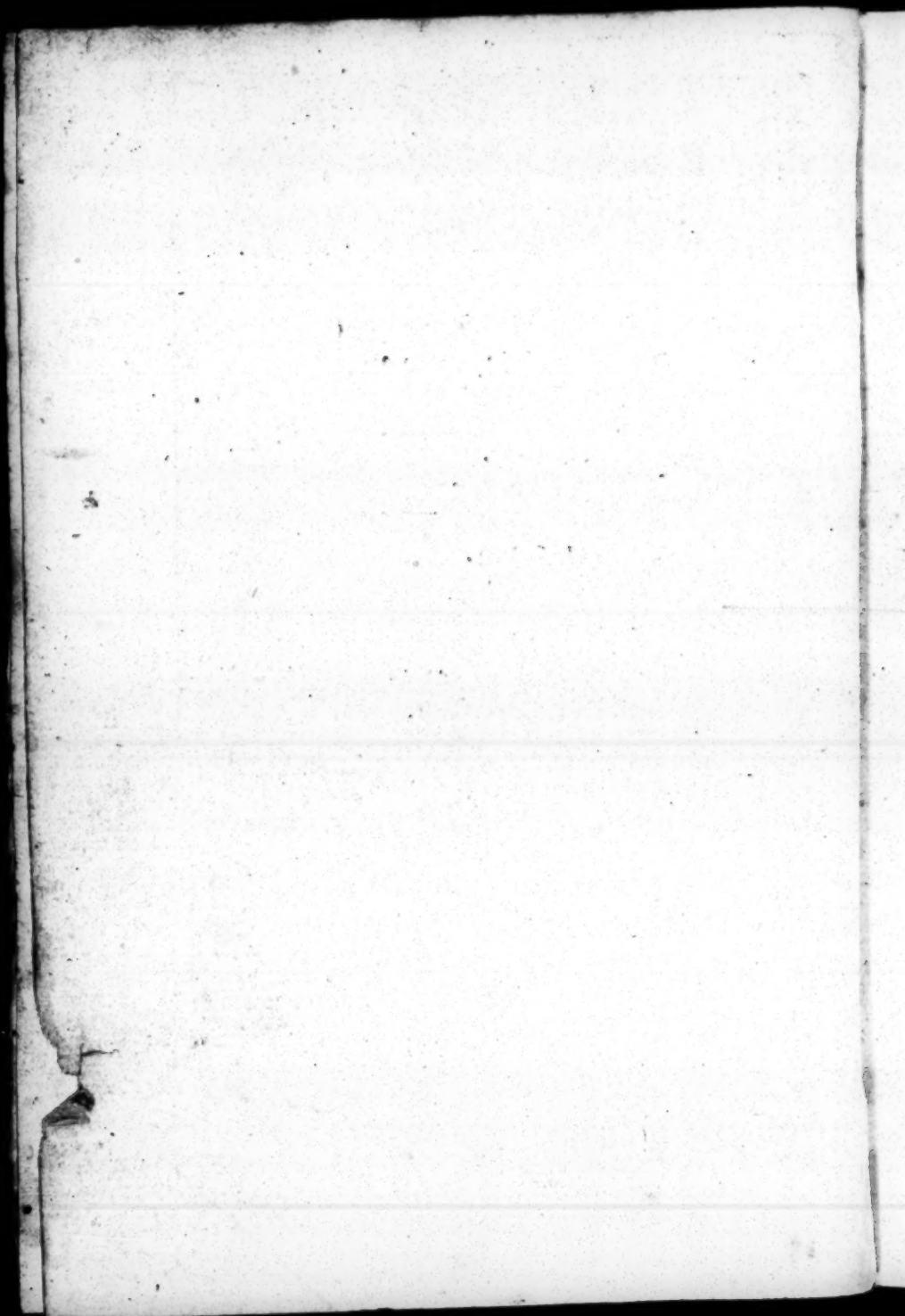
Cum privilegio ad im-
primendum solum.



I am the waye / & trueth and & lyfe. Jo. viii. 40



At a B. Staniford. 4



To the ryght honorable lorde Cromwell: lorde
preyre & scale, vicegerent to the kynges hyghnesse, concerning all
his iurisdiction ecclesiasticall within the realme of Englande.



Was neuer so wyllinge to labour and tranayll for
the edifyeng of my brethren (right honorable & my
singular good lorde) but I am, and purpose to be whyle
I lyue, by gods grace, euen as readye to amende &
redresse anye maner of thyng, that I can espye to
be either synistrally prynced, or negligently correte.
And no lesse do I esteeme it my dewtye to amende other mens fail-
res, then yf they were myne owne. Trueth it is, that this last lent
I dyd with all humblenesse directe an Epistle vnto the kynges most
noble grace: trustinge, that the booke wher vnto it was prefixed)
shulde afterwarde haue bene aswell correte, as other booke be.
And because I coulde not be present my selfe (by the reason of
sondyue notable impedimētes therfore in asmoch as the new testa-
ment, which I had set forth in English before, doth so agree with
the laryn, I was hartely well content, that the laryn and it shulde be
set together: Wouryed allwaye, that the correctour shulde followe
the true coppye of the laryn in anye wyse, and to kepe the true &
right Englyshe of the same. And so doyng, I was cōtēt to set my
name to it. And euen so I dyd: trustinge, that though I were ab-
sent & out of the lande, yet all shuld be well: And (as God is my res-
corde) I knew none other, till this last Iulye, that it was my chaunce
here in these parties at a straungers hande, to come by a coppye
of the sayde prynte. Which whan I had perused, I founde, that as
it was disagreeable to my former translation in English, so was not
the true coppye of the laryn therre obserued, neither the english so
correspondent to the same, as it ought to be: but in many places
both base, insensyble, & cleane contrary, not onely to the phrase of
oure language, but also from the vnderstandyng of the terte in la-
tyn. Wherof though no man to this houre dyd wyte, ner speake
to me, yet for asmoch as I am sworne to the trueth, I wyll fa-
uoure no man to the hynderaunce therof, ner to the maynteyning
of anye thing that is contrary to the ryght & iust furtheraunce of
the same. And therefore, as my dewtye is to be faythfull, to edifye,
and with the vttemost of my powver to put awaye all occasions of
euell, so haue I (though my busynesse be greate ynough besyde)
denoured my selfe to wede out the fautes, that were in the laryn &
English afore: trustinge, that this present correction maye be (vnto
them that shall prynte it herafter) a coppye sufficient. But because
I maye not be myne owne iudge, ner leane to myne owne pryuate
opinion in this, or anye lyke woike of the scripture, therfore (ac-
cording to the dewtye that I owe vnto youre lordshippes office, in
the iurisdiction ecclesiasticall of oure most noble kyng) I humbly
offre it vnto the same, beseeching you, that (where as this coppye
hath not bene exactly followed afore, the good hart and wyll of the

boars maye be considered, & not the negligence of the woꝝke: Spe-
cially, seing they be such men: Which as they are glad to prynt
and set forth any good thyng, so wyll they be hartely well con-
tent, to haue it truly correced, that they them selues of no malyce
ner set purpose haue ouersene. And for my parte (though it hath
bene damage to my pooꝝe name) I hartely remitte it, as I do also
the ignoꝝaunce of those, which (not long agoo) reposed, that at the
pynting of a right famous mans sermon, I had depraied the sa-
me, at the doying wherof I was thirrie myle from thence; neither
dyd I euer set pene to it, though I was desyzed.

Now as concernyng this terte of laryn, because it is the same
that is red in the church, & therfoze comonly the moze desyzed of all
men, I do not doute, but after that it is examined of the lerned (to
whom I most hartely referre it) it shall instructe the ignoꝝant, stop-
pe the mouthes of euell speakers, & induce both the hearers and
readers to sayth & good woꝝkes: Which thing as it is most accepta-
ble to God, so shall it please right well not onely the kynges high-
nesse, but youre lordshippe also & all other mēbz of godly nesse.
And yf it so come to passe, as I doute not but it shall) then haue I
my hole desyre, & all the gaynes that I seke herin.

To be shorte: I might haue dedicate vnto youre lordshippe so-
me other lute treatise, rouchinge some parte of the admynistꝛaciō
of the comen welth (as pꝛudence, policye, or some other pꝛyuate
vertue). But for almost, as in the new testament is conueyned the
very purth and substance of all vertue, and the patern of all good
gouernasice: Cōsidering also that youre lordshippe both aduance
nothig so moch as the true woꝝshippe of God, the kynges honour,
the welth of his realme, & increace of all vertu (which this new te-
stamet doth teach) I thought no thing merer to sende vnto you, thē
that, which ye be daylie occupied with all, & that all youre chefe an-
dye and pleasure is in: In the which estare, Allmightrie God (that
brought you therto) graunte youre lordshippe longe to endure.
Amen.

your lordshippes humble and
faithfull seruytoure.

Wiles Conerdale.

See more of Mr. Coverdale's autograph.
page. 1087. Col. I. lin. 17.

¶ To the Reader:



Thys translation (most deare reader) haue I
wyth a right good wyll set forth for thy edi-
fyeng, trustyng that yf thou vse it well, it shall
moue the to increace and growe in all soch be-
teous wayes, as allmyghtie God hath begon-
ne in the. And where as it hath not bene set
forth vnto the here tofore so exactly and in all
poyntes so perfectly as myght haue bene, I
praye the consier all to the best, and blame
neyther the prynter ner me, consydering, that we beare no wyse
myade vnto the, then thou doest to thy selfe. Let christen loue ha-
ue some gouernance in thy iudgmēt, and thinke not the cōtrary in
us: but as we se perauenture to daye that we dyd not yesterdaye,
So wyll we be ryght glad to do for the to morowe, that we can not
do to daye.

And for my parte, I wyll desyre nothinge of the agayne, but
that (as thou art graciously lycensed by the goodnes of God in ou-
re prynce, to reade and enioye thys and all the other partes of the
lyuely worde of God) thou wyll so embrace it, folowe it, and practi-
se it in thy daylie lyuynge, that thou euen make thy selfe to the
frutes of the holy goost therein: And so to vse it, that thou be sober
in the knowlege therof, not onely avoyding all contention and strife,
But also wyth all humblenesse, & vnder correction to requyre of
them (that be lerned in scripture) the true sence and vnderston-
ding of soch places, as vnto the be yet darke and obscure.

As touching thys sterre in laryn, and the styfe therof (whych
is red in the church, and is comenly called, S. Hieroms translatiō)
though there be in it many and sondrye sentēces, wherof, some be
moze then the Greke, some lesse then the Greke, some in maner
repugnant to the Greke, some contrary to the rules of the laryn
tonge and to the ryght order therof, (as thou mayest easely per-
ceauē, yf thou cōpare the diuersyte of the interpreters. together)
yet for asmuch as I am but a pryuate man and olde obedience vnto
the hyer powers, I referre the amendment and reformatiō
herof vnto the same, and to soch as excell in auctoite and knowle-
ge. Onely in thys one thyng thus bolde I am (vnder correction)
that where as the Greke and the olde auſcient authours reade
the prayer of oure lorde in the xi. Chapter of Luke after one ma-
ner, leauyng out no perſon of the same, I folowe their lecture,
though sondrye copes of the vulgar translation do the contrary,
omittynge two perſons therof.

Now for thy parte (most gentle reader) take in good worth,
that I here offre the wyth a good wyll, and let thys present trans-
lation be no p̄iudice to the other, that out of the greke haue be-
ne translated afore, or shalbe hereafter. For yf thou open thyne
eyes, and consyde well the gyfte of the holy goost therein, thou
shalt se, that one translation declareth, openeth, and illustrateth

To the Reader.

another, and that in many places one is a playne commentary vnto another. I praye god (whose spete is the authoure of all good doyng) that as hy's scripture is wrytē and set forth vnto the, thou mayest haue a true vnderstonding therein, & be thankfull vnto hym therfoze, louyng and obedient vnto thy prynce, and shewe no lesse fauoure and charite to thy neybour, then thou thy selfe art glad to receaue. And shortly to cōclude: yf whan thou reade'st this or anye other like booke, thou chaunce to fynde anye lettre altered or chaſged, ether in the laryn or English (for the turnyng of a lettre is a faute sone committed in the prynte) then take thy pēne and mende it, considering that thou art almoche bounde so to do, as I am to correcte all the rest. And what edifyēg so euer thou receauest at anye mans hande, consider that it is no mans doyng, but commeth enen of the goodnes of God, To Whom onely be prayse and glorie, thankes & domynion now and euer. Amen.

C In Almanack for the years.

The nombs
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years.

After

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m.d. xliii.
m.d. xliv.
m.d. xlv.
m.d. xlvi.
m.d. xlvii.
m.d. xlviii.
m.d. xlix.
m.d. l.
m.d. li.
m.d. lii.
m.d. liii.
m.d. liii.
m.d. lv.

bi. A pul.
xxviii. Mar.
xxviii. A pul.
ix. A pul.
xxv. Mar.
xiii. A pul.
v. A pul.
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ii. A pul.
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A rule to fynde Easter daye for ever.

Note the golden nombze that is witten
withyn the monethes of Marche and A-
pyll in red letters: And the sondaye that
is next after the golden nombze (whych is
for the present yere)shalbe Ester daye.

ED January hath. xxvi.
dayes. The month. xxx.

A The Circumcillo.

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The Epiphany

A

Sol in aquario.

S. Hilari.

A

Seynt anthony

S. wulfrey

S. basel

S. agnes virgin

A Vincent mtr

S. Timothe.

S. Couertho. S. Pauli.

A

A

A

A

ED February hath. xxviii.
dayes. The month. xxxv.

A Bridget virgin

A The Purification.

A Blase bishop

A agneth virgin

A

A Paul the apostle

A Apolline virgin

A

Sol in pisces.

A wntifram

A valentine mtr

A

A

A

A muldred virgin

A

A

A Coena dilecti.

A Machab apostol

A Innocent

A

A Oswald

ti

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RI January hath. xxvi.
dayes. The month. xxx.

A The Circumcilio.

b
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e The Epiphany
f

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A

b

c Sol in aquario.

d S. Hilari.

e

A

b Seynt anthony

c

d Wulfrey

e Schastaffuay

f Agnes virgin

g Vincent mtr

A

b S. Timothe.

c Couertho, S. Pauli.

d

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A

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b

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RI February hath. xxviii.
dayes. The month. xxxv.

d Bridgid virgin

e The Purification.

f Blase byssop

g Agneth virgin

b

c Paul & Thome

d Appolline virgin

e

g Sol in pisces.

A Wulfrey

b Valentyn mtr

c

d

e

f

g

A Muldred virgin

b

c

d Cloes dilecti.

e Marthyn apollol.

f S. Vincenc & Paul

g

A

b Oswald

c

d

e

f

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A

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d

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f

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A

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e

II Ware hath. rest. day:
es. The more. xxi.

EL Ware hath. rest. day: es
The more. xxi.

xi b Whylp & Jacob

xix c Inmenay of y crob

xviii e

xvii f

xvi g A John of Kedar

xv b

xiiii c

xiii d Anthony mtr.

xii e

xi g A Col in gema.

xviii b

xvii c

xvi d

xv e

xiiii f Dunstan & ff

xiii g A helene. quene

xii b

xi c

xviii d

xvii e

xvi f A Rede preys

xv b

xiiii c

xiii d petronill & gin

xii e

xi f

xviii g

xvii b

xvi c

xv d

xiiii e

xiii f

xii g

xi b

xviii c

xvii d

xvi e

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xiiii g

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xvi xbi

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xvii xbi

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xviii xbi

II July hath. xxxi. dayes
The moneth. xxx.

ix	g	
viii	a	visit of o lady
	b	
vii	c	
vi	d	
v	e	
iiii	f	
iii	g	
ii	a	
	b	
xxviii	c	
xxvii	d	
xxvi	e	
xxv	f	Col in leone
xxiiii	g	
xxiii	a	
xxii	b	
xxi	c	angel & virgin
xx	d	
xix	e	
xviii	f	
xvii	g	Mary Magdale.
xvi	a	
xv	b	Vigilia.
xiiii	c	James Apostle.
xiii	d	Scyne Anne
xii	e	on spot
xi	f	Samson & h
x	g	
ix	a	

II August hath. xxxi. day
es The moneth. xxx.

i	b	Sanct day
ii	c	Stephyn. Bishop
iii	d	
iiii	e	
v	f	
vi	g	
vii	a	visit of o lady
viii	b	Yllast of h
ix	c	
x	d	
xi	e	Laurence marty.
xii	f	
xiii	g	
xiiii	a	
xv	b	Vigilia.
xvi	c	Annunc. of our lad.
xvii	d	Col in virgine.
xviii	e	
xix	f	
xx	g	
xxi	a	
xxii	b	
xxiii	c	Vigilia.
xxiiii	d	Bartolow. apost.
xxv	e	Leuec King
xxvi	f	
xxvii	g	
xxviii	a	S. Augustyne.
xxix	b	
xxx	c	
xxxi	d	Entel virgin
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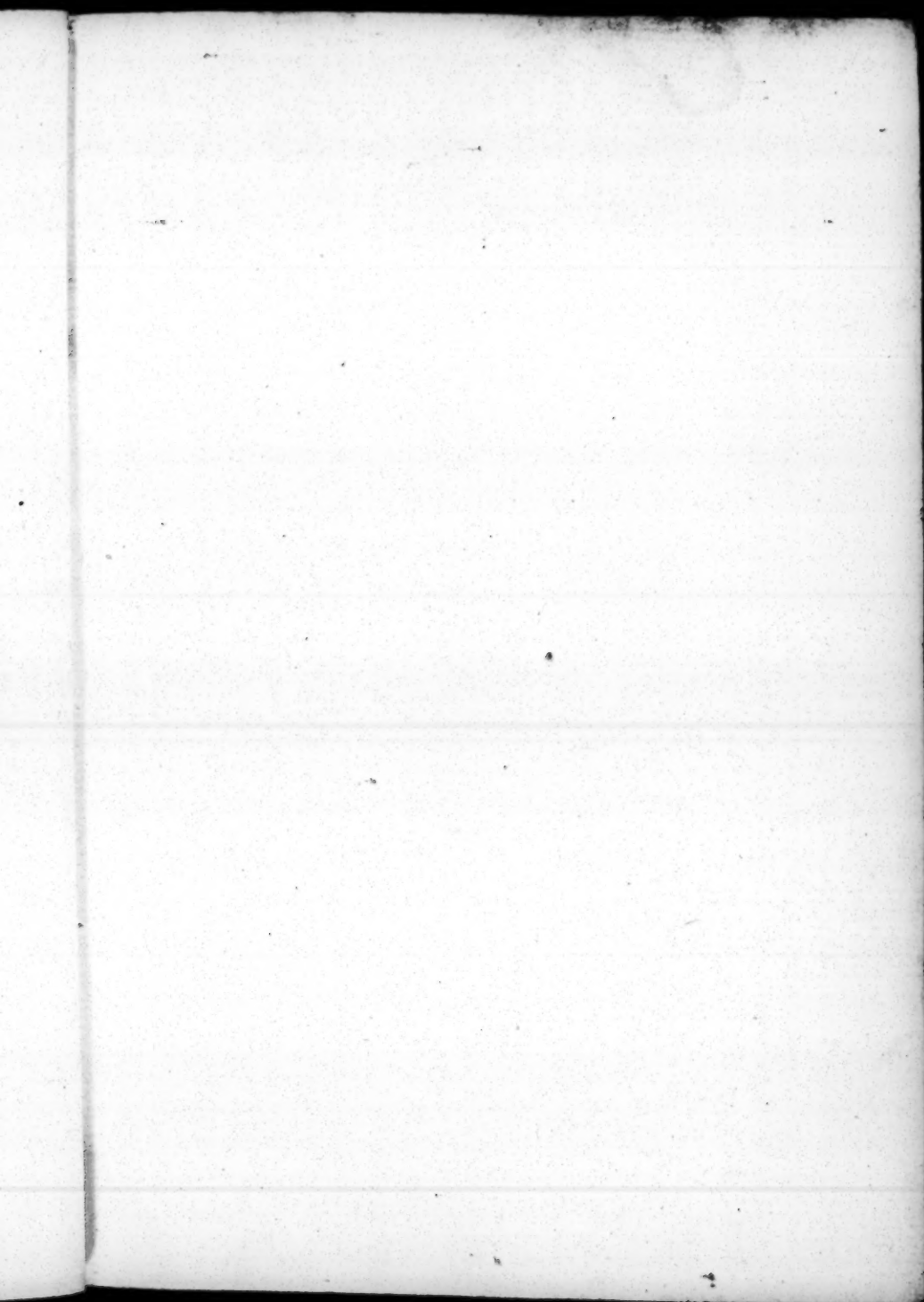
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u	f	Wigilia.
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rb	c	
u	d	Wigilia.

RI November hath .xxx.
dayes The mone. xxx.

xi	d	All halowen dare	xi
ii	e	All Soules daye	ii
iii	f	Wenefred & gy	iii
iiii	g		iiii
v	a	Leonide	v
vi	b	Wilfred Arch	vi
vii	c		vii
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vii	e	Conq. of our lady.	vii
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Sanctum Je-
su Christi euāgelium
secūdum Mattheum.
Caput primum.

The holy Gospell of
Jesus Christ after. S. Mathew.
The fyrst Chapter. *

fo. i.



Iber gñationis
Iesu Christi fi-
lii David, filii
Abraham. A 2
braham genuit
Isaac. Isaac autem genuit
Jacob. Jacob autē genuit
Judā & fratres eius. Iudas
autē genuit Phares & Za-
rā de Thamar. Phares au-
tē genuit Esrō. Esrō autē
genuit Arā. Aram autem
genuit Aminadab. Amī-
nadab autē genuit Naassō.
Naasson autē genuit Salo-
mon. Salmon autē genuit
Boos de Raab. Boos autē
genuit Obed ex Ruth. O-
bed autē genuit Jesse. Jesse
autem genuit David rex
regem. David autem rex ge-
nuit Salomonem ex ea
quae fuit Uriā. Salomon
autem genuit Roboam.
Roboam autē genuit A-
biā. Abia autē genuit Afa.
Afa autē genuit Iosaphat.
Iosaphat autē genuit Iorā.
Iorā autē genuit Oziam.
Ozias autem genuit Ioa-
cham.



The boke of A

Luci. a. & b.

the generation of
Jesus Christe the
sōne of David, the
sonne of Abrahā.

* Abraham begat
Isaac. * Isaac be-
gat Jacob. * Jacob
begat Judas, and
his byethren. * Ju-

Gen. xxi. a.
Gen. xxv. c.
Ge. xxxviii.
c.

das begat Phares & Zaram of Thamar. * Ju-
dah begat Esrom. * Esrom begat A-
ram. * Aram begat Aminadab. * Ami-
nadab begat Naasson. Naasson begat Sal-
mon. Salmon begat Boos of Raab. Boos
begat Obed of Ruth. Obed begat Jesse. *
Jesse begat David the kynge. * David
the kynge begat Salomon of her that was
Urias wyfe. * Salomon begat Roboam.
* Roboam begat Abia. Abia begat Afa.
Afa begat Iosaphat. Iosaphat begat Ior-
am. Ioram begat Ozias. * Ozias begat Ioa-
cham.

Gen. xvi. b.
Ruth. iii. d.
i. Para. ii. d.
Nume. i. a.
i. reg. xvi. a.

ii. reg. xii. c.
i. Para. iii. b.
ii. Par. xii. b.
ii. Pa. xxvi. d.
ii. Pa. xxviii. b.
ii. Pa. xxviii.
d.

A J

Matthew.

h. pa. xxvii. b
n. Paralipo.
xxvii. d.
iiii. re. xx. c.
iiii. re. xxi. d.
iiii. re. xxi. c.
iiii. re. xxiii. f.
xxiii. and
xxv.
i. Paralipo. a.
Agge. i. a.
i. Esdre. i. a.

tham. * Joathā begat Achaz * Achaz begat Ezechias. * Ezechias begat Manasses. * Manasses begat Amon. * Amon begat Josias. * Josias begat Jechonias and his brethren in the transmigracyon of Babylon. And after the trāsmigracion of Babylon * Jechonias begat Salathiel. * Salathiel begat Zorobabel. Zorobabel begat Abiud. Abiud begat Eliachin. Eliachin begat Azor. Azor begat Sadoc. Sadoc begat Achim. Achim begat Eliud. Eliud begat Eleazar. Eleazar begat Mathan. Mathan begat Jacob. Jacob begat Joseph the husband of Mary: of which was borne Jesus which is called Christ. And so all the generations from Abraham vnto David, are xiiij. generaciōs. And from David vnto the transmigracion of Babylon, xiiij. generaciōs. And from the trāsmigracion of Babilō, vnto Christ, xiiij. generaciōs. * Truly * the generaciō of Christ was on this wyse: When Mary the mother of Ies^{us} was spoused vnto Joseph, afore they came together, she was founde with chyld thorow the holy goost. But seying Joseph hyr husbande was ryghteous, ad wolde not bring her to shame, he was mynded to put her awaye pruely. But whyle he thus thought, * behold, the angell of the LORD appeared vnto hym in slepe, sayeng: * Joseph * thou sonne of David, feare not thou to take Mary thy wyfe: for that which is conceived in her, is of the holy goost. She shall truly bringe forth a sōne, * & thou shalt call hys name Ies^{us}, for he shall save his people from theyr synnes. All this was done that it might be fulfilled which was spokē of the Lorde by the pphet Esay, sayenge: * Behold, a virgin shall be with chyld, & shall bring forth a sōne, & his name shall they call Emanuel, which is interpreted: God is with vs. * Joseph truly avyfyng frō slepe, dyd as the angell of the Lorde commaunded hym, and toke hys wyfe, & knewe her not, tyl she brought forth hyr fyrst borne sonne, & called hys name Jesus. The.ij. Chapter.

Luc. i. b.

Luc. ii. a.

Act. iiii. a.
Philip. ii. a.

Esai. vii. c.

Luc. ii. a.

biscum De^o. Exurgēs autē Ioseph a sōno, fecit sicut precepit ei angelus Domini, et accepit coniugem suam, et nō cognoscebat eā, donec peperit filium suum primogenitum, et vocavit nomen eius IESVM.

CAPVT II.

When

Cum

thā. Joathā autē genuit Achā. Achā autē genuit Ezechīā. Ezechias autē genuit Manasse. Manasse autē genuit Amō. Amō autē genuit Josiā. Josias autē genuit Iechoniā et fies ei^{us} trāsmigratiōe Babylonis. Et post trāsmigratiōem Babylonis Iechonias genuit Salathiel. Salathiel autē genuit Zorobabel. Zorobabel autē genuit Abiud. Abiud autē genuit Eliachī. Eliachī autē genuit Azor. Azor autē genuit Sadoc. Sadoc autē genuit Achim. Achim autē genuit Eliud. Eliud autē genuit Eleazar. Eleazar autē genuit Mathā. Mathā autem genuit Iacob. Iacob autē genuit Ioseph virū Marię, de qua nāt^{us} est Ies^{us} q^{ui} vocat^{ur} Chrs^{tus}. Oīs itaq^{ue} generaciōes ab Abraham vsq^{ue} ad David, generaciōes quatuordecim: & a David vsq^{ue} ad trāsmigratiōem Babylonis, generaciōes quatuordecim: et a trāsmigratiōe Babylonis vsq^{ue} ad Christū, generaciōes quatuordecim. Chrs^{tus} autē generatio sic erat: Cum esset desponsata m^{atri} Iesu Marię Ioseph, nōq^{ue} cōuenirēt, inuēta est in vtero habēs de spiritu sancto. Ioseph autē vir ei^{us} esset iust^{us}, & nōs let eā traducere, voluit occulte dimittere eā. Hęc autē eo cogitāte, ecce, angelus dñi apparuit in somnis ei dicens: Ioseph fili David, nō li timere accipe Mariā cōingētiā: q^{uia} em̄ i ea nāt^{us} est, de spū scō est: pariet autē filiū, et vocabis nomē ei^{us} IESVM, ipse em̄ saluū faciet pplm suū a peccis eo^{rum}. Hoc autē totū factū est, vt adimplerēt quod dictū est a Dño p pphetā, dicēti: Ecce, virgo i vtero habebit, et pariet filiū, & vocabūt nomē ei^{us} Emanuel, quod est interpretat^{ur} v^{er}bo.

Cum ergo natus esset Iesus in diebus Herodis regis, ecce Magi ab oriente venerunt Hierosolimam dicentes: Vbi est qui natus est rex Iudaeorum? Vidimus enim stellam eius in oriente, & venimus adorare eum. Audiens autem Herodes rex, turbatus est, & omnis Hierosolyma confuso. Et congregans omnes principes sacerdotum & scribas populi, discitabat ab eis ubi Christus nasceretur. At illi dixerunt ei: In Bethleem Iudae. sic enim scriptum est per prophetas: Et tu Bethleem terra Iudae, nequaquam minima es in principibus Iudae, ex te enim exiit dux qui regat populum meum Israel. Tunc Herodes clam vocatis Magis, diligenter didicit ab eis tempus stellae quae apparuit eis, & mit tens illos in Bethleem, dixit illis, & interrogate diligenter de pueris. Et cum inueneritis, rendite mihi, ut & ego veniens adorarem eum. Qui cum audissent regem, egressi sunt: Et ecce stella quam viderant in oriente, antecedebat eos, usque dum venissent, & staret supra, ubi erat puer. Videntes autem stellam, gausi sunt gaudio magno valde. Et mirantes domum, inueniunt puerum cum Maria matre eius, & procidentis adorauerunt eum, & aperitis thesauris suis obtulerunt ei munera, aurum, thus, & myrrham. Et stilo accepto in somnis ne redirent ad Herodem, per aliam viam reuersi sunt in regionem suam. Qui cum recessissent, ecce angelus domini apparuit in somnis Ioseph, dicens: Surge, & accipe puerum & matrem eius, & fuge in Aegyptum: et esto ibi usque dum dicas tibi ubi. Futurum est enim, ut Herodes querat puerum ad perendum eum. Qui con surgens, accepit puerum & matrem

¶ Then Iesus therfore was borne in Bethleem of Iewry in the dayes of Herode the kynge. Beholde, ther came wyse men from the east to Ierusalem, sayenge: Where is he that is borne kynge of the Jewes? For we haue sene hys starr in the east, and are come to worshippe hym. But herode the kynge hearing it, was vexed, & all Ierusalem wyth him. And he gatheryd together all the princes of the prestes & scribes of the people, & enquired of them, where Christ shulde be borne. And they sayd vnto hym: In bethleem of Iewrye, for so is it wyrtten by the prophetes: * And thou Bethleem in the lande of Iewry art not the least amonge the princes of Iewry. * For out of the thalther com me forth a captayn, whych thal gouerne my people Israel. Than Herode (the wyse men beyng pryncely called) leared of them diligently the tyme of the starr that appeared vnto them. And he sendyng them vnto Bethleem, sayd: Go ye, & inquire diligently for the chyld. And whā ye haue founde him, brynge me word agayne, that I also commynge, maye worshippe hym. Whych whā they hadde herde the kynge, they wente theyr waye. And behold, the starr that they had sene in the east, wente before them, tyl it came, & stode aboue, where the chyld was. They truly seynge the starr, ioyed wyth excedyng greas gladnesse. And entryng into the house, they founde the chyld wyth Mary hys mother. And they * fallynge downe flat, worshypped hym. And whā they had opened theyr treasures, they offered vnto hym gyfres: golde, frankynce, and myrr. And (the answer beyng receaued in slepe, that they shulde not go agayne vnto Herode) they returned into theyr owne contry by another waye. * Whych whā they were departed, the angel of the Lorde appeared vnto Ioseph in slepe, sayenge: Arise, & take the chyld & hys mother, & flye in to Egipte, & be there, tyl I brynge the word. For it wyl come to passe, that Herode shal seke the chyld to destroye hym. Whych the xpyng bp. toke the chyld

Mich. v. 2.

Ioh. vii. d.

Psal. lxxi. d.

Exo. xiii. d.

¶ And hys.

Mattheu.

Nu. xxiii. c.
Osee. xi. a.

Hie. xxxi. c.

Iud. xii. b.

Mar. i. a.
Luc. iii. a.
Ioan. iii. d.

Mat. iii. b.

Ioan. i. b.
Esa. xl. a.

iii. reg. i. b.

and hys inother by nyght, & departed in to
Egypte, & Was there vntyll the deathe of He
rode, That it myght be fulfilled, Whych
Was spoken of the LORD by the pro
phet sayenge: * Out of Egypt haue I cal
led my sonne. Than Herode seynge that
he Was mocked of the Wyse men, Was ex
ceedynge wroth, & (sendynq forth) slewe
all the chyldre that were in Bethleem, & in
all the coastes therof, from the age of two
yere & vnder, accordynge to the tyme that
he had sought out of the Wyse men. Than
Was it fulfilled that Was spoken by Je
remy the prophete, sayenge: * In Rama
Was ther a voyce herde, wepyng & greate
howlyng, Rachel bewaylyng byr chylder
re, & wolde not be cōsofited, because they are
not. * * But whan Herode Was deed, be
hold, the angell of the LORD appeared
in slepe vnto Ioseph in Egypte, sayenge:
Aryse, and take the chyldre and hys mother,
and go in to the lande of Israel: For they
are deed, that soughte the lyfe of the chyldre.
And he rose vp, and toke the chyldre and hys
mother, and came in to the lande of Israel.
But he hearyng that Archelaus raygned
in Jewry in steade of Herode hys father, &
beyng admonished in slepe departed in to
the coastes of Galile. And he came & dwelt
in a cyrie whych is called Nazareth, that
it myght be fulfilled, Whych Was spoken
by the prophetes: * he shalbe called a
Nazarite. *

The. iij. Chapter. *

A



In those dayes * came Iohn
Baptist preachynge in the
wyldernesse of Jewry, and
sayeng: * Doe penance,
for the kyngdom of heauen
is at hand. For * this is
he of Whome it is spoken by Esay the pro
phet, sayenge: * The voyce of a cryer in
the wyldernesse. Prepare ye the waye of
the LORD, make hys pathes strait.
* But Iohn hym selfe had a garment of
Camels heer, and a lether girdell aboute
hys loynes. Hys meate Was locustes and
Wylde

& matrem eius nocte, &
secessit in Aegyptum. Et
erat ibi vsque ad obitum
Harodis: vt adimpleretur
quod dictum est a domi
no per prophetam, dicens
tem: Ex Aegypto vocas
ut filium meum. Tūc Hes
rodes videns quoniam il
lusus esset a Magis, iratus
est valde, & mittens occis
dit omnes Pueros, q̄ erant
in Bethleem, & in omnib⁹
finib⁹ eius, a bimatu & in
fra, secundū tempus quod
exquisierat a Magis. Tūc
adimpletum est quod di
ctum est per Hieremiam
prophetam, dicentē: Vox
in Rama audita est, plora
tus & violatus multus, Ra
chel plorans filios suos, &
noluit cōsolari, q̄a nō sēt.
* * Defuncto autem Hes
rode, ecce, angelus Domi
ni apparuit in somnis Ios
eph in Aegypto, dicens:
Surge, & accipe puerū &
matrē eius & vade in ter
ram Israel: defuncti sunt
enim, qui querebant anis
mam pueri. Qui confusa
gens, accepit puerū & ma
trem eius, & venit in terrā
Israel. Audiens autem q̄
Archelaus regnaret in Iu
dea p̄ Herode patre suo,
timuit illo ire. Et admoni
tus i somnis, secessit in par
tes Galilee: & veniens, ha
bitauit in ciuitate quae voc
atur Nazareth, vt adim
pleret qd̄ dictū est p̄ ps.
phetā: Quoniam Nazas
regis vocabitur. *

CAP. III. *

In dieb⁹ aut illis, venit Io
hannes baptista p̄dicās
in deserto Iudae & dicēs:
Poenitētiā agite, appropin
quauit em̄ regnū cōlorū.
Hic est em̄, de quo dictū
est p̄ Esaiā, p̄phetā, dicēs
rē: Vox clamātis in deserts
to, parate viā dñi, rectas
facite semitas ei⁹. Ipse autē
Ioh̄s habebat vestimētū
de villis camelorū, & zonā
pelliceā circa l̄thos suos,
esca autē ei⁹ erat locustae &
mel

Matthew.

chynge nye, sayd unto hym: yf thou be the
 sonne of God, say the worde, that these
 stones may be made bread. Whych answere-
 yng sayd: It is wyrtten: * Wan kyeth
 not in bread only, but in euery worde that
 procedeth out of the mouth of God. Than
 the deuell toke hym vp in to the holy cytie,
 and set hym vpon the pynacle of the tem-
 ple, and sayeth vnto hym: yf thou be the
 sonne of God, cast thy selfe downe warde.
 For it is wyrtten: * Now that he hath
 genen hys angels charge to cōcernynge the,
 and they shall take the in theyr handes, lest
 thou hurt thy foote agaynst a stone. Iesus
 sayd vnto hym agayn: It is wyrtten:
 * Thou shalt not tempte the LORD thy
 God. Agayne, the deuell toke hym vp i
 to an exceeding hye mountayne, & shewed
 hym all the kyngdomes of the worlde,
 and the glorie of them, and sayeth vnto
 hym: All these wyll I geue vnto the, yf
 thou wilt fall downe & worshippe me.
 Than sayeth Iesus vnto hym: Auoyd Sa-
 tan. For it is wyrtten: * Thou shalt
 worship the LORD thy God, and
 hym only shalt thou serue. Then the deuell
 left him, and beholde, * the angels came,
 and ministered vnto hym. *** Whan Je-
 sus had herde that Ihon was taken, he de-
 parted in to Galile: * and (the cyrie Na-
 zareth beyng left) he came and dwelt in
 Capernaum a cyrie of the see coast, in the
 borders of zabulon and Nepthalim, that it
 myght be fulfilled whych was spokē by
 Esay the prophete: * The lande of zabu-
 lon and the lande of Nepthalim, the way
 of the see beyonde Iordane, Galile of the
 heythen, people that sat in darkenesse,
 saw a great light: and to them that sat in
 the region of the shadow of death, euen
 vnto them is the lyght rysen vp. *** Fro
 that tyme forth begā Iesus to preach, and
 to saye: * Do ye penance, for the kyngdō
 of heauen is drawen nye. *** Jesu wal-
 kynge by the see of Galile, sawe two bye
 thyn: Simon, whyche is called Peter,
 and Andæwe hys brother, callynge a net
 in to the see (for they were fyshers) and he
 sayde vnto them: Come ye after me, and I
 wyll

cedens tentator, dixit ei
 Si filius dei es, dic vt lapis
 des istius panes fiat. Qui res-
 pōdens, dixit: Scriptum
 est: Non in solo pane vivit
 homo, sed in omni verbo
 quod procedit de ore dei.
 Tunc assumpsit eum dias-
 bolus in sanctam ciuitas-
 tem, & statuit eum super
 pinaculum templi, & dicit
 ei: Si filius dei es, mitte te
 deorsum. Scriptum est enim:
 Quia angelis suis mandas
 ut de te, & in manibus tuis
 lent te, ne forte offendar
 ad lapidem pedem tuum.
 At illi IESVS rursus
 Scriptum est: Non tentas
 his dominum deum tuum.
 Iterum assumpsit eum dias-
 bolus in montem excelsum
 valde, & ostēdit ei omnia
 regna mundi, & gloriam
 eorum, & dicit ei: Hæc omnia
 tibi dabo, si cadēs adorare
 sis me. Tunc dicit ei IESVS:
 Vade Satana. Scri-
 ptum est enim: Domini de-
 ius adorabis, & illi soli ser-
 uies. Tunc reliquit eum diabolus,
 & ecce angeli accesserunt
 ei, & ministrabant ei. ***
 Cum autē audisset IESVS
 quod Iohannes traditus esset, se-
 creta fit in Galileam, & (reli-
 quita ciuitate Nazareth) venit
 & habitauit in ciuitate Ca-
 pharnaam maritima, in fini-
 bus Zabulon & Neptali.
 Ut adimpleret quod dictum
 est per Esaiam prophetam: Ter-
 ra Zabulon & terra Nepta-
 li, via maris trans Iordanem
 Galilee gentium: populus qui
 ambulabat in tenebris, vidit lu-
 cem magnam: & sedentibus
 in regione umbræ mortis,
 lux orta est eis. *** Exinde
 cepit IESVS prædica-
 re, & dicere: Pœnitentiam
 agite, appropinquauit enim
 regnum celorum. *** Ambulans
 autē IESVS iuxta mare
 Galilee, vidit duos fratres:
 Simon qui vocatur Petrus,
 & Andream fratrem eius,
 mittētes rete in mare (erant
 enim piscatores) & ait illis:
 Venite post me, & fac-
 iam

, dixit est
dic vt lapis
et. Qui rea
Scriptum
pane vinit
mini verbo
le ore dei.
eum dia
m ciuitas
eum super
pli, & dice
s, mittete
est est
is mandas
manib' tol
offendat
dem tum.
S rursus
Non tentas
eum tum.
is eum dis
n excelsum
ei omnia
& gloriam
Hac ola ti
is adorare
cit ei I E
tana. Scri
omni de
ill foliet
e diabol
eli access
et. I
IESVS q
esset, sece
& (relit
h) venit &
uitate Cas
uma, in fini
& Neptali
qd dictum
het: Ter
s Iordan
opul' q am
ris, vidit lu
sedentib
or mortis,
& Exinde
S pradias
nitentiam
aquavit em
Ambul
iuxta mare
nos fratres
caf Petrus,
atrem eius,
mare cerat
) & ait il
me, & ha
ciam

eiam vos fieri piscatores
hominum. At illi cōtinuo
reliis retibus, secuti sunt
eū. Et pcedens inde, vidit
altos duos fratres, Iacobū
Zebedi, & Ioannē fratres
eius in nauicū Zebedi
patre eorum, resicentes res
tia sua, & vocauit eos. Illi
autē itatim reliis retib'
& patre, secuti sunt eū. *
Et circumibat IESVS
totam Galilæam, docēs in
synagogis eorū, & pradis
cans euāgelii regni, & sa
nans omnē languerem, &
omnem infirmitatē in pos
tulo. Et abiit opinio ei' in
totam Syriā, & obdulerūt
ei omnes male habētes va
rits languorib' & torment
is cōprehēsos, & qui dās
monia habebāt, & lunatis
eos, & paralyticos, & cura
uit eos: & secutē sunt eum
turbae multae de Galilæa,
& Decapoli, & Hierosola
lymis, & de Iudæa, & trās
Iordanē. CAPVT V. *
Vidēs autem IESVS
urbas, ascendit in mon
tem: & cōsedisset, accesser
unt ad eū discipuli eius: &
aperiens os suū, docebat
eos, dicens: Beati paupes
res spiritu, quoniam ipso
rum est regnum celorum.
Beati mites, quoniam ipsi
possidebunt terram. Beati
qui lugent, quoniam ipsi cō
solabuntur. Beati qui esu
riunt & sitiunt iustitiam,
quoniam ipsi saturabunt.
Beati misericordes, quon
iam ipsi misericordiā cō
sequuntur. Beati mundi
corde, quoniam ipsi deū
videbunt. Beati pacifici,
quoniam filii dei vocabun
tur. Beati qui persecutio
nem patiuntur propter ius
titiam, quoniam ipso e
rum est regnum celorum.
Beati illis cōmaledixerit
vobis hoīes, & psecuti vos
fuerint, & dixerit of mālū
aduerſum vos, mīstītes, p
pter me: gaudete & exulta
te, quoniam merces vestra
copiosa

will make you to become * fyshers of
men. And immediatly (the nettes beyng
left) they followed hym. And he goynge
forth thence, saw other two brethren,
James of zebede and Iohn hys brother in
a ship with zebede theyr father, mendyn
ge theyr nettes. And he called them.
* They immediatly (the nettes and theyr
father beyng left) followed hym. *
** And Iesus went aboute all Galile,
teachynge in theyr synagoges and prea
chyng the Gospell of the kyngdome,
and healynge euery diseafe and euery in
firmite in the people. And the fame of
hym wente out in to all Siria. And they
presented vnto hym all such as were vexed
wyth sundrye diseases, and taken wyth
maladies, and them that had deuils, and
suche as were lunatike, and men diseased
of the palse, and he healed them. * And
ther followed hym greate multitudes out
of Galile, and from the ten cyties, and from
Ierusalem, and out of Iewry, and from
beyonde Iordane.

Hiere. xvi.
Eze. xlvii. b.

Mat. xxi.
d.
Luc. v. b.
Mar. i. a.

Mar. iiii. a.
Luc. vi. b.

The. b. Chapter. *

Iesus teyng the people, wente bp in
to a mountayne. And whan he was
set, his disciples came vnto hym. And he
openyng his mouth, taught them, say inge
* Blessed are the poore in spyre, for they
rys is the kyngdome of heauen. Blessed
are the meke, for they shall possesse the
earth. * Blessed are they that mourne,
for they shall be comforted. * Blessed are
they that hunger and thyrst after ryghte
ousnesse, for they shall be satisfied. Blessed
are the merciful, for they shall opraue
mercy. Blessed are they that be of clea
ne harte, for they shall se God. Blessed are
the peace makers, for they shall be called
the chyldren of God. Blessed are they that
suffre persecucion for ryghteousnesse sake,
for theyrs is the kyngdome of heauen.
* Blessed are ye, whan men shall speake
euell of you, and persecute you, and saye all
euell agaynste you, & enge, for my sake:
* Reioyce ye and be glad, for plenteous is
your

Luc. vi. b.
Esa. lxi. a. &
lxvi. b.
Hier. xxxi. d.

Mattheu.

Matix.c.
Lu.xii.d.

your rewarde in heauen. & For so persecuted they the prophetes, that were before you. * Ye are the salt of the earth. But yf the salt vanishe away, wherem shal it be salted? It is thece forth good vnto nothing, but that it be cast out, and trode vnder of mē. ye are the lyght of the world. A litte set bpō an hyll, may not, be hyd. * Neither do they lyght a candle, and put it vnder a bushell, but vpon a candellsticke, that it maye geue lyght vnto all that be in the house.

Mar.iii.b.
Lu.viii.b.
&.xi.c.

Mat.vi.c.a.
i. Psal.b.

* Let youre lyght shyne so before mē, that they may se your good workes, and glorifye youre father whiche is in heauen. Do not ye thynke, that I am come to breake the lawe of the pphetes. I am not come to breake, * but to fulfill. Verely I saye vnto you of a truthe: Tyll heauen and earth passe, ther shal not one iote of one tittle escape fro the lawe, tyll all be fulfilled.

Mat.ii.c.&
ii.c.d.
Luc.xvi.c.
Esa.xi.a.
Iac.ii.b.
Eze.xviii.b

* Who so therfore breaketh one of these least commandementes, and teacheth men so, he shal be called least in the kyngdome of heauen. But he that doth and teacheth shal be called greate in the kyngdome of heauen. & I saye vnto you, that excepte your ryghteousnesse be more plenteous the the ryghteousnesse of the Scribes and Pharisees, ye shal not entre in to the kyngdome of heauen. ye haue herte that it was sayde to the of olde: * Thou shalt not kill.

Exo.xx.c.
&.xxi.b.
Leu.xxiii.d
Deut.v.c.

Who so killeth, shalbe gylty of iudgemente. But I say vnto you: that euery one whiche is angrie wryth his brother, shalbe gyltye of iudgement. Who so sayeth to his brother: Raca, shalbe gyltye of a counsell.

Iob,xlii.b.
Mala.i.d.

Who so sayeth: Thou foole, shalbe gyltye of helles fyre. * yf thou offrest therfore thy gyft vnto the altare, and there remembrest that thy brother hath sō what agaynst the, leaue thou thy gyft there before the altare, & go fyrrst to recōcile thy self vnto thy brother, & than com and offre thy gyft. * * * We thou agreable soone wryth thyne aduersary, whyle thou art in the waye wryth hym, lest happily the aduersary deliuer the to the iudge, & the iudge deliuer the to the officer, & thou be cast i to prison. Verely I saye vnto the: Thou shalt not go forth thence,

Progerb.
xxv.b.
Luc.xii.f.

copiosa est in celis: & te enim persecuti sunt pphetas, qui fuerunt ante vos. * Vos estis sal fr̄e. Quod si sal euannerit, in quo sal fiet? ad nihil valet ultra, nisi ut mittat foras, & conculcet ab hoib⁹. Vos estis lux mudi: Nō potest ciuitas abscondi supra montē posita: neq; accēdit lucer nā, et ponit eā sub modio, sed super candelabrum, ut luceat oib⁹ q in domo sunt. Sic luceat lux vestra corā hoib⁹, ut videāt opera v̄ra bona, & glorificent patrē v̄strū q in celis est. Nolite putare quoniam veni solvere legē aut pphetas: nō veni solvere, sed adimplere. Amē quippe dico vobis, donec trāseat celū & terra, iota vnū aut vn⁹ apex nō pr̄teribit a lege, donec oīa fiāt. Qui ergo soluerit vnū de mādātis istis minimis, & docuerit sic hoīes, minim⁹ vocabit in regno cōlorū. Qui autē fecerit & docuerit, hic magn⁹ vocabit in regno cōlorū. Dico autē vobis, qā nīsi abīdauerit iustitia v̄sa pl⁹ q scribarū & phariseorū, nō intrabit in regnū cōlorū. Audistis qā dictū est antiq; Nō occides: q aut occiderit, re⁹ erit iudicio. Ego autē dico vobis: qā oīs q irascit fratri suo, re⁹ erit iudicio. Qui autē dixerit frī suo Raca, re⁹ erit cōclio. Qui autē dixerit fratri suo, re⁹ erit gehennā ignis. Si ergo offers mun⁹ tuū ad altare, & ibi recordatus fueris quia frater tu⁹ habet aliqd aduerſum te, relinque ibi munus tuum ante altare, & vade prius reconciliari fratri tuo, & tūc venis offer mun⁹ tuū. B̄sto conſentis ad aduersario tuo cito dum es in via cum eo, ne forte tradat te aduersari⁹ iudici, & iudex tradat te ministro, & in carcerem mittaris. Amē dico tibi, non exies inde

de, donec reddas nouissi-
mum quadrantem. Audis
his quia dictū est antiq̃s:
Non mœchaberis. Ego au-
tē dico vobis, quia oīs qui
viderit mulierē ad concu-
piscendū eā, iam mœchat̃
est eā in corde suo. Quod
si ocul⁹ tu⁹ dexter scādalis
zāt te, erue eū & pice abs-
te: expedit em̃ tibi vt pere-
at vñd mēbroꝝ tuorum,
quam totū corp⁹ tuū mitta-
tur in gehēnā ignis. Et si
dextera man⁹ tua scādalis
zāt te, abscinde eā & pi-
ce abs te, expedit em̃ tibi
vt pereat vñd mēbroꝝ
tuorū, quam totū corpus
tuū eat ī gehēnā. & dictū
est autē: Quicūq; dimiserit
uxorē suā, deī ei libe-
lū repudiū. Ego autē dico
vobis, q̃a oīs q̃ dimiserit
uxorē suā (excepta forni-
cationis causa) facit eam
mœchari: & q̃ dimissam
duxerit, adulterat. Iterum
audistis, q̃a dictū est anti-
quis: Nō periurabis, red-
des autē dño inramētia
tua. Ego autē dico vobis
nō iurare omnino: neq;
per cœlum, quia thronus
dei est: neq; per terrā, quia
scabellum est pedum eius:
neq; per Hierosolymam,
quia ciuitas est magni res-
gis: neq; per caput tuū iu-
raueris, q̃a non potes vñd
capillū albū facere aut nigrū.
Sic autē sermo vester,
Est, Est: Non, Non: quod
autē his abducentius est, a
malo est. Audistis quia di-
ctum est: Oculum pro oculo
est, & dentem pro dente.
Ego autem dico vobis:
non resistere malo. Sed si
quis te percusserit ī dexte-
rā maxillā tuā, præbe illi
& alterā: & ei qui vult tecū
in iudicio cōcedere, & tu
nicā tuā tollere, dimitte ei
& palliū, & q̃cūq; te anga-
riauerit mille passus, vade
eī illo & alia duo. Quia u-
t petit a te, da ei: & volē
ti mutnare a te, ne auerta-
ris. Audistis q̃a dictū est:

Dilige

thēre, tū thou paye the bttemoost farthyn-
ge. yehaue herde ꝑ it was sayde to thē of
olde: * Thou shalt not committe lecherie.
But I saye vnto you, that: * every one
which loketh vpon a woman to lust after
her, hath already committed lechery wyth
her in hys harte. * yf thy ryght eye do
shlaunder the, plucke it out, and cast it from
the. For it is moze expedient for the that
one of thy membres perishe, then all thy
body to be cast in to hell fyre. And yf thy
ryght hande shlaunder the, cut it of, and
cast it from the. For moze expedient is it
for the, that one of thy membres perishe,
then all thy body shulde go in to hell.
* It is sayd: * Who so euer putteth
awaye hys wyfe, let hym geue her a
lettre of the diuorcement. * But I saye
vnto you, that enery one which putteth
awaye his wyfe (the cause of fornicā-
tion except) causeth her to committe whoꝝ
dome. And he that maryeth her whiche
is put awaye, committeth adoultre. ye
haue harde agayne, how that it was sayde
to them of olde: * Thou shalt not for-
swear thy selfe, * but shalt perfour:
me thynne othes vnto the LORD. But
I saye vnto you, * ꝑ ye sweare not at all.
Nether by heauen, for it is the trone
of God: nether by earth, for it is his fo-
testoole, nether by Ierusalem, for it is the
citty of the great kynge: Nether shalt
thou swear by thy heede, because thou
art not able to make one heer white or
black. But * let your communicacion be:
yee yee, Nay nay: Loke what is moze
then these, it is of euell. ye haue herde
that is sayde: An eye for an eye, and
a tooth for a tooth. * But I saye vnto
you ꝑ ye resist not euell: but yf any man
smyte the on thy ryght cheke, proffre hym
the other also. And vnto hym that wyll
pleate with the in iudgemente, and take
awaye thy cote, to hym leaue thou thy
cloke also. And who so euer wyll nedes
haue the a myle, go with hym other waye:
ne also. Who so agreth of the, geue hym: and
from hym ꝑ wold borrowe of the, turne not
thou away. * ye haue herde ꝑ it is sayd: *

Thou

Exo. xx. c.
Eccli. xli. c.
Iob. xxxi. a.

Deut. xxiii.
a.
Mar. ix. c.

Deu. xxiii. a

Mat. xix. b.
Mar. x. a.
Luc. xvi. c.

Exo. xx. b.
Leui. xix. c.
Deu. x. d.

Iac. v. c.
ii. Pa. vi. c.
Esa. lxxvi. a.
Mat. xxiii. c.

Ephe. iiii. c.

Exo. xxi. c.
Leui. xxiii. d.

Deu. xxi. d.
Luc. vi. c.
Leui. xix. c.

Leui. xix. c.

Matthew:

Leti. xix. c. Thon shalt loue thy neighbour, and ha-
 re thyne enemye. But I saye vnto you:
 Ro. xii. c. Loue youre enemyes, * do good vnto
 them that haue hated you, praye also
 for them that persecute you and do you
 wronge, that ye maye be the chyldren of
 Dente. liii. c. your father that is in heauen, * which
 causeth his Sonne to ryse vpon the good
 and euell, and rayneth vpon the iuste
 and vniust. * For yf ye loue those that
 loue you, what rewarde haue ye? do not
 the publicanes that also? And yf ye salute
 youre brether onely, what more do ye?
 Do not the Weythen that also? * We ye
 therfore perfecte, as youre heauenly fa-
 ther also is perfecte. *

The. vi. Chapter. *

Take ye hede, lest ye do your. * ryght-
 reousnesse before men to be sene of
 them: Els shall ye not haue rewarde wyth
 youre father, which is in heauen. Whan
 thou therfore doest almes, blowe not with
 a trompe before the yke as ypocrites do
 in synagoges & stretes, that they maye be
 pray sed of men. Verely I say vnto you:
 They haue receaued theyr rewarde. But
 thou doynge almes, let not thy left hand
 be knowe what thy ryght hande doeth,
 that thyne almes maye be in secret: And
 thy father whiche doth se in secreete, shall
 recompense the. * And whan ye praye,
 ye shal not be as the ypocrites, which loue
 to praye sondrynge in synagoges and cor-
 ners of stretes, that they may be sene of
 men. Verely I say vnto you: They haue
 receaued theyr rewarde. But thou whan
 thou prayest, * entre in to thy chambze, &
 (thy doze beyng shut) praye thy father
 in secreete: and thy father which doth se in
 secreete, shal recompense the. * * But whan
 ye praye, speake not much as the Weythen
 do: for they thynke that they are herde of
 the: much babylng. We not ye therfore
 lyke vnto the: * for your father knoweth
 what nede ye haue, afoze ye aske hym.
 Thus therfore shal ye praye: O * our fa-
 ther

Diliges proximum tuum, &
 odio habebis inimicum tuum.
 Ego autem dico vobis: dilis-
 gite inimicos vestros, be-
 nefacite his qui oderunt vos,
 & orate pro persecutoribus &
 calumniatoribus vestris, sicut
 filii patris vestri, qui in celis
 est: qui solus fuit oriri facit
 super bonos & malos, &
 pluit super iustos & iniustos.
 Si enim diligitis eos qui vos de-
 ligunt, quid mercedem habebis-
 tis? nonne & publicani hoc
 faciunt? Et si salutaueritis
 fratres vestros tantum, quid
 amplius facitis? nonne & eth-
 nici hoc faciunt? Estote ergo
 vos perfecti, sicut & pater
 vester celestis perfectus est.

CAPVT VI.

Audite ne iustitiam ve-
 stram faciat coram hominibus,
 ut videamini ab eis: alioquin
 mercedem non habebitis apud
 patrem vestrum qui in celis est.
 Cum ergo facis elemosinam,
 noli tuba canere ante
 te, sicut hypocrite faciunt
 in synagogis & in vicis, ut
 honorificentur ab hominibus:
 amen dico vobis, receperunt
 mercedem suam. Tu autem
 faciente elemosinam,
 nesciat sinistra tua quid fa-
 ciat dextera tua, ut sit ele-
 mosyna tua in abscondito:
 & pater tuus qui videt
 in abscondito, reddet tibi.
 Et cum oratis, non eritis sicut
 hypocrite, qui amant in
 synagogis & in angulis pla-
 tearum stantes orare, ut vi-
 deantur ab hominibus: amen
 dico vobis, receperunt mer-
 cedem suam. Tu autem cum ora-
 ueris, intra in cubiculum
 tuum, & clauso ostio, ora
 patrem tuum in abscondito:
 & pater tuus qui videt in
 abscondito, reddet tibi.
 Orantes autem nolite multi-
 loqui, sicut ethnici faciunt, pu-
 tat enim quod in multiloquio
 super exaudiantur. Nolite ergo
 assimulari eis: sicut enim
 pater vestrum quod opus sit vobis,
 antequam petatis est. Sic
 ergo vos orabitis: Pater noster

10 **R**er qui es in celis, sanctus
 sicut nomen tuum. **A**d
 ueniat regnū tuum. **F**iat
 voluntas tua sicut in celo &
 in terra. **P**anē nrm supsube
 statūale dā nobis hodie. Et
 dimitte nobis debita nra, si
 tot & nos dimittim' debita
 debitorū nris. Et ne nos indu
 cas in tētionē. Sed libera
 nos a malo. **A**mē. Si enim
 dimiseritis holib' pctā eorū,
 dimittet & vobis pf vester
 celestis deus vfa. Si autē
 nō dimiseritis holib', nec pf
 vester dimittet vobis pctā
 vfa. Cū autē ieiunatis, nolite
 fieri sicut hypocritę tristes
 extermināt em facies suas
 vt appareāt holib' ieiunā
 tes. **A**mē dicovobis, qā re
 ceperitis mercedē suā. **T**u
 autē cū ieiunas, vnge caput
 tuū, & faciē tuā lava, ne vi
 deat holib' ieiunās, sed pfi
 tuo q est in abscondito, & pf
 tu' q videt in abscondito, reddet
 tibi. **N**olite thesaurizare vo
 bi thesauros in terra, vbi eru
 go & timea demolit', & vbi
 fures effodiūt & furantur.
 20 **T**hesaurizate autē vobis the
 sauros in celo, vbi neq eru
 go, neq timea demolit', &
 vbi fures nō effodiunt, nec
 furant. **V**bi est est thesaur
 us tu', ibi est & cor tuū. **L**u
 cerna corporis tui, est ocul'
 tu': si ocul' tu' fuerit sicut
 plex, totū corp' tuū lucidū
 erit. Si autē ocul' tu' fuerit
 nequū, totū corp' tuū tene
 brosum erit. Si ergo lumē
 qd in te est, tenebrę sunt,
 ipsę tenebrę quāte erunt?
Nemo potē duob' dñis ser
 uire aut em vnū odio ha
 bebūt, & alterū diliget, aut
 vnū sustinebit, & alterū cō
 tēnet. **N**ō potest deo ser
 uire & māmōnā. **I**deo dī
 co vobis, ne solliciti sitis
 animę vestrę qd māduce
 tis, neq corpori vestro qd
 induamini. **N**ōne aīa plus
 est q cūctā? & corp' plus q
 vestimētū? **R**espiciat volatī
 lia celi, qm nō serūt, neq
 mētū, neq congregant in
 horrea

ther which are in heauen, halowed be thy
 name. Let thy kyngdom come nye. Thy
 wyl be done in erth also, as in heuen.
 Geue vs this daye our bread ouer other
 substance. And forgiue vs our dettes,
 as we also forgiue our detters. And
 lead vs not into tentation, but deliuer vs
 from euil, Amen. For yf ye forgiue men
 their synnes, your heauenly father also
 shal forgiue you your trespasses. * But yf
 ye do not forgiue men, your father shal not
 forgiue you your trespasses. * * But whā
 ye fast, become not ye sad as ypocrites.
 For they disfigure theys faces, that they
 maye appeare fastyng, vnto men. **W**e
 rely I saye vnto you: that they haue re
 ceaued theys rewarde. But whā thou
 fastest, annoyne thyne heade, and washe
 thy face, that thou seme not fastyng
 vnto men, but vnto thy father which is
 in secrete: And thy father that doth se
 in secrete, shall recompense the. * **W**hā
 ther not treasures vnto you in earth,
 where the rust and moth doth corrupt,
 and where theues dygge bp and stea
 le. But gather ye vnto you treasures in
 heauen, where neither rust nor mothe
 doth corrupte, and where theues do not
 dygge bp nor steale. For where thy
 treasure is, there is thy harte also. *
 * The lyghte of thy body is thyne
 eye. yf thyne eye be synge, all thy
 whole body shal be ful of lyght. But yf
 thyne eye be wycked, all thy whole bo
 dy shalbe full of darknesse. yf the lyght
 therfore that is in the, be darknesse, how
 greate shall the same darkenesse be?
 * * **N**o man maye serue two masters:
 for ether he shall hate the one and loue the
 other, or els he shall holde by the one, and
 despyse the other. ye maye not ser
 ue God and Mammon. Therefore I saye
 vnto you: * **B**e not ye carefull for youre
 lyfe, what ye maye eate: nether for youre
 body, what ye may put on. Is not the lyfe
 more than the meate, and the body more
 than the rayment? Beholde the foules of
 the ayre, for they do not sow, nether
 reepe, nether gather they into the barn
 es,

Mat. xviii. d

 Mat. xi. c.
 Esa. lvi. a.
 Mat. ix. b.

 Eccl. xix. b.
 pu. xiii. a.
 Eies. xvii. a.
 Luc. xii. d.

Luc. xi. c.

Luc. xvi. b.

 Psal. liiii. e.
 Luc. xii. c.
 1. Pet. v. a.

Matthew.

nes, and y once heavenly father feedeth the.
D Be not ye rather moze worth than they?
Luc. xii. e. * Whych of you takynge thoughte, maye
 adde one cubyte vnto hys stature? And
 why are ye carefull for rayment: Consy-
 dze the lylyes of the felde, howe they
 growe: They labour not, nether do they
 spynne. But I say vnto you: That Salo-
 mon in all hys glozy was not clothed lyke
 as one of these. For yf God so clothe the
 grasse of the felde, whyche is todaye, and
 tomorewe is caste into the forname, how mu-
 che moze yon, o ye of lytle fayth: Be not ye
 therfore carefull, sayeng: What shall we
 eate, or what shal we drynke, or where
 wythall shall we be clothed: For all the-
 se thynges do the theythen seke. For
 your father knoweth, that ye haue nede of
iii. Re. iiii. b. all these thynges. * Seke ye therfore fyrst
 the kyngdome of God and the ryghteous-
 nesse therof, and all these thynges shalbe
 ministred vnto you. * Be not ye therfore
 carefull for tomorewe: for tomorewe daye
 shalbe carefull for it selfe. Sufficient vnto
 the daye is the trauayle therof.

The. vii. Chapter. *

Iudge not, * and ye shall not be indged:
Luc. vi. d. Condemne not, and ye shall not be con-
Rom. ii. a. demned. For in what iudgement ye iud-
Mar. iiii. e. ge, ye shall be iudged: * And with what
Luc. vii. d. measur ye meet, shal it be measured vnto
 you agayn. * But why seyst thou a moat
 in thy brothers eye, and seyst not the bea-
 me i thyne owne eye? Or how wylte thou
 say vnto thy brother: Brother, suffice, I
 wyll cast forth the moat out of thyne eye,
 and beholde; ther is a beame in thyne
 owne eye? * Thou ypocrite, cast forth the
Prou. xviii. c. beame fyrst out of thyn owne eye, and
psal. xxxvi. a. then shalt thou see to cast forth the moat out
 of thy brothers eye. * Geue not ye the
 holy vnto dogges, nether cast ye your
 perles before swyne: lest happely they
 treade them vnder with theyr fete, and
 lest the dogges turne, and all to teare
 you. * Are ye, and it shalbe geuen you:
Hier. xxix. c. Seke ye, and ye shal fynde: knocke ye, &
ioh. xvi. i. it shalbe opened vnto you. For euery one
 that

horres, & pater vester eos
 lestis pascit illa. Non vos
 magis pluris estis illis?
 Quis autē vester cogitās,
 potest adiciere ad staturā
 suā cubitū vnū? Et de ves-
 timēto quid solliciti estis?
 Cōsiderate lilia agri quō
 crescunt, non laborāt nec
 nent: dico autem vobis,
 quoniam nec Salomon in
 omni gloria sua coopertus
 est sicut vnum ex istis. Si
 enim fœnū agri quod hodie
 est, & cras in clibanū
 mittitur, Deus sic vestit,
 quanto magis vos modica
 fidei? Nolite ergo solliciti
 citi esse, dicētes: Quid mā-
 ducabimus, aut quid bibē-
 mus, aut quo operiemur?
 hæc enim oīa gentes in-
 quirūt. Scit enim pater ve-
 ster, quia his omnibus in-
 digetis. Quærite ergo pri-
 mum regnum dei & iustitiam
 eius, & hæc oīa adiacen-
 tiant vobis. & Nolite ergo
 solliciti esse in crastinum:
 crastinus enim dies sollicitus
 erit sibiip̄s. Sufficit
 diei malitia sua.

CAPVT VII. *

Nolite iudicare, & non
 iudicabimini: nolite
 demnare, & non condēna-
 bimini. In quo enim iudici-
 o iudicaueritis, iudicabimini:
 & in qua mēsurā mēsi-
 si fueritis, remittetur vobis
 his. Quid autem videtis: festu-
 cā in oculo fratris tui,
 & trabem in oculo tuo nō
 vides? Aut quomodo dis-
 ces fratri tuo: Frater, sine
 esciam festucam de oculo
 tuo: & ecce trabs est i oculo
 tuo? Hypocrite, ecce omni-
 trabē de oculo tuo, & nō
 videbis eicere festucā de
 oculo fratris tui. Nolite da-
 re sancti cantib; neq; mī-
 tatīs margaritas vfas ante
 porcos: ne forte conculcā-
 eas pedib; suis, & cōderā-
 canes, dirūpāt vos. Petite,
 & dabit vobis: quærite, &
 inuenietis: pulsate, & aper-
 nief vobis. Oīa em̄ qui p̄-
 16

tit accipit, & q̄ querit inu
uenit, & pulsanti aperiet.
Aut quis est ex vobis homi
mo, quē si petierit fili^{us} su^{us}
panē, nunqd lapidē porri
get ei? Aut si piscē petie
rit, nunqd serpentē porri
get ei? Si ergo vos cōstis
malis, nostis bona dona da
re filiis vris: quāto magis
pater vester q̄ i cōlis est,
dabit bona petentibus se?
Ola ergo quaecūq; vultis
vt faciant vobis hōes, ita
& vos facite illis. Hęc est
lex & pphetā. Intrate
p angustā portā: q̄ lata
portā, & spaciōsa via est q̄
ducit ad pditionē, & mul
ti sunt q̄ intrāt p eā. Quā
angusta portā, & arctā via
est q̄ ducit ad vitā, & pau
ci sunt q̄ inueniūt eā. Autē
dite a falsis pphetis, q̄ ves
nūt ad vos in vestimētis
ouib; intrinsecus autē sunt
lupi rapaces. A fructib; eo
rū cognoscetis eos. Nunqd
colligit de spinis vvas, aut
de tribulis sic? Sic oīs ar
bor bona, fructū bonos fac
it: mala autē arbor, malos
fructū facit. Nō potest ara
bor bona, malos fructū fac
ere, neq; arbor mala bo
nos fructus facere. Omnis
arbor quā non facit fructū
bonū, excidetur, & in ignē
mittetur. Igif ex fructibus
eorū cognoscetis eos. Nō
oīs q̄ dicit mihi, Dñe dñe,
intrabit in regnū cōlorū,
sed qui facit voluntatem pa
tris mei qui in cōlis est,
ipse intrabit in regnū cō
lorū. Multi dicent mihi
in illa die: Dñe dñe, non
ne in noīe tuo pphetauim
us et in noīe tuo dāmo
nia eiecimus, et in nomīe
ne tuo virtutes multas feci
mus? Et tunc confitebor il
lis: gūnq̄ noniuos, dices
dite a me oēs qui opamini
iniquitatē. Oīsergo q̄ aus
dit verba mea hęc, & fa
cit ea, assimilabitur viro sa
pienti, qui edificauit dom
um suam super petrā, &
descēdit pluuia, & venerūt
flumina,

one that seeth, receaueth: and he that see
keth, fyndeth: and to hym that knocketh,
it shal be opened. * O what man is it of
you, whom yf his sonne shall aske bread,
Wyll reach hym a stone? O what man is it of
you, whom yf he reach hym a serpent? yf ye
therfore whan * ye be euell, do knowe
howe to geue good gyftes to your childre:
Howe much more shal your father which
is in heauen, geue good thynges vnto the
that are hym? * All thynges therfore
what so euer ye wyll that men do vnto
you, do ye euen so vnto them also. * For
this is the lawe and the propheres. Entre
ye in by the straye gate: for wyde is the
gate and brode is the waye that leadeth
vnto destruction, and many ther be that en
tre in by it. O, howe straye is the gate,
and narowe is the waye that leadeth vnto
lyfe: and fewe ther be that fynde it. *
* Beware of false propheres that come
vnto you in shepes clothynge, but in
wardly they are rauenynge wolues. ye
shall knowe them by theyr frutes. * Do
men gather grapes of thornes: O what
of thistles? Euen so euery good tre yel
deth good frutes, but an euell tre yeldeth
euell frutes. * A good tre can not yelde
euell frutes, neyther can an euell tre yeld
good frutes. * Euery tre that yeldeth not
good frute, shalbe hewen downe, and cast
in to the fyre. Therfore by theyr frutes shal
ye knowe the. * Not euery one that sayeth
vnto me: LORD LORD, shall entre
in to the kyngdome of heauen: But he
that doth the wyll of my father which is
in heauen, he shall entre into the kyngdo
me of heauen. * Many shall saye vnto me
in that daye: LORD LORD, * haue
not we prophesied in thy name, and * cast
out deuils in thy name, & done many myra
cles in thy name? And thus shall I knowe,
ge vnto them, I neuer knewe you. * Set
you hence fro me all ye that worke iniqui
te. * Euery one therfore that heareth these
my wordes & doth them, shalbe lykened vn
to a wyse mā, that buyt hyr house vpon a ro
cke, and the rayns descēded, and the floudes
came,

Luc. xi. b.

Gen. vi. a.

Ecclesiastici
xxxi. b.

Tob. iiii. c.

Luc. vi. c.

Luc. xiii. c.

Deu. xiii. a.
1. lo. iiii. a.

Luc. vi. c.

Mat. xii. d.

Hier. xi. c.

Mat. iii. a.

Luc. iii. b.

Mat. xxv. c.

8. xiii. c.

Act. ix. b.

Mar. ix. d.

Psal. vii. b.

Mat. xxv. d.

C
Luc. vi. a.

Rom. ii. b.

Matthew.

nes, and y once heamenly father feeder the.
Be not ye rather moze worth than they?
 * Whych of you takynge thoughte, maye
 adde one cubyte vnto hys stature? And
 why are ye carefull for rayment? Consy-
 dze the lyues of the felde, howe they
 growe: They labour not, nether do they
 spynne. But I say vnto you: That Salo-
 mon in all hys glozy was not clothed lyke
 as one of these. For yf God so clothe the
 grasse of the felde, whiche is todaye, and
 to morowe is caste into the foyrnace, how much
 the moze yon, o ye of lytle fayth: **Be not ye**
therfoze carefull, sayeng: What shall we
eate, or what shal we drynke, or where
we shall shall we be clothed: For all these
thynges do the Hevthen seke. For
 your father knoweth, that ye haue nede of
 all these thynges. * **Seke ye therfoze first**
the kyngdome of God and the ryghteous-
nesse therof, and all these thynges shalbe
ministred vnto you. * **Be not ye therfoze**
carefull for to morowe: for to morowe daye
shalbe carefull for it selfe. Sufficient vnto
the daye is the trauayle therof.

The. xiiij. Chapter. *

Iudge not, * and ye shall not be iudged:
 Condemne not, and ye shall not be con-
 demned. For in what iudgement ye iud-
 ge, ye shall be iudged: * And with what
 measure ye meet, shal it be measured vnto
 you agayn. * But why seyst thou a moat
 in thy brothers eye, and seyst not the bea-
 me i thyne owne eye? O how wylte thou
 say vnto thy brother: Brother, suffice, I
 wyl cast forth the moat out of thyne eye,
 and beholde; ther is a beame in thyne
 owne eye? * Thou ypocrite, cast forth the
 beame fyfte out of thyne owne eye, and
 then shalt thou see to cast forth the moat out
 of thy brothers eye. * **Beue not ye the**
holy vnto dogges, nether cast ye your
perles before swyne: lest happely they
treade them vnder with theyr fete, and
lest the dogges turne, and all to teare
you. * **Ace ye, and it shalbe geuen you:**
Seke ye, and ye shal fynde: knoche ye, &
it shalbe opened vnto you. For euery one
that

horres, & pater vester eos
 lestit pascit illa. Nōnevos
 magis pluris estis illis
 Quis autē vestrū cogitās,
 potest adiciere ad saturā-
 tiōē cūbitū vñs? Et de ves-
 timēto quid solliciti estis?
 Cōsiderate lilia agri quō
 crescunt, non laborāt nec
 nent: dico autem vobis,
 quoniam nec Salomon in
 omni gloria sua cooperatus
 est sicut vnum ex istis. Si
 enim fons agri quod hodie
 est, & cras in clibanū
 mittitur, Deus sic vestit,
 quanto magis vos modici
 fidei? Nolite ergo sollici-
 ti esse, dicētes: Quid mā-
 ducabimus, aut quid bibi-
 mus, aut quo operiemur?
 hæc enim oīa gentes in-
 quirit. Scit enim pater ve-
 ster, quia his omnibus in-
 digetis. Quærite ergo pri-
 mum regnum dei & iustitiam
 eius, & hæc oīa adiu-
 ciant vobis. * Nolite ergo
 solliciti esse in crastinum:
 crastinus enim dies sollicitus
 erit sibi ipsi. Sufficit
 diei malitia sua.

CAPVT VII. *

Nolite iudicare, & non
 iudicabimini: nolite
 demnare, & non condē-
 nabimini. In quo enim iudic-
 auit iudicaueritis, iudicabi-
 mini: & in qua mēsurā mē-
 si fueritis, remetiatur vobis
 his. Quid autem vides frā-
 tris in oculo fratris tui,
 & trabem in oculo tuo nō
 vides? Aut quomodo dis-
 ces fratri tuo: Frater, sine
 efficiam festucam de oculo
 tuo: Ecce trabs est i oculo
 tuo? Hypocrita, eice pmo
 trabē de oculo tuo, & tū
 videbis eicere festucā de
 oculo fratris tui. Nolite da-
 re sancti canib, neq mī-
 tatis margaritas vřas ante
 porcos: ne forte conculcā-
 eas pedib' suis, & cōuer-
 tatis, diripiat vos. Petite,
 & dabit vobis: querite, &
 inueniet: pulsate, & aper-
 iet vobis. Oīa em quipe
 it

Luc. xii. c.

iii. Re. iii. b.

Luc. vi. d.
 Rom. ii. a.
 Mar. iii. c.
 Luc. vi. d.

Prou. xviii. c.

psal. xxxvi. a

Hier. xxxix. c.
 io. xvi. b.

tit accipit, & q̄ querit in
menit, & possanti aperiet.
Aut quis est ex vobis ho
mo, quē si petierit fili⁹ su⁹
panē, nunq̄ lapidē porri
get ei? Aut si piscē petie
rit, nunq̄ serpentē porri
get ei? Si ergo voscū sitis
mali, nō sit bona dona da
re filiis vris: quāto magis
pater vester q̄ i cōlis est,
dabit bona petētib⁹ se?
Oīa ergo quēcūq̄ vultis
vt faciant vobis hōes, est
& vos facite illis. Hęc est
et lex & ppheta. Intrate
p angustā portā: q̄ lata
porta, & spaciōsa via est q̄
ducit ad pditionē, & mul
ti sunt q̄ intrāt p eā. Quā
angusta porta, & arcta via
est q̄ ducit ad vitā: & pau
ci sunt q̄ inueniūt eā. Attē
dite a falsis pphetis, q̄ ves
nūt ad vos in vestimētis
ouib⁹, intrinsecus autē sunt
lupi rapaces. A fructib⁹ eo
rū cognoscetis eos. Nunq̄
colligit de spinis vites, aut
de tribulis fic⁹? Sic oīa ars
hor bona, fruct⁹ bonos fac
it: mala autē arbor, malos
fruct⁹ facit. Nō potest ars
hor bona, malos fruct⁹ fa
cere, neq̄ arbor mala bos
nos fructus facere. Omnis
arbor quę non facit fructū
bonū, excidetur, & in ignē
mittetur. Igī ex fructib⁹
eorū cognoscetis eos. Nō
oīsq̄ dicit mihi, Dñe dñe,
intrabit in regnū cōlorū,
sed qui facit voluntatem pa
tris mei qui in cōlis est,
ipse intrabit in regnū cō
lorū. Multi dicent mihi
in illa die: Dñe Dñe, non
ne in noīe tuo pphetaui
mus et in noīe tuo dāmo
nia eiecimus, et in nomīe
ne tuo virtutes multas feci
mus? Et tunc confitebor il
lis: q̄ nunq̄ nouiōs, discēs
dite a me oīsq̄ qui opami
ni iniquitatē. Oīsergo q̄ aus
dit verba mea hęc, & fa
cit ea, assimilabitur viro sa
pienti, qui edificauit do
mum suam super petrā, &
descēdit pluuia, & venerūt
flumina,

one that wreth, receaueth: and he that see
keth, fyndeth: and to hym that knocketh,
it shal be opened. * O what man is it of
you, whom yf his sonne shall are bread,
Wyll reach hym a stone? O yf he are a
fsh, Wyll he reach hym a serpent? yf ye
therfoze whan * ye be euell, do knowe
howe to gene good gyftes to your childre:
Howe much moze shal your father which
is in heauen, gene good thynges vnto the
that are hym? * All thynges therfoze
what so euer ye Wyll that men do vnto
you, do ye euen so vnto them also. * For
this is the lawe and the prophetes. Entre
ye in by the straye gate: for wyde is the
gate and brode is the waye that leadeth
vnto destruction, and many ther be that en
tre in by it. O, howe straye is the gate,
and narrowe is the waye that leadeth vnto
lyfe: and fewe ther be that fynde it. *
* Beware of false prophetes that come
vnto you in shepes clothynge, but in
wardly they are rauenynge wolues. Ye
shall knowe them by theyr frutes. * Do
men gather grapes of thornes? O sygges
of thysles? Euen so euery good tre yel
deth good frutes, but an euell tre yeldeth
euell frutes. * A good tre can not yelde
euell frutes, nether can an euell tre yeld
good frutes. * Euery tre that yeldeth not
good frute, shalbe hewen downe, and cast
in to the fyre. Therfoz by theyr frutes shal
ye knowe the. * Not euery one that sayeth
vnto me: LORD LORD, shall entre
in to the kyngdome of heauen: But he
that doth the Wyll of my father which is
in heauen, he shall entre into the kyngdo
me of heauen. * Many shall saye vnto me
in that daye: LORD LORD, * haue
not we prophcyed in thy name, and * cast
out deuels in thy name, & done many myra
cles in thy name? And thā shall I knowe,
ge vnto them, I neuer knewe you. * Get
you hence fro me all ye that woike iniqui
tate. * Euery one therfoze þ heareth these
my wordes & doth them, shalbe lykened vn
to a wyse mā, þ buyt hyr house vpo a roke
he, and the rayne descēd, and the floudes
came,

Luc. xi. b.

Gen. vi. a.

Ecclesiastici

xxx. b.

Tob. iiii. c.

Luc. vi. c.

Luc. xiii. c.

Deu. xiii. a.

Is. i. iiii. a.

Luc. vi. a.

Mat. xli. d.

Hier. xi. c.

Mat. iii. a.

Luc. iii. b.

Mat. xxv. c.

& xlii. c.

Act. ix. b.

Mar. ix. d.

Psal. vii. b.

Mat. xxv. d.

C

Luc. vi. a.

Rom. iii. b.

Matthew

came, & the wyndes blew, & rushed in to that house, & it fell not, for it was grounded vpon a rocke. And every one that heareth these my wordes and * doth them nor, shalbe lyke vnto a foolyshe man, that buylde hys house vpon sonde, * and the rayne descended, and the floudes came, & the wyndes blew, & rushed in to hys house, & it fell, & the fall of it was greete. And it came to passe, * whā Ies^{us} had ended these wordes, the people maruailed at hys doctrine, for he taughte them as one hauynge authorite, and not as their scribes and pharises.

The viij. Chapter. *

A

Marc. iiii. d.
Luc. v. b.

W

Whan * Iesus was come downe from the mounte, greate multitudes followed hym: And beholde, a leper comynge, worshipped hym, sayynge: LORD, yf thou wylt, thou mayest cleanse me. And Iesus stretchynge out the hande, touched hym, sayynge: I wyl, be thou cleane. And immediatly hys leprosy was cleansed. And Iesus sayd vnto hym: Se thou tell no man, * but go shewe thy selfe to the priest, & offre thy gyfte whych Moses commaunded, for a wytnesse to them. * But whan he had entred in to Capharnaum, there came vnto hym a. * Centurio, prayenge hym, and sayenge: Syr, my seruauit lyeth sycke of the palsy in the house, and is euil veyed. And Iesus sayd vnto hym: I wyl come and heale hym. And the Centurion answerynge, sayd: Syr, I am not worthy that thou shouldest entre vnder my roofe. * But onely speake thou the worde, and my seruauit shalbe healed. For I also am a man ordeyned vnder anthoyte, hauynge souldyers vnder me. And I saye to this man: Go, & he goeth. And to another: Come, and he cometh. And to my seruauit: Do this, and he doth it. Iesus hearynge these wordes maruailed, & sayd vnto them that folloved him: Verely I saye vnto you, I haue not founde so great fayth in Israel. But I saye vnto you, * that many shall

come

flumina, et flauerūt vtrū, & irruerūt in domū illā, et nō cecidit. fōdata est enim super petrā. Et oī qui audit verba mea hæc, et nō facit ea, similis erit viro stulto qui edificauit domū suā super arenā, et descendit pluuia, et venter flumina, & flauerūt ventī, et irruerūt in domū illā, & cecidit. & fuit ruina illius magna. Et factū est cum consisteret IESVS verba hæc, admirabatur turbæ super doctrinā eius. Erat enim docens eos sicut potestatem habēs, et non sicut scribæ eorum & pharisei.

CAPVT. VIII.

Cum autē descendisset IESVS de monte, secuti sunt eū turbę multę. & ecce leprosus veniens adierat eū, dicens: Domine, si vis, potes me mundare. Et extendens IESVS manū, tetigit eum, dicens: Volo, munda. Et confectum mundata est lepra eius. Et ait illi IESVS: Vide nemini dixisti, sed uade, ostende te sacerdoti, & offer munus tuum quod precepit Moyses in testimonium illius. Cui autē introisset Capharnaū, accessit ad eū Centurio, rogans, & dicens: Domine, puer meus iacet in domo paralyticus, & male torquetur. Et ait illi IESVS: Ego veniam, et curabo eum. Et respondens Centurio, ait Domine, non sum dignus intrare sub tectum meum, sed tantum dic verbo, & sanabitur puer meus. Nam et ego homo sum sub potestate constitutus, habens sub me milites, et dico huic: Vade, et vadit: alio veni, & venit: et seruo meo fac hoc, et facit. Audientem autem hæc IESVS, miratus est, et sequentibus se dixit: Amen dico vobis, non inueni tantam fidem in Israel. Dico autem vobis: quod multi ab oriente

Leui. xliii. a.

Luc. vii. a.
Ioh. iiii. a.
Centurio is
a captayne
ouer an hū
dret men.

Psal. cvi. b.

Esa. xli. a.

oriente & occidente ven
 nit, et recubent cum Abra
 ha & Isaac et Iacob in res
 gno coelorum. Ibi autem regni
 ei iudicatur in tenebras exte
 riores, ibi erit felix & tri
 dor dñi. Et dixit IES
 VS Centurioni: Vade,
 et sicut credidisti fiat tibi.
 Et sanatus est puer ex illa
 hora. Et cum venisset IES
 VS in domum Petri, vidit
 socrum eius iacentem & fe
 bricitantem, & tetigit man
 u eius, et dimisit eam febrilem
 et surrexit et ministrabat
 eis. Vespere autem facto,
 obtulerunt ei multos demo
 nia habentes, & eiiciebat
 spūs verbo, & oēs male ha
 bētes curauit, vt adimple
 ret quod dictum est per Esaiā
 prophetā, dicens: Ipse in firmi
 tates nostras accipiet, et
 aggregationes nras portauit.
 Vidit autem IES VS tur
 bas multas circum se, iussit
 discipulos ire tras fretum.
 Et accessit vnus scriba, ait
 illi: Magister, sequar te quā
 cūq; seris. Et dixit ei IES
 VS: Vulpes foveas habēt
 & volucres celi nidos, si
 li autē hoīs nō habet vbi
 caput sub reclinet. Alii autē
 de discipulis eius ait illi:
 Domine, pmitte me primū ire
 & sepelire pater meū. IES
 VS autē ait illi: Sequere
 me, & dimitte mortuos se
 pelire mortuos suos. Et as
 cendente eo in nauiculā, se
 cuti sunt eū discipuli eius.
 Et ecce motus magnus factus
 est in mari, ita vt nauicu
 la operiret fluctibus. Ipse ve
 ro dormiebat. Et accesserunt
 ad eum discipuli eius,
 & increpauit eū dicentes:
 Domine, salua nos, perim⁹. Et
 dixit eis IES VS: Quid ti
 midū estis modice fidei?
 Tunc surgēs Iperauit vētis
 & mari, & facta est trā
 quillitas magna. Porro hoīes
 mirati sunt dicētes: Qualis
 est hic, qui vāc et mare obe
 dit ei? Et cum venisset IES
 VS tras fretum in regiones
 ad Gerasenōs, occurrerūt
 ei duo

come frō the east & west, and shal sit wyth
 Abraham & Isaac & Jacob in the kyngdo
 me of heauen: but the chyldren of the
 kyngdome shalbe cast out in to our war
 de darkness: there shal be wepyng and
 gnat hyng of tethe. And Iesus sayd vnto
 the Centurion: So thy waye, and as thou
 hast belened, so be it vnto the. And the
 seruauit was healed the same houre. *
 And whan Iesus came in to Peters
 house, he sawe his mothes in lawe lyen
 ge & haunyng the feuers, and he touched
 hir hande, & the feuers left her: & she aro
 se and ministrēd vnto them. * But whan
 the eue was come, they presented vnto
 hym many, haunyng deuels, & with a word
 cast he out, the spieres, & healed all the dis
 eased, that it myght be fulfilled whych
 was spokē by Esay the prophete, say yn
 ge: * He hath take our infirmities, & bore
 ne our synnes. Iesus seynge much
 people aboute hym, commaunded the dis
 ciples to go ouer the arme of the see.
 * And a scribe appocheynge nye, sayde
 vnto hym: Master, I wyll followe the,
 whē ther so euer thou shalte go. And Ie
 sus sayeth vnto hym: The foxes haue de
 nes, & the byrdes of the ayre nestes, but
 the sone of mā hath not wher to laye his
 head. * Another of his disciples sayd
 vnto hym: Syr, suffer me first to go & vi
 sit my father. But Iesus sayd vnto hym:
 Follow thou me, & let the dead bury theyr
 dead. * And whan he went vp into a
 ship, his disciples followed hym. And be
 holde, ther happened a great fearynge
 in the see, so that the shippe was tossed
 with the waues, but he hymselfe slept.
 And his disciples cā to hym, & rayled hym
 vp, sayeng: Lord, saue thou vs, we
 perishe. And Iesus sayeth vnto them: Why
 be ye fearfull, o ye of lytle fayth? Than he
 ryseynge * commaunded the wyndes & the
 see, and ther happened a greates calme.
 The men truly maruayled, sayenge: What
 maner of one is this, for the wyndes &
 see are obedient vnto hym? * And whā
 Ies⁹ was come berōde the arme of the see
 in to the countrey of the Gerasēns, ther met
 hym

Luc. xii. 4

Mar. i. c.
Luc. vii. d.Mar. i. c.
Luc. vii. d.Mat. xiii. d.
io. Pe. ii. c.

Luc. ix. d.

Luc. ix. d.

Mar. i. c. d.
Luc. vii. d.Psal. cvi. d.
Job. xvi. d.Mat. vii. d.
Luc. vii. d.

Caput. 12.

ii. Cor. vi. c.

Mar. v. b.

Act. xvi. c.

Mar. ii. b.

Luc. v. c.

Ioan. vi. a.

Act. iii. a.
and. ix. f.

Mar. v. b.

Luc. v. b.

and. xv. a.

hym two men hauinge deuels, goynge
out of the graues, beyng exceeding cru-
el, so that no man myght go by that waye.
And behold, they cryed, saynge: *
What hast thou to do with vs Iesu thou sone
of God? Art thou com hether to bere vs
before the tyme? * Not farre from them
was ther an herde of swyne, febyng.
The deuels prayd hym, sayeng: If thou
cast vs out from hence, sende vs in to the
herde of swyne. And he said vnto them:
Go your way. And they departynge, wēt
in to the swyne. And beholde, with great
violence went all the herde hedlynge in to
the see, and they dyed in the waters. But
the herdemen fled: and they counnyng in
to the cytie, tolde all these thynges, and of
those that had had the deuels. And behold,
the whole cytie went out to mete Iesu.
And whan they saw hym, * they prayed
hym, that he wolde departe from theyr
coastes.

The. 12. Chapter. *



And Iesu goynge by in to a
hip, went ouer the water, and
came in to his cytie. * And be-
holde, they presented vnto hym
a man sick of the palsy, lyenge i
bed. And Ieseynge the sayth of the, sayd
to the sick of the palsy: Be of good confo-
rte my sone, thy synnes are forgiven the. And
beholde, some of the scribes sayd wythi the
selues: He blasphemeth. And whan Iesu
sawe theyr thoughtes, he said: Why do
ye thinke euell thynges in your hartes?
What is moze easy to saye, thy synnes are
forguen the? Or to saye, aryse by & walk?
But that ye maye knowe, that the son-
ne of man hath power in each to forgene
synnes, he sayd than vnto the man sycke
of the palsy: * Aryse, take by thy bed,
and go vnto thy house. And he arose, and
wēt in to hys house. Whā the people saw
it, they were a frayd, & glifyed God whych
gane such power vnto me. * * * And whā
Iesu wente ouer from thēce, he saw a mā
(Marthaw by name) syttinge in the custo-
me house. And he sayd vnto hym: folowe
thou me. And he arose, & followed hym.
And

ei duo habētes demonia;
de monumētis exētes, s-
ui nimis, ita vt nemo pos-
set trāsire p viā illā. Et ec-
ce clamauerunt dicentes:
Quid nobis & tibi IESV
fili dei? Venisti huc a nū-
pus torquere nos? Erat au-
tē non longe ab illis grex
multorū porcorū pascē-
s. Demones aut rogabāt eū
dicētes: Si eiicis nos hinc,
mitte nos in gregē porco-
rum. Et ait illis: Ite. At illi
exētes abierūt in porcos.
Et ecce magno impetu
abiit totus grex per pra-
ceps in mare, & morui
sunt in aquis. Pastores au-
tem fugerunt, & venien-
tes in ciuitatem, nūcia-
rūt hęc oīa, & de iis qd
monia habuerant. Et ecce
tota ciuitas exiit obuiam
IESV. Et viso eo, roga-
bant eum, vt transiret a li-
nibus eorum.

CAPVT. IX. *

ET ascendens IESV
in nauiculā, transie-
uit, & venit in ciuitatē suā.
Et ecce, offerebant ei pa-
lyticum, iacētē in lecto.
Et videns IESV fidē il-
lorū, dixit Paralytico: O
fide fili, remittunt tibi pe-
cata tua. Et ecce quidā
de scribis dixerunt intra
se: Hic blasphemāt. Et cō-
uersus IESVS cogitans
eorū, dixit: Vt quid cogi-
tatis mala in cordibus vo-
stris? Quid est faciliū dici
re: Dimittitur tibi peccata
tua, an dicere: Surge & am-
bula? Vt autē scitis, quod
filius hoīs habet potestātē
in terra dimittendi peccata,
tunc ait paralytico: Surge,
tolle lectū tuum, & vade
domū tuam. Et surrexit
& abiit in domū suā. Vy-
dētes aut turbæ timuerūt
& glorificauerunt Deū,
dedit potestātē talē hoī-
bus. Et cum transiret inde
IESVS, vidit hominē in
dētē in telonio, Mathā
nomīe. & ait illi: Sequere
me. Et surgēs secut' est eū.

Et factum est discumbente eo in domo, ecce multi publicani & peccatores venientes, discumbebant cum IESU & discipulis suis. Et videns pharisei, dicebat discipulis eius: Quare cum publicanis & peccatoribus manducat magister vester? At IESU audiens ait: Non est opus valentibus medico, sed male habentibus. Euntes autem discite quid est: Misericordiam volo, & non sacrificium. Non enim veni vocare iustos, sed peccatores ad poenitentiam. ++ Tunc accesserunt ad eum discipulus Iohannis, dicentes: Quare nos & pharisei ieiunamus frequenter, discipuli autem tui non ieiunant? Et ait illis IESU: Nuncquid possunt filii sponsi lugere, quamdiu cum illis est sponsus? Venient autem dies, cum auferetur ab eis sponsus, & tunc ieiunabunt. Nemo autem mittit commixturam panni rudis in vestimentum vetus, tollit enim plenitudinem eius & vestimentum, & peior facitura fit. Neque mittit vinum novum in vtres veteres, alioquin rumpunt vtres, & vinum effunditur, & vtres perunt. Sed vinum novum in vtres novos mittit, & ambo conservantur. ++ Hec illo loquente ad eos, ecce princeps vnus accessit, & adorabat eum, dicens: Domine, filia mea modo defuncta est, sed veni, & impone manum tuam super eam, & vivet. Et surgens IESU sequebatur eum, & discipuli ei. Et ecce mulier quae sanguinis fluxum patiebatur duos decem annis, accessit retro, & tetigit fimbriam vestimenti eius. Dicebat enim intra se: Si tetigero tantum vestimentum eius, sana ero. At IESU scotus & videns eam, dixit: Confide filia, fides tua te sanauit. Et sana facta est mulier ex illa hora. ++ Cum venisset IESU in domum principis, & vidisset tibicones, & turba tumultuantem, dicebat

And he foztuned (he fyttyng at the table in the houle) beholde, many publicans & fynners cōmyng, & fat at the table wyth Iesu & hys difciples. And the pharifes feyng it, fayd vnto hys difciples: Why doth your mayfter eate wyth publicans & fynners? And Iefus hearyng it, fayd: ther is no nede of a phyfician to thys that be whole, but to the fch. But go ye and learne what this is: * I wyl haue mercy, & not facrafice. for I came not to call the ryghteous, but fynners to repentance. * * * * * Thā cam vnto hym the difciples of Jhon, faying: Why do we & the pharifes faft ofte, but thy difciples faft not? And Iefus fayd vnto them: Waye the chyldren of the brydegrom mourne, as long as the brydegrom is wyth them? But the dayes ſhal come, that the brydegrom ſhal be taken away from them, and than ſhal they faft. No man putteth a pece of new cloth into an olde garment, for he taketh the fulneſſe ther of from the garment, and the rente is made worſe. Neither put they new wyne in to old bottels: els the bottels burſt, and the wyne is ſpyle, and the bottels peryſh. But new wyne do they put into new bottels, and both are ſaued. * * * * * Whyle he ſpake theſe wordes vnto them, behold, a pynce cam nye, and worſhipped hym, ſaying: Syr, my doughter is dead enen now, but come, laye thyne hand vpon her, and ſhe ſhall lyue. And Iefus roſe, & folloved hym, and (to dyd) hys difciples. * And beholde, a woman that ſuffered an yllne of bloude twelue yeaeres, approached nye behynd, and touched the hem of hys garment, for ſhe ſayd wythin her ſelfe: yf I touch only his garment, I ſhalbe ſafe. And Iefus beyng turned and ſeynge her, fayd: Daughter, be of good comfort, thy fayth hath made the ſafe. And the womā was made ſafe the ſame houre. * * * * * And whan Iefus came into the prynces houle, & had ſene the mynſters and the multitude makynge a noyſe, he ſayd:

Osee.vi.b.
Mat.xli.a.

Mar.ii.b
Luc.v.c

Mar. v. e.
Luc. viii. e.

Leuf. xv. b.
Mar. v. c.
Luc. viii. e.

Mar.v.d.
Luc.viii.f.

Matthew.

Ioh. xi. b.

Set you hēce, for the damsell is not dead,
* but slepeth. And they laughed hym to
scorne. And whan the multitude was
thrust out, he entred in, and helde his han-
de, and sayd: Damsell, aryse. And the
damsell arose. And thys noyse wente

out in to all the lande. * And whan Je-
sus passed thence, ther folowed hym two
blynde men, crying & saying: Thou son-
ne of Dauid haue mercy vpon vs. Whan
he was come home, the blynde came vnto
hym, And Ies^s sayeth vnto the: Beleeue
ye, that I am able to do thys vnto you?
They saye vnto hym: yee LORD &c.
Than touched he they^r eyes, sayenge:

Matt. viii. b.

* Accordyng to your sayth be it vnto
you. And they^r eyes were opened. And
Iesus charged them, sayenge: Se that
no man knowe it. But they goynge out,
publyshed him in all that lande. * Whan
these were departed, beholde, they pre-
sented vnto hym a domme man haryng a
deuell. And whā the deuell was cast out,
the domme spake, & the people marua-
led, sayinge: It was neuer thus sene in
Israell. * But the Pharises sayde: He
casteth out deuells in the prync of deuells.

Mar. vii. d.

Luc. xi. b.

Mar. vi. a.

Luc. xiii. b.

Bzech'elis

xxxiii. a.

Mar. vi. d.

Luc. x. a.

ii. thess. iii. a.

* And Iesus wente aboute all the cy-
ties and towne, teachyng in they^r Si-
nagoges, and preachyng the Gospell of
the kyngdome, and healyng euey dise-
ase and euey infirmite. * He seyng
the people, had compassion vpon the^m, be-
cause they were bereyd, & lyenge as she-
pe, not haryng a shepheard. * Than
sayeth he vnto hys disciples: The har-
uest truly is great, but the labourers are
fewe. * Wāre ye therfore the LORD
of the harvest, that he maye sende labour-
ers into hys harvest.

The .x. Chapter.

Mar. ii. d.

& vi. a.

Lu. vi. b. ix.

a. & x. a.



And * whan his twelve disci-
ples were called together, he
gaue the power of vncleane
spites, & they shulde cast the
out, and heale euey disease
and euey infirmite. The names of the
twelve apostles are these: fyrst Simon
whych

Recedite, non est enim mor-
tua puella, sed dormit. Et
deridebant eum. Et cō-
stita esset turba, intrauit,
& tenuit manum eius, & dixit
Puella, surge. Et surrexit pu-
ella, & exiit fama hęc in vi-
uersam terrā. * Et transiens
te inde IESVS, sequuntur sunt
eum duo cæci, clamantes &
dicentes: Misere nostri si-
li David. Cum autem venis-
set domum, accesserunt ad
eum cæci. Et dicit eis IESVS
S V S: Credite, quia hoc pos-
sum facere vobis? Dicit eis
Vnus domine. Tunc tetigit
oculos eorum, dicens: Secū-
dum fidem vestram fiat vos
bis. Et aperti sunt oculi eos-
rum. Et comminatus est il-
lis IESVS, dicens: Vides
te, ne quis sciat. Illi autem
exeuntes, diffamauerunt es-
um in tota terra illa. Egred-
is autem illis, ecce, obsta-
rit ei hominem mutum, da-
monium habentem. Et dicit
Ies^s demonio, loquutus es
mutus, & mirata sunt turbe,
dicentes: Nunquam appa-
ruit sic in Israhel. Pharisei au-
tem dicebāt: In principe da-
moniorum eicit demones.
Et circumibat IESVS
omnes ciuitates & castella,
docens in Synagogis eorū
& prædicans ea angelum reg-
ni, & curans omnem lēgio-
nem, & omnem infirmitatē.
Videns autem turbas, mise-
tus est eis: quia erāt vexati,
& iacentes sicut oves non
habentes pastorem. Tunc di-
xit discipulis suis: Messis quā
dem multa, operarii autem
pauci. Rogate ergo dominū
messis, vt mittat operarios
in messem suam.

CAPVT X.



Et eduoat duos
decim discipulos
suis, dedit illis po-
testatem spirituum
immundorum, vt ei-
cerent eos, & curaret omni-
lēguorē, & oēm infirmitatē.
Duodecim autē apostolorū
nola sunt hæc: Prim^o Simon
qui

qui dicitur Petrus, & Andreas frater eius, Philippus, & Bartholomaeus, Iacobus zebedei, & Ioannes frater eius, Thomas, & Matthaeus publicanus, & Iacobus Alphaei, & Thadaeus, Simon Cananensis, & Iudas Iscariotes, qui & tradidit eum. Hos duodecim misit Iesus, praecipiens eis & dicens: In viam gentium ne abieritis, & in ciuitates Samaritanorum ne intraueritis, sed potius ite ad oues quae perierunt domus Israel. Etes autem praedicatores dicentes: Quia appropinquat regnum caelorum in vobis curate, mortuos suscite, leprosos munda, daemones eiciet. Gratias accipitis, gratis daretis nolite possidere aurum, neque argentum, neque cucullum in zonis vestris, non per vestra in via, neque duas tunicas, neque calciamenta, neque virgula dignus est operari cibo suo. Sed in quacumque ciuitate aut castello intraueritis, interrogate quis in ea dignus sit, & ibi manete donec exeat. Intrantes autem in domum, salutate eam, dicens: Pax huic domui: & si quidem fuerit domus illa digna, veniet pax vestra super eam: si autem non fuerit digna, pax vestra reuertetur ad vos. Et quicumque non receperit vos neque audierit sermones vestros, exeuntes foras de domo vel ciuitate, excutite puluerem de pedibus vestris.

15 Amen dico vobis: tolerabilius erit terrae Zodomorum & Gomorrhoeorum in die iudicii, quam illi ciuitati. Ecce, ego mitto vos, sicut oues in medio luporum. Estote ergo prudentes sicut serpentes, & simplices sicut columbae. Cauete autem ab hominibus. Tradent enim vos in conciliis, & in synagogis suis flagellabunt vos, & ad praesides & reges ducemini propter me, in testimonium illis & gentibus. Cum autem tradet vos, nolite cogitare quomodo aut quid loquamini: Dabitur

which is called Peter, & Andrew his brother: Whilip & Barthynew: James the sone of zebedei, & Iohn his brother: Thomas and Mathew the publican: James also the sone of Alphaei, & Thadeus. Simo of Canaan & Judas Isariot, whych also betrayed hym. These dyd Iesus send, commaundyng them, and saying: I n to the waye of the theythen shal ye not go, and into the cyties of the Samaritanes shal ye not entre, but go ye rather vnto the shepe of the house of Israel whych are peryshed. * As you go, preach, saying: That the kyngdome of heauen is at hand. Heale the syck, rayse the dead, cleanse the lepers, cast out deuils. * Freely haue ye receaued, geue ye freely. * Possesse not ye golde nor syluer, nor monye in youre gyrdels, nor a scrip in the soute nye, ner t wo cotes, nor shues, nor a rod. * For the laborer is worthy of his meat. But into what cytie or towne so euer ye shal entre, aske ye who is worthy in it: and there remayne tyl ye departe. * But entrynge into a house, salute it, sayinge: Peace be to thys house. And yf that house be worthy, youre peace shal come vpon it. But yf it be not worthy, youre peace shal returne agayne to youre selfe. And whosoener both not receaue you, nor heare youre wordes, whā ye go forth from the house or cytie, * shake the dust from youre fete. Verely I saye vnto you: It shal be easier for the londe of Sodome and Gomorre in the daye of iudgement, thā for that cytie. * Behold. I sende you forth as shepe amonge wolues. Be ye therfore wyse as serpentes, and simple as dones. * But beware of men. For they shal deliuer you vp in the counceils, and in theyr synagoges shal they scourge you: vnto debires also and to hynges shal ye be led for my sake, for a testymony vnto them and to the theythen. * But whan they shal deliuer you vp, take not ye thought howe or what ye maye speake:

Mar. vi. b.

Act. viii. b.

Mar. vi. a.
Luc. ix. a. & x. a.Phil. ii. c.
i. Tim. v. c.mat. vi. b.
Luc. ix. a. & x. a.Act. xiii. d.
& xviii. a.

Luc. x. a.

mar. xiii. b.
Luc. xxi. b.
loh. xvi. a.mar. xiii. b.
Luc. xii. b. & xxi. b.

B ii

foz

Matthew.

Mich. vii. a. For it shalbe geuen you in that houre,
 what ye shal speake. For it is not you
 that speake, but the spere of youre fa-
 ther that speaketh in you. * The bro-
 ther shal deliuer by the brother vnto
 death, & the father the sonne. The chyl-
 deren also shal rise by agaynst thei; pa-
 rentes, and shal put them to death, & ye
 shal be euen a hate vnto all men for my
 names sake: * But whoso shal conty-
 nue vnto the ende, he shalbe safe. * But
 when they do persecute you in thys
 cite, flye ye into another. Werely I saye
 vnto you: ye shal not synish the cities
 of Israel, tyl the sonne of man come.
 * The discipule is not aboue the master,
 nor the seruaunt aboue the LORD.
 It is ynough to the discipule, that he be
 as hys master: and to the seruaunt, that
 he be as his LORD. yf they haue
 called the good man of the house Beel-
 zebub, how muche more his householde
 folkes. * Therfore shal not ye feare the.
 * For ther is nothyng hyd, that shal
 not be shewed: and secrete, that shal not
 be knowne. That which I tell you in
 darknesse, tell ye in the lyght: And that
 which ye heare i the eare, preach ye by
 the house toppes. * And f are not ye
 them that kyll the body, and maye not
 kyll the soule: But rather feare hym,
 which is able to destroye bothe soule
 & body into hell. Be not two sparowes
 solde for a farthyng, and one of them
 shal not fall vpon the earth wythout
 youre father. But all the heeres of youre
 head are nombred also. feare not ye
 therfore. ye are better then manye
 sparowes. * Euery one therfore that
 shal knowlege me before men, I also
 wyll knowlege hym before my father
 which is in heauen. But who so shal
 denye me before men, hym also wyll
 I denye before my father which is in
 heauen. * Thynke not ye, that I came
 to sende peace into the earth: I came not
 to sende peace, but a swerde. For I came
 to separate a man * agaynst his father,
 & the daughter agaynst hy; mother, &

Dabitur enim vobis in illa
 hora quid loquamini. Non
 enim vos estis qui loquimini,
 sed spiritus patris vestri
 qui loquitur in vobis. Tra-
 det autem frater fratrem in
 mortem, & pater filium, &
 insurgent filii in parentes,
 & morte eos afficient, & eri-
 tis odio omnibus hominibus
 propter nomen meum: qui
 autem perseverauerit vsq; in
 finem, hic saluus erit. Cum
 autem persequerentur vos in
 ciuitate ista, fugite in aliam.
 Amen dico vobis, non con-
 summabitis ciuitates Israel,
 donec veniat filius homi-
 nis. Non est discipulus super
 magistrum, nec seruus super
 dominum suum. Sufficit discipu-
 lo, vt sit sicut magister eius
 & seruo, sicut dominus eius.
 Si patrem familias Beelze-
 bub vocauerunt, quanto ma-
 gis domesticos eius? Ne ergo
 timueritis eos. Nihil enim
 est opertum, quod non reus-
 letur & occultum, quod non
 sciatur. Quod dico vobis in
 tenebris, dicite in lumine: &
 quod in aure auditis, predica-
 te super tecta. Et nolite di-
 mere eos qui occidunt cor-
 pus, animam autem non possunt
 occidere: sed potius time-
 te eum, qui potest & ani-
 mam & corpus perdere in
 gehennam. Nonne duo passer-
 res asse veneunt, & vnus ex
 illis non cadet super terram
 sine patre vestro? Vestri au-
 tem & capilli capitis omnes nu-
 merati sunt. Nolite ergo tim-
 meri multis passeribus mes-
 liores estis vos. Omnis ergo
 qui confitebitur me coram ho-
 minibus, confitebor & ego
 eum coram patre meo qui
 in celis est: qui autem nega-
 uerit me coram hominibus,
 negabo & ego eum coram
 patre meo qui in celis est.
 Nolite arbitrari, quia pacem
 venerim mittere in terram:
 non veni pacem mittere,
 sed gladium. Veni enim se-
 parare hominem aduersus
 patrem suum, & filium ad-
 uersus matrem suam, &
 nigrum

nurum aduersus sociū suū
& inimici hominis, domesti-
ci eius. Qui amat patrē aut
matrem plus quam me, non
est me dignus: & qui amat fi-
lium aut filiam super me, nō
est me dignus. Et qui non
accipit crucē suam, & sequi-
tur me, non est me dignus.
Qui inuenit animam suam,
perdet illam: & qui perdidit
rit animā suam propter me,
inueniet eā. Qui recipit vos,
me recipit: Et qui me reci-
pit, recipit eum qui me mis-
sit. Qui recipit prophetam
in nomine prophetæ, merce-
dem prophetæ accipiet. Et
qui recipit iustum in nomi-
ne iusti, mercedem iusti ac-
cipiet. Et quicumq; potū de-
derit vni ex minimis istis,
calicem aquæ frigidæ tan-
tū, in nomine discipuli, amē
dico vobis: non perdet mer-
cedem suam.

CAPVT XI.



T factum est,
cum consum-
masset IESVS
SVS præci-
plis duode-
cim discipulis
suis, tran-
sit inde, vt doceret
& prædicaret in ciuitatibus
eorum. Iohānes autē cum
audisset in vinculis opera
Christi, mittēs duos de disci-
pulis suis, ait illi: Tu es qui
venturus es, an alium expec-
tamus? Et respondēs IESVS
ait illis: Bentes reman-
ete Iohāni quæ audistis &
vidistis: ceci vident, claudi
ambulant, leprosi mundan-
tur, surdi audiunt, mortui
resurgunt, pauperes euangeli-
zantur, & beatus est qui
non fuerit scandalizatus in
me. Illis autem abeuntibus,
cepit IESVS dicere ad
turbas de Iohanne: Quid exi-
stis in deserto videre? ar-
binem vento agitatam? Sed
quid existis videre? homi-
nem mollibus vestitum? Ecce,
qui mollibus vestitur,
in domibus regum sunt.

Sed

the daughter in lawe agaynst hir mother
in law: & a mā's enemyes shalbe his own
houiholde folkes. * Whoso loueth father
or mother more then me, is not worthy
of me. And he that loueth sonne or dau-
ghter aboue me, is not worthy of me.
And whoso taketh not his crosse, and fol-
loweth me, is not worthy of me. * He
that kyndeth his lyfe, shall lose it: And
he that doth lose hys lyfe for my sake,
shall fynde it. * Whoso receaueth you, re-
ceaueth me: And he that receaueth me,
receaueth hym that sent me. * He that
receaueth a prophet in the name of a pr-
phet, shall receaue a prophetes rewarde.
And he that receaueth a ryghteous man,
in the name of a ryghteous man, shall re-
ceae a ryghteous mans rewarde. * And
whoso euer shall gene drinke to one of
these leest, euē a cup of colde water ones
ly, in the name of a disciple, verely I saye
vnto you: He shal nor lose his rewarde.

Luc. xlii.d.
& xvii.d.Matt. xvi.d.
Marc. viii.e.
Ioh. xlii.e.Luc. ix.b.
& x.e.
Ioh. xlii.e.
iii.re. xviii.a

Mar. ix.e.

The.xi. Chapter.



And it came to passe, whā Iesus
had made an ende of commaun-
dyng his disciples, he went
thence, that he myght teach and
preach in theyr ciues. * * But
whā Iohn being in bōdes heardt he wo-
kes of Chryste, he sent two of hys disci-
ples, & sayd vnto hym: Art thou he that
art for to come, or do we loke for another?
And Iesus answering, sayd vnto them:
go ye on your waye, tell Iohn agay-
ne, the thynges that ye haue heard and
sene. * The blynd se, the lame walke,
the lepers are censed, the deaf heare,
the deed ryse agayne * the poore are cal-
led to the gospell. And blessed is he, that
shall not be offended in me. * Whā
they were gone theyr waye, Iesus begā
to saye vnto the people & cernynge I hō:
What are ye gone forth in to the wy-
dernesse to se? A rede shaken wyth the
wynder? But what came ye forth for to
se? A man clothed wyth soft clothes?
Beholde, they that be clothed wyth
soft rayment, are in kynge houses.

Luc. vii.b.

Esa. lii. a.

Esa. lxi. a.

Luc. vii. c.

But

Matthew.

But what went ye forth for to se? A prophet? yee I saye vnto you, & more then a prophet? for this is he of whom it is written: * Beholde, I sende before thy face myne anngell, which shal prepare thy waye before the. * * We rely I saye vnto you: Amonge the chyl dren of women hath ther not rylen a greater then Jhon the baptist: But he that is lesse, in the kyngdome of hea uen is greater then he. From the dayes of Jhon the baptist vntyl now, the kyngdome of heauen suffereth violence, and the violent plucke it vnto them. * For all the prophetes and the lawe haue prophesyed vnto Jhon: And yf ye wyl receaue it, * this is Elias that is for to come. He the hath eares to heare, let hym heare. * * But vnto whom shal I lyken this generation? It is lyke vnto chyl dren sytyng in the market, which cryng to thei fellows, say: We haue soke vnto you, & ye haue not daunsed: We haue made lamentaciō vnto you, & ye haue not mourned. For Jhon came nether eatyng nor drynkyng, & they saye: He hath the deuell. The sonne of man came eatyng and drynkyng, & they say: Lo, a gloriouse man, & an vniuersable drynker of wyne, a frende of publicanes and synners. And wylsedome is iustified of hyr chyl dren. * * Then beganne he to byptryde the cyties, in the which be ry many of his miracles were done, be cause they had not done penance: Wo vnto the Chorozaim: Wo vnto the Bethsaida: for yf the miracles that haue bene wrought in you, had bene done in tyre & Sidon, they had somtyme done penance in heery cloth and ashes. Neuerthelesse I saye vnto you: It shalbe more easye vnto tyre & Sidon in the daie of iudgement, the vnto you. And thou Capernaum, wylt thou be exalted by enē vnto heauen: thou shalt cōe downe euē vnto hell. For yf the miracles þ haue bene done in thee, had bene wrought in Sodde, peradventure they had remayned vnto this daye. Neuertheles I saye vnto you that

Sed quid exitis videre, prophetam? etiam dico vobis, & plus quam prophetam. Hic est enim de quo scriptum est: Ecce, ego mitto angelum tuum ante faciem tuam, qui preparabit viam tuam ante te. * * Amen dico vobis, inter natos mulierum non surrexit maior Iohanne Baptista: qui autem minor est, in regno celorum maior est illo. A diebus autem Iohannis baptiste usque nunc, regnum celorum vim patitur, & violenti rapiunt illud. Omnes enim prophetae & lex usque ad Iohannem prophetauerunt: & si vultis recipere, ipse est Elias qui venturus est. Qui habet aures audiendi, audiat. * Cui autem similem estimabo generationem istam? Similis est pueris sedentibus in foro, qui clamantes coequalibus suis, dicunt: Cecinimus vobis, & non saltastis: Iam entauimus vobis, & non planxistis. Venit enim Iohannes netus manducans, netus bibens, & dicunt: Daemonium habet. Venit filius hominis manducans & bibens, & dicunt: Ecce homo vorax & potator vini, publicanorum & peccatorum amicus. Et iustificata est sapientia a filiis suis. * Tunc cepit exprobrare ciuitatibus in quibus factae sunt plurae virtutes eius, quia non egissent poenitentiam: Vt tibi Chorozaim, & tibi Bethsaida, quia si in Tyro & Sidone factae essent virtutes, quae factae sunt in vobis, olim in cilicio & cinere poenitentiam egissent. Veruntamen dico vobis: Tyro & Sidoni remissius erit in die iudicii, quam vobis. Et tu Capernaum, nunquid usque in caelum exaltaberis? usque in infernum deken des. Quia si in Sodomit factae fuissent virtutes, quae factae sunt in te, forte mansissent usque in hanc diem. Veruntamen dico vobis, quia

mala. iiii. a.
mar. i. a.

W

Luc. x. i. c.

mala. iiii. d.
Luc. i. a.
Luc. vii. d.
Ioan. i. b.

C

Luc. x. b.

30

5

10

quia terra Sodomitorem res
missa erit in die iudicii, quā
vobis. In illo tempore res
spondens IESVS dixit Cō
fiteor tibi pater domine
caeli & terrae, quia abscons
disti haec a sapientibus, & pru
dentibus, & reuelasti ea paru
lulis. Ita pater, quoniam sic
fuit placitū ante te. Omnia
mihi tradita sunt a patre
meo. Et nemo nouit filium, ni
si pater: neque patrem quis
nouit, nisi filius, & cui volue
rit filius reuelare. Venite ad
me omnes qui laboratis, &
onerati estis, & ego reficiā
vos. Tollite iugum meum su
per vos, & discite a me, quia
mitis sum & humilis corde:
& inuenietis requiem animi
vostri. Iugum enim
meum suauē est, & onus
meum leue. 4

CAPVT. XII.

In illo tempore abiit IESVS
per sabbatum discipuli autem eius egressi
erant vellere spicas, &
manducare. Pharisei autem
videntes, dixerunt ei: Ecce
discipuli tui faciunt, quod nō
licet eis facere sabbatis. At
ille dixit eis: Non legistis
quid fecerit David, quando
egressus est, & qui cum eo erant,
quomodo intrauit in domū
dei, & panes propositionis
comedit: quos non licebat ei
edere, neque his qui cum eo
erant, nisi solum sacerdotibus?
Aut non legistis in le
ge, quia sabbatis sacerdotes
in templo sabbatum violāt,
& sine crimine sunt? Dico
autem vobis, quia templo
maior est hic. Si autem scia
retis quid est: Misericordias
am volo & nō sacrificium,
nunquam condemnassetis
innocentes. Dominus ei
nim est filius hominis, etiam
sabbatum. Et cum inde trans
isset, venit in synagoga eo
rum. Et ecce, homo ma
num habens aridam. Et ina
terrogabant eum dicentes: Si

that it shal be easyer to the sonde of
Sodome in the daye of iudgement, then
vnto the. In that tyme Iesus an
swering, sayd: * I knowlege vnto the
o father LORD of heauen and earth,
that thou hast hyd these thynges from
the wyse and prudent, and hast shewed
them vnto babes. Euen so father, for thy
was it well pleasynge befoze the. * All
thynges are genen ouer vnto me of my
father. * And no man hath knowne the
sonne but the father: nether hath any
man knowen the father, but the sonne,
and he to whome the sonne wyll shewe
hym. Come vnto me all ye that laboure
& are laden, and I shall refreesh you. *
Take my yock vpon you, and lerne of
me, for I am meke and humble of hart:
And ye shall fynde rest vnto your sou
les. * For my yocke is swete, & my bur
then lyght. The.xij. Chapter.



Dicitur me * Dicitur Iesus
discipulos corne fides: but
his disciples began hum
gry, * began to plucke the
eares of corne, and to eate.
But the Pharisees seinge it, sayd vnto
hym: Beholde, thy disciples do which
is not lawfull for them to do in the Sab
bathes. And he sayde vnto them: Hane
ye not red what Dauid dyd * whan he
was anhungred, & they that were wyth
hym, how he entred into the house of
God, and dyd eate the shewbread whi
che it was not lawfull for hym to eate,
nether for them that were wyth hym,
but for the prestes onely? Or hane ye
not red in the law, how that in the Sab
bathes the prestes breke the Sabbath,
and are wythout blame? But I saye vi
to you, that here is one greater then the
temple. But if ye dyd know what it is:
(* I wyll hane mercy and not sacrifice,)
ye wolde neuer hane cōdemned innocen
tes. * For the sonne of man is LORD
also of the Sabbath. * And whā he was
depretd there, he came into theyr Syna
goge. And he holde, there was a mā ha
uyng a withered hand. And thei asked hym,
sayenge:

Prou.xi.a.
Luc.x.c.mat.xxviii.e
Luc.x.c.
ioā.iii.e.
ioā.vii.c.
viii.b.x.c.Ecclesi.vi.d.
Iere.vi.c.

i.Ioh.i.a.

mar.ii.c.
Luc.vi.a.

Deu.xiii.d.

i.reg.xxi.b.

Ose.vi.b.
mat.ix.a.mar.iii.a.
Luc.vi.a.

Matthew.

Luc. xiii. a. * Is it lawfull to heale in the Sabbathes: that they myght accuse hym. But he sayde vnto them: What man shal it be of you, which hath one shepe, and yf it

De. t. xx. a. fall into a pit in the Sabbathes, * wyl he not take holde & lyft it vp: how much more is a man better then a shepe? It is lawfull therfore to do good in the Sabbathes. Then sayde he vnto the man: Hold out thy hande. And he helde it out, & it was rehoized vnto heath euen as the other. *** But the Pharises goyng forth, wrought a counsell agaynst hym, how they myght destroy hym. But Iesus knowing it, departed thence, & many folloved hym, and he healed the all, and cōmaunded them, that they shuld not make hym knowen.

Mar. iii. a.
Ioh. 2. x. b.
and. xi. c.

That it myght be fulfyllid, which was spoken by Esay the prophet, sayeng: * Behold, my chylde to whom I haue chosen: my beloued, in whom my soull is well pleased. I wyl put my spete vpon hym, and he shall helpe iudgement vnto the people. He shall not cry: ue nor crye, nether shal any man heare his voyce in the stretes. A bawled rede shal he not breake, & smokynge flar shal he not quench, tyll he cast out indgemēt vnto victory, & in hys name shall the people trust. *** Then was ther presented vnto hym a blynde and dōme mā, harynge a deuell, and he healed hym, so that he spake and sawe. And all the people were astonnyed and sayde: Is not this the sōne of David? * But the Pharises hearing it, sayd: We casteth not out deuels, but in Beelzebub the prince of deuels.

Esaye. xlii. a

But Iesus knowing they thoughtes, sayde vnto them: Euery kyngdome diuyned agaynst it selfe, shalbe desolate: & euery cite or house diuyned agaynst it selfe, shal not stonde. And yf Satan cast out Satan, he is diuyned agaynst hym selfe. How shal therfore hys kyngdome endure? And yf I cast out deuels in Beelzebub, in whom do youre chyldren cast out? Therfore shal they be your iudges. But yf I cast out deuels in the spete of God, the kyngdome of God then is come to you.

Luc. xi. c. C
Mat. ix. d.
Mac. iii. b.
Luc. xi. b.

Si licet sabbatis curare? et accusant eum. Ipse autem dixit illis: Quis erit ex vobis homo, qui habeat ouem unam, & si ceciderit hec sabbatis in foveam, nonne tensabit & leuabit eam? Quanto magis melior est homo ouis: itaque licet sabbatis bene facere. Tunc ait hominibus: Extende manum tuam. Et extendit; & restituta est sanis sicut altera. *** Exeuntes autem Pharisei consiliabantur aduersus eum, quomodo perderent eum. IESVS autem sciens, secessit inde, & secuti sunt eum multi, & curauit eos omnes, & praecepit eis, ne manifestum esset eiacerent: Ut adimpleretur quod dictum est per Isaiam prophetam, dicentem: Ecce puer meus quem elegi, dilectus meus in quo beneplacuit anime meae. Ponebam spiritum meum super eum, & iudicium gentibus praeficiat. Non contendet, neque clamabit, neque audiet aliquis in plateis vocem eius. Annus diuinus quassatam non commouet, & linum fumigans non extinguet, donec eiciat ad victoriam iudicium & in nomine eius gentes sperabunt. Tunc oblatus est ei daemones habens, cecus & mutus, & curauit eum ita ut loqueretur & videret. Et stupefacti omnes turbae, & dicebant: Nunquid hic est filius David? Pharisei autem audientes, dixerunt: Hic non eicit daemones, nisi in Beelzebub principe daemoniorum. IESVS autem sciens cogitationes eorum, dixit eis: Omne regnum diuinitus contra se, desolabitur: & omnis ciuitas vel domus diuinitus contra se, non stabit. Et si fantas fatanam eicit, aduersus se diuinitus est: quomodo ergo stabit regnum eius? Et si ego in Beelzebub eicio demones, filii vestri in quo eiciunt? Ideo ipsi iudices vestri erunt. Si autem ego in spiritu dei eicio demones, igitur puenit in vos regnum dei.

rare: vi
e autem
ex vos
at ouem
hec fabi
nne tene
Quanto
homo os
tis bene
nini: Ex
ne. Et ex
est fania
Exeum
conflit
est, quoa
IESVS
inde, &
ti, & cus
& praece
um est fa
ref quod
a proph
puer me
meus in
ne me
sup est
us nfcias
neq; da
aliquis in
is. Anpi
no cōm
ans non
eificiat ad
& in nos
erab' in
i dāmos
& mū
vt loques
stupebā
dicebant
silius Des
rem andi
ic non est
In Reel
amōnis
item scifi
um, dixit
m diuifum
tur: & om
mus diuif
it. Et si fa
ciit, aduers
quomodo
m eius:
cehū est
vestri in
eo ipsi in
Si adt ego
demonst
regni dei.
Ant

Aut quomodo potest quis
quam intrare in domū fors
tis, & vasa eius diripere, nisi
prius alligauerit fortem, &
tūc domū illius diripiet? Qui
non est mecum, contra me
est: & qui non cōgregat me
cum, spargit. Ideo dico vos
his: Omne peccatum & blas
phemia remittetur hominib;
us, spiritus autem blasphem
ia non remittetur. Et quis
eum q; dixerit verbum cōtra
filiū hominis, remittetur ei:
qui autem dixerit contra spi
ritum sanctum, non remitte
tur ei, neq; in hoc seculo, neq;
in futuro. Aut facite arbo
rem bonam, & fructum eius
bonum: aut facite arborem
malam, & fructum eius ma
lum: siquid enim ex fructu ar
bor agnoscitur. Progenies vi
perarum, quomodo potestis
bona loqui, cum sitis mali?
Ex abundantia enim cors
dis os loquitur. Bonus homo
de bono thesauro pfert
bona, & malus homo de ma
lo thesauro profert mala. Di
co autem vobis, quoniam om
ne verbū ociosum quod fues
int locuti homines, reddet
rationem de eo in die iudic
ii. Ex verbis enim tuis iusti
ficaberis, & ex verbis tuis
condemnaveris. Tunc res
ponderunt ei quidā de scri
bis & pharisaeis, dicentes: Ma
gister, volumus a te signum
videre. Qui respondens ait
illis: Generatio mala & adu
ltera signum querit, & si
gnum non dabitur ei, nisi si
gnum Iona: propheta. Sicut
enim fuit Ionas in ventre ce
ti tribus diebus, & tribus no
ctibus, sic erit filius homi
nis in corde terrae tribus die
bus, & tribus noctibus. Vis
ri Ninivitarum surgent in iudi
cio cum generatione ista, &
condemnabunt eam: quia
poenitentiā egerunt in pra
dicatione Iona: & ecce plus
quam Iona hic. Regina Au
stri surget in iudicio cum ge
neratione ista, & con
demnabit ea: quia venit
a sinibus

* O how maye any man entre into a
stronge mans house, and spoyle his ves
sell, excepte he fynde bynde the stronge
man, & then spoyle hy's house? He that
is not wyth me, is agaynst me: & he
gathereth not wyth me, scattereth abro
de. Therfore I saye vnto you: * Every
synne & blasphemie shalbe forgiven vnto
mē, but the blasphemie of the spere shall
not be forgiven. And who so euer sayeth
a worde agaynst the sone of mā, it shall
be forgiven hym: * But whosoever say
eth a worde agaynst the holy goost, it
shall not be forgiven hym, neither in this
worlde, nor i the worlde to come. * Ether
make the tre good & hy's fruite good, or
els make the tre euell, & hy's fruite euell:
for by the fruite is the tre knowen. ye ge
neratio of bips, how can ye speake good
thynges, whan ye your selues be euell?
* For out of the abundaunce of the hart,
the mouth speaketh. A good mā out of a
good treasure, byngeth forth good thyn
ges: And an euell mā out of an euell trea
sure, byngeth forth euell thynges. But
I saye vnto you, that euery ydle worde
that men shal haue spoken, they shal ren
dre accomptes of it in the daye of iudge
ment. * For out of thy wordes thou shalt
be iustified, and out of thy wordes thou
shalt be cōdemned. * The dāntwered hym
certayne of the scribes and pharises, say
enge: Master, we wyll se a tokē of the.
He answered, & sayd vnto them: * The
euell and aduoucerous generacio sekerh
a token, and ther shall nor a token be ge
uen vnto it, but the token of Ionas the
pphere. * For lyke as Ionas was in the
whales belly thre dayes and thre nygh
tes: So shal the sonne of mā be i the har
te of the earth thre dayes and thre nygh
tes. The men of Ninive shal ryse in the
iudgement wyth this generacion, and
shal condemne it, because * they dyd pe
nauce at the preachinge of Ionas: and
behold, here is one more than Ionas.
The quene of the south shal ryse in the
iudgement wyth this generacion, and
shal condemne it, because * she came
from

Luc. xii. e.

Mar. iii. c.

Luc. xii. a.

i Reg. ii. e.

Mat. vii. b.

Luc. vi. e.

sal. xxxix. b.

Luc. ix. e.

ii Reg. i. c.

Luc. xix. b.

Mat. xvi. a.

Marc. viii. b.

Luc. xix. e.

Ione. ii. a.

Ione. iii. a.

iii. Reg. x. a.

ii. Para. ix. a.

Mattheu.

from the uttermost coastes of the earth
to heare the wyrdome of Salomon: and
behold, here is one more than Salomon.

Luc xi. c.

* Whan an vncleane spere is gone
out of a man, he wal: eth thowdwyre pla
ces, sekynge rest, and fyndeth none. Thā
sayeth he: I wyll retorne in to my hou
se, whence I cam forth. And whan he cō
myth, he fyndeth it voyde, swepte, and
garnished. Than goeth he, and taketh
wyth hym tenen other spere: & woyle thā
hymselfe: and they entre in, & dwell the
re, and * the ende of that man, is worse
than the begynnyng. So shal it be also
vnto thys moost euell generacion * Why
le he was yet speakynge vnto the peo
ple, behold, hys mother and brythren sto
de without, requyryng to speake vnto
hym. A certayne mā sayd vnto hym: Be
hold, thy mother & thy brythē stāde with
out, requyryng to speake with the. And
he answered to hym that tolde hym, and
sayde: Who is my mother, and who be
my brythen? And he stretched forth his
hande vnto hys disciples, and sayde: Be
holde, my mother and my brythē. * For
whoso ener doth the wyll of my father
whyche is in heauen, he is my brother,
syster and mother.

li. Pet. ii. d.
Heb. vi. a.

Mar. iii. c.
Luc. viii. c.

ioh. xv. b.

The. xiii. Chapter. *

Mar. iiii. a.
Luc. viii. a.

In that daye Iesus wēt forth out of
the house, & sat by the see syde. And
ther were gathered together vnto hym
muchē people, so that he wēt vp in to a
shippe, & sate hym downe, & all the people
stode on the shoze, & he spake many thyng
ges vnto thē i parables, sayēge: Beholde
he y soweth, wēt forth to sowē hys seede.
And whyle he soweth, some fell by the
waye syde, & the birdes of the ayre came,
& dyd eate thē vp. Some fell in to stony
places, where they had not moche earth, &
immediatly they sprange vp, because
they hadde not depth of grounde. But
whan the sonne was ry sen, they caught
heare: & because they had no roote, they
withed awaye. Some fell i to thornes,
and the thornes grewē vp, and choked
them. Some fel in to a good grounde, &
gaue

a finibus terrarū audire sapie
tiam Salomonis. Et ecce p
quam Salomon hic, & cō
tem immundus spiritus exi
rit ab homine, ambulat per
loca arida, quærens requi
& non inuenit. Tunc dicit
revertar in domum meā
de exiui. Et veniēs inueni
eam vacantem, scopis mun
datam. & ornatam. Tūc va
dit, & assumit septem spī
secum nequiores se. Et in
trantes, habitāt ibi: & sim
nouissima hominis illius p
iora prioribus. Sic erit & g
nerationi huic pessimā. Ad
huc eo loquente ad turbas,
ecce mater ei⁹ & fratres ib
bant foris, quærentes loq
ei. Dixit autē ei quidā Bo
ce, mater tua, & fratres ib
foris stant, quærentes te
loqui. At ipse respondēs
centi sibi, ait: Quæ est m
ter mea, & qui sunt fratre
mei? Et extēdēs manū in
scipulos suos, dixit: Ecce m
ter mea, & fratres mei. Qu
cūq; enim fecerit volumē
tem patris mei, qui in celi
est, ipse me⁹ frater, soror,
mater est.

CAPVT. XIII.

In illo die exiens IESVS
de domo, sedebat secus
re. Et congregatae sunt
eum turbæ multæ, ita ut
niculam ascendens sedens
& omnis turba stabat in
tore, & locut⁹ est eis multi
parabolis dicens: Ecce, ei
qui seminat seminare, Et
seminat: quædā ceciderunt
secus viam, & venerunt
lucres celi & comederunt
ea. Alia autem ceciderunt
petrosa, vbi non habebat
terram multam, & continuo
exorta sunt, quia non hab
bant altitudinem terrarū. Se
le autem orto, aestuauerunt
& quia non habebant radice
m, aruerunt: Alia autē ce
derunt in spinas, & concre
runt spinæ, & suffocauerunt
ea: Alia autem ceciderunt
in terram bonam, &
dabant

dabant fructum, aliud centesimum, aliud sexagesimum, aliud tricesimum. Qui habet aures audiendi, audiat. Et accedentes discipuli, discerunt ei: Quare in parabolis loqueris eis? Qui respondens ait illis: Quia vobis datum est nosse mysteria regni coelorum, illis autem non est datum. Qui enim habet, dabitur ei, & abundabit: qui autem non habet, & quod habet auferetur ab eo. Ideo in parabolis loquor eis, quia videntes non vident, & audientes non audiunt, neque intelligunt, ut adimpleatur in eis propheta Isaiæ dicentis: Auditis audietis, & non intelligetis, & videntes videbitis, & non videbitis. Ina-
 crassatum est enim cor populi huius, & auribus grauius ter audierunt, & oculis suis os clauferunt: nequando videant oculis, & auribus audiant, & corde intelligant, & convertantur, & sanem eos. V estri autem beati oculi, quia vident: & aures vestras, quia audiunt. Amen quippe dico vobis, quia multi prophetarum & multorum cupierunt videre quæ videtis, & non viderunt: & audire quæ auditis, & non audierunt. Vos ergo audite parabolam seminantis: Omnis qui audit verbum regni, & non intelligit, venit malus & rapit quod seminatum est in corde eius: hic est qui secus viam seminatus est. Qui autem super petrosam seminatus est, hic est qui verbum audit, & continuo cum gaudio accipit illud. Non autem habet in se radicem, sed est temporalis: Facta autem tribulatio & persequutio propter verbum, continuo scandalizatur. Qui autem seminatus est in spinis, hic est qui verbum dei audit: & sollicitudo seculi infert, & fallacia diuitiarum suffocant verbum, & sine fructu efficitur. Qui vero in terram bonam seminatus est, hic

gaue fruce, some an hundreth folde, some fyfty folde, some thyrty folde. Why so hath eares to heare, let hym heare. * And the 23 disciples appochoing nye, sayd vnto hym: Why speakest thou vnto the i parables? He answered, & sayd vnto the: Because se h vnto you it is geue to knowe the mysteryes of the kyngdome of heaue, * but vnto the it is not geue. * For whoso hath ro hym shal be geue, & he shal haue abundaunce: But who lo hath not, fro hym shal be take awaye, euē þ also which he hath. Therfore speake I vnto the i parables, because they seynge, do not se: & they hearynge, do not heare: ne thei vnderstaunde: so þ i the may be fulfilled the pphcy of Eia, saynge: Wyth hearynge shal ye heare, & not vnderstaunde: And sem shal ye se, & not se. For the harte of this people is made grosse: with eares also haue they herde heuely, & shunt they eyes: lest at any tyme they se wyth eyes, & heare wyth eares, & vnderstaunde wyth harte, & be turned, and I heale the. * But blessed are your eyes, for they se: and your eares, for they heare. Verely I saye vnto you, that many pphetes and ryghteous men haue loged to se the thynges which ye se, & they haue not sene them: And to heare the thynges whych ye heare, & they haue not heard the. * Heare ye therfore the pable of the sowre: Eue ry one þ heareth the worde of the kyngdome, & wiche not vnderstaunde it, the euell maketh, & taketh awaye þ whych was sowen i this harte: The same is he þ is sowen by the waye syde. The that is sowen þo the stony places, the same is he that heareth the worde, & immediatly receaueth it wyth ioye. Neuertheles he hath no roote in hymselfe, but is but for a tyme: For whā trouble & persecutio cometh to passe for the wordes sake, immediatlye he is offeded. The þ is sowen i the thornes, the same is he that with heare the worde of God, and the carefullnesse of this world & the deceptfullnesse of ryches choketh vp the worde, & is it made without fructe. But he þ is sowen i the good ground, the

Mar. iiii. a.
Luc. viii. b.

ii. Cor. iiii. c.

Mat. xxv. c.
Mar. iiii. c.
Luc. viii. b.
and. xix. c.

Luc. x. c.

Pet. i. b.

Mar. iiii. b.
Luc. viii. b.

Matthew.

the same is he that heareth and vnder-
standeth the worde, & bringeth frute, and
yeldeth some truly an hundred folde, so-
me syttie folde, some thyrtye folde. * A-
nother parable put he forth vnto them,
sayenge: * The kyngdom of heauen is
become lyke vnto a man, that dyd sowe
good seede in hys felde. But whyle men
were a slepe, hys enemye came, and so-
wed tares there vpon, (euen in the myd-
des of the wheate) & wente hys waye.
Whan the blade was growen vp, & had
yelded frute, then appeared the tares al-
so. But the seruantes of the househol-
der came, and sayd vnto hym: Syr, dyd-
dest thou not sowe good seede in thy fel-
de? Whence therfore hath it tares? And
he sayd vnto them: That same hath the
enurys man done. But the seruantes
sayd vnto hym: Wylt thou þ we go and
gather them vp? And he sayd: No, lest
happely ye gatherynge the tares, plu-
cke vp the wheate also together wyth
them. Suffre them both to growe vnto
the haruest, and in the tyme of haruest I
shall saye to the reapers: Gather ye fyr-
ste the tares, & bynde them together in
sheaves to burne, but gather the wheate
in to my barn. * * Another parable
put he forth vnto them, sayenge: * The
kyngdome of heauen is lyke vnto a gra-
ne of mustarde seede, which a man toke, &
sowed in hys felde, and is verely the les-
est amonge all sedes. But whan it is
growen vp, it is greater than all herbes,
and becommeth a tre, so that the byrdes
of the ayre maye come and dwell in the
braunches therof. * Another parable spa-
ke he vnto them * The kyngdome of
heauen is lyke vnto leuen, whych a wo-
mā taketh and hyderh in thre peckes of
meell, tyll it be all leuened. * All these
thynges spake Iesus vnto the people in
parables, & wythout parables spake he
not vnto them, That it myghte be fulfyl-
led, whych was spoken by the prophe-
te, sayēge: * I shall open my mouth in
parables, I shall tell out thynges þ haue
bene hyd sens the foundacio of the world.

* When

hic est qui audit verbum &
intelligit, & fructum afferit
& facit aliud quidem cent
testium, aliud sexagesi-
mum, aliud vero tricesi-
mum. * Aliam parabolam
proposuit illis, dicens: * Si-
mile factum est regnum co-
lorum homini qui semina-
uit bonum semen in agro
suo: cum autem dormirent
homines, venit inimicus
eius, & superseminauit ziz-
ania (in medio tritici)
& abiit. Cum autem cre-
uisset herba, & fructum in-
cisset, tunc apparuerunt
zizania. Accedentes autem
serui patris familias, dixerunt
ei: Domine, nonne bonum
semen seminasti in agro? vnde
ergo habet zizania? Et ait illis: Inimicus homo
hoc fecit. Serui autē dixerunt
ei: Visimus & colligimus? Et
ait: Non, ne forte colligen-
tes zizania, eradicemus
simul cum eis & triticum.
Sinite utraque crescere usque
ad messem, & in tempore
messis, dicam mesforibus
Colligite primum zizania
& alligate ea in fasciculos
comburendum: triticum au-
tem congregate in horrea
meum. * * Aliam parabolam
proposuit eis dicens: Simile
est regnum celorum gra-
sinapis, quod accipiens ho-
mo, seminauit in agro: quod
minimum quidem omnibus
seminibus. Cum autē creuerit,
maius est omnibus oleribus,
& fit arbor ita ut volucres
celi veniant & habitent in
ramis eius. * Aliam parabolam
locutus est eis: Simile est
regnum celorum fermento, quod
accipit mulier abcondit in
tribus, donec fermentatum
est totum. * * Omnia locutus
est Iesus in parabolis ad tur-
bas: ne parabolis non loque-
batur eis: ut impleretur
dictum est per prophetam
dicentem: Aperiam in pa-
rabolis os meum, eructabo
secreta & constitutiones

* Tu

Mar. iii. c.

Mat. iiii. c.
Luc. xlii. b.

Luc. xlii. b.

Mar. iiii. d.

Psa. lxxvii. a

Mar. iiii. d.

Ap. xiii. b.

Dani. xii. a.
Sapt. iii. b.
i. Cor. x. c.

Philip. iii. a.

Mat. xxii. b.

Mat. xxv. c.

¶ When the people were sente awaye,
he came in to the house. * And hye dis-
ciples appoched nye vnto him, sayen-
ge: Expounde vnto vs the parable of the
tares of the felde. He answered and sayd
He that soweth the good seede, is the son-
ne of man: The felde is the worlde: The
good seede, those are the chylderen of the
kyngdome: The tares, be wycked chyl-
deren: The enemye that sowed them, is
the deuell: * The harueste, is the ende
of the worlde: The reapers, are the an-
gels. Lyke as the tares therfore are ga-
thred together and byent in the fyre, so
shall it be in the ende of the worlde: The
sonne of man shall sende hye angels, and
they shall gather out of hye kyngdome
all staunderous thynges, and them that
commytte iniquite, and they shall cast
them in to the chymney of fyre. There
shalbe wepyng & gnashynge of teth.
* Than shall the ryghteous thynne as
the Sonne in the kyngdome of theyr fa-
ther. Who so hath eares to heare, let
hym heare. ¶ * The kyngdome of
heauen is lyke vnto treasure hyd in
the felde, whych the man that fyn-
deth, hydeth: & (for) ioye therof) goeth
and sellerth all that he hath, and byeth
that felde. A gayne, the kyngdome of
heauen is lyke vnto a marchaunt man,
sekyng good perles. * Whan he had
founde one precious perle, he wente and
solde all that he had, and bought it. A gay-
ne, the kyngdome of heauen is lyke vn-
to a nett that is cast in to the see, and ga-
thereth together of euery kynde of fysh-
es: whych whan it was full, they drew
out, and sat them downe by the shore, &
chose the good fyshes in to the vessels
but cast out the euell. * So shall it be in
the ende of the worlde. The angels shall
go forth, and separate the euell from a-
monge the ryghteous, and shall cast
them in to the chymney of fyre. * The
re shalbe wepyng and gnashynge of
teth. Wane ye vnderstande all these thyng-
es: They saue vnto him: yee LORD.
He sayd vnto the: Euery scribe therfore
learned

¶ The dimissis turbis, venit
in domum, & accesserunt ad
eum discipuli eius, dicen-
tes: Edificare nobis parabola
zizaniorum agri. Qui
respondens, ait: Qui seminat
bonum semen, est filius
hominis: Ager autem est
mundus: Bonum vero se-
men, hi sunt filii regni: Zis-
ania autem, filii sunt ne-
quam: Inimicus autem qui
seminauit ea, est diabolus
Messis vero, consummatio
seculi est: Messores autem,
angeli sunt. Sicut ergo colli-
guntur zizania & igni co-
burantur, sic erit in consum-
matione seculi: Mittet fi-
lius hominis angelos suos,
& colligent de regno eius
omnia scandala, & eos qui
faciunt iniquitatem, & mit-
tent eos in caminum ignis.
Ibi erit fletus & stridor den-
tium. Tunc iusti falsebunt
sicut sol in regno patris: eos
rum. Qui habet aures aus-
diendi, audiat. ¶ * Si-
mile est regnum celorum
thesauro abscondito in agro,
quem qui inuenit homo,
abscondit, & pre gaudio illius
vadit, & vendit
vniuersa quae habet, & emit
agrum illum. Iterum, simile est
regnum celorum homini ne-
gociatori, querenti bonas
margaritas. Inuenta autem
vna preciosa margarita, abiit,
& vendidit omnia quae ha-
buit: & emit eam. Iterum si-
mile est regnum celorum
sagax missa in mare, &
ex omni genere piscium co-
greganti: quam cum imple-
ta esset, educerunt, & secus
litus sedentes, elegerunt bo-
nos in vasa, malos autem
foras miserunt. Sic erit in
consummatione seculi: Exi-
bunt angeli, & separabunt
malos de medio iustorum,
& mittent eos in cami-
num ignis, ibi erit fletus &
stridor dentium. Intelles-
istis haec omnia? Dicunt
ei: Etiam Domine. Ait
illis: Ideo omnis scriba dos
est

Matthew.

learned in the kyngdome of heauen, is lyke vnto a man an houtholder, that bringeth out of hys treasure new thynges and olde. * And it came to passe, when Iesus had ended these parables, he departed thence. And came in to his contry, and taught them in theyr synagoges, so that they maruayled and sayde: Whence commeth thys wysedome and vertues vnto hym? * Is not thys the carpenters sonne? Is not hys mother called Mary? And hys brethren James and Ioseph and Simon and Jude? and hys sisters, are they not all wyth vs? Whence than hath he all these thynges? And they were offended at hym. But Iesus sayde vnto them: * A prophete is not wythout honoure, but in his owne cōtry, and in hys owne house And he dyd not there many myracles, because of theyr vnbelefe.

Mar. vi. a.
Luc. iiii. b.

Ioh. vi. c.

Mar. vi. a.
Luc. iiii. c.
Ioh. iiii. c.

The. xiiii. Chapter. *

A* that tyme Herode the Tetrarcha herde the fame of Iesu, and sayd vnto hys seruantes: Thys is Ihon the baptist, he is rysen from the deed, and therefore do myracles worke in hym. * For Herode toke Ihon, and bounde hym, and put hym in prison, because of Herodias hys brothers wyfe. For Ihd sayd vnto hym: * It is not lawfull for the to haue her. And he wyllynge to put him to death, feared the people because thy esteemed hym as a prophet. In the daye of Herodes byrth, dyd the daughter of Herodias dance in the myddes, & * it pleased Herode. Wherefoze he promysed wyth an oth to geue her, what so euer she wolde aske of hym. And the beyng conneled afoze of hys mother, sayd: Geue me here in a platter the head of Ihon the baptist. And the kyng was sozry: but because of the oath & them that sat together at the table, he commaunded it to be geuen. And he sente, & beheaded Ihd in the prison. And hys heade was brought in a platter, & geuen vnto the damsell, & she brought it vnto hir mother.

Mar. vi. a.
Luc. ix. a.

Luc. iii. e.

Leu. xviii. b.
And. xx. c.

Mar. vi. c.

Etus in regno coelorum, milis est homini patrifamilias, qui profert de thesauris suis noua & vetera. Et cum esset, cum consummasset IESVS, parabolas istas, transiit inde. Et veniens in patriam suam, docebat eos in Synagogis eorum, ita ut mirarentur & dicerent: Unde huic sapientia haec & uirtutes? Nonne hic est fabrilis? Nonne mater eius dicitur Maria? & fratres eius Iacobus & Ioseph & Simon & Iudas? & sorores eius nonne omnes apud nos sunt? Unde ergo huic omnia ista? Et scandalizabantur in eo. IESVS autem dixit eis: Non est propheta sine honore nisi in patria sua, & in domo sua. Et non fecit ibi uirtutes multas, propter incredulitatem illorum.

CAPVT. XIII.

IN illo tempore, quando Herodes Tetrarcha inuenit IESV, & ait paupibus: Hic est Iohannes Baptista, ipse surrexit a mortuis. Et ideo uirtutes operantur eo. Herodes enim tenuit eum. & alligauit eum, posuit in carcerem propter Herodiadem uxorem fratris sui. Dicebat enim illi: Non licet tibi habere eam. Et uolens illum occidere, timuit populum, quia sicut prophetam eum habebant. Die autem natalis filiae Herodis, saltauit filia Herodis in medio, & placuit ei. Unde cum iuramento pollicitus est ei dare, quicquid postulasset ab eo, illa premonita a matre sua dixit: Da mihi (inquit) hic in scuto caput Iohannis Baptistae. Et contristatus est rex, propter iuramentum auctum eorum qui pariter recubabant, iussit dari. Missusque decollauit Iohannem in carcere. Et allatum est ei in disco, & dedit illi. & illa attulit mater

And

lorum, h
patrifam
de thesa
ra. & Et
confumma
holas illas,
veniens i
docebat eu
orum, ius
carenti na
a haec & n
ic est falsu
er eius die
atres eius
& Simo
es eius no
d nos su
e omnia i
pantur iu
dixit eis, n
sine hono
, & in du
i ibi vinn
incredulu

. XIII.
pore, ad
etrarcha
, & ait pu
oh anes de
cit a mori
es operat
m tenui
ligauit eum
cerem pro
vxorem i
bat enim ill
licet ibi ha
olens illom
populum
tam eum ha
tem natali
t filia Herod
, & placuit
cum iurame
t ei dare, qu
lasset ab eo
ita a matre
iquity hie in
phannis Ba
atus est rex
entum autem
riter recu
ari. Missus
Iohannem
llatum est ei
& datus est
attulit mari

Et accedentes discipuli ei,
tulerunt corpus eius, & sepe
lierunt illud, & venientes nō
ciauerunt Iesū. Quod cum
audisset IESVS, recessit in
de in nauicula in locum des
sertum seorsum & cum aus
dissent turbæ, secutæ sunt eū
pedestres de ciuitatibus. Et
extensū vidit turbam multā,
& misertus est eis, & curas
uit languidos eorum. Vespere
autem factū, accesserunt
ad eum discipuli eius, dicen
tes: Desertus est locus, & ho
ra iam præterit, dimitte tur
bas, vt euntes in castra, es
mant sibi escas. IESVS autem
dixit eis: Non habent
necesse ire, date illos vos
manducare. Responderunt
ei: Nō habemus hic nisi quā
panes & duos pisces. Qui
ait eis: Afferte mihi illos
huc. Et cum iussisset turbam
discumbere super fœnum, ac
cepit quinq; panib; & duo
bus piscibus, aspiciens in cœ
lum, benedixit, & fregit, &
dedit discipulis panes, disci
puli autem turbis. Et man
ducauerunt omnes, & satu
rati sunt. Et tulerunt reliqui
as duodecim cophinos frag
mentorū plenos. Mandus
cantium autem fuit nume
rus, quinq; milia virorum,
exceptis mulieribus & par
uulis. Et statim compulsi
IESVS discipulos ascendere
in nauiculam, & præce
dere eum trans fretum, do
nec dimitteret turbas. Et dis
missa turba, ascendit in mō
tem solus orare. Vespere au
tem factū, solus erat ibi na
uicula autem in medio mar
is iactabatur fluctibus: erat
enim cōtrarius vētus. Quar
ta autem vigilia noctis, ven
it ad eos, ambulans super
mare. Et vidētes eū sup ma
re ambulantē, turbati sunt,
dicētes: Quia phāstasma est.
Et prę timore clamauerunt.
Statimq; IESVS locutus est
eis, dicens: Habete fidēciam
ego sum, nolite timere. Res
pondens autē Petrus, dixit
illi: Domine, si tu es, iube me
ad te

And his disciples came, and toke his bod
y and buried it, and came and tolde Ies
us. * Whych whan Iesus had herde, B
he departed thence in a ship in to a des
serte place out of the waye. * And
whan the people herd of it, they folo
wed hym on foote out of the cyries. And
as he departed thēce, he saw a great mul
titude, and had pytie on them, and healed
theyr sycke. But whan the euen was co
me, hys disciples came to hym, sayeng:
It is a desert place, and the houre is now
ouerpast: sende the people awaye, that
they maye go in to the townes, & bye the
meate. But Iesus sayd vnto them, They
haue no nede to go, geue ye them to eat.
they answered hi: We haue nothig here
but fyue breads and two fyshes. He sayd
vnto them: Wrynge me the herher. And
whan he had commaunded the people to
syt downe vpon the grasse, and had rai
sed the fyue breades & two fyshes, he lok
ed vp in to the heauen, blessed, & brake, and
gane the breades vnto the disciples, but
the disciples gaue vnto the people. And
they all dyd eate, and were fylled. And
they toke the remnauntes, euen twelke
baskettes full of broken meates. The
nombje of the eaters was fyue thousande
of men, besyde women and chylderen.
* And immediatly Iesus caused the dis
ciples to get them vp into a shippe, and
to go befoze hym ouer the water, tyll he
sent awaye the people. And whan the
people were sent awaye, * he wente vp
in to a mountayne to praye, hymselfe al
one. Whan the euen was come, he was
there alone. But the shippe was tossed
wyth walwes in the myddes of the see,
for the wynde was contrary. In the
fourth watch of the nyght he came vnto
them walkynge vpon the see. And
they seynge hym walkynge vpon the
see, were troubled, sayenge: It is a vi
sion. And they cryed out for feare. And
immediatly Iesus spake vnto them, say
eng: Be of good comforte: it is I, fea
re not. Peter answered, and sayd:
LORDE, yf it be thou, commaunde me

Mar. vi. d.
Luc. ix. b.
Ioh. vi. a.

Mar. vi. e.
Ioh. vi. b.

Luc. vi. b.

to son. e

Matthew.

to come vnto the vpon the waters. And he sayde: Come. And Peter went downe out of the Shippe, & walked vpon the water, that he myght come vnto Iesus. But whan he saw the wynde stronge, he was afrayed. And whan he beganne to synke, he cryed, sayenge: LORD, saue thou me. And immediatly Iesus stretchynge forth his hande, toke holde of hym, and sayde vnto him: O thou of litle fayth, why hast thou doubted? * And whan they were come vp in to the shippe, the wynde ceased. They also that were in the shippe, came and worshipped hym, sayenge: Truly thou art the sonne of God. And whan they were gone ouer the water, they came in to the lande of Genesar. And whan the men of that place knew hym, they sent in to all that contry, and presented vnto hym all soche as were euell at ease: & they prayd hym, that they myght but touche the hemme of his garment. And whosoener touched it, were made whole.

The. xv. Chapter. *

A Then came vnto hym from Hierusalem the scribes and Pharisees, sayenge: Why do thy disciples transgresse the tradition of the elders? for they wash not theyr handes, whan they eate bread. But he answerynge, sayd vnto them: Why do ye also transgresse the commaundement of God for your owne tradition sake? for God hath sayde: * Honour thou father and mother. And whosoener curseth father or mother, let hym dye the death. But ye saye: * Whosoener shall say to father or mother: What gift soener is of me, it shall profyte the, and he shall not honour his father or his mother. And the commaundement of God haue ye made of none effecte for your owne tradition sake? ye hypocrites, well hath Esay propheted of you, sayeng: * This people honoureth me with lippes, but theyr hart is farre fro me. In vayne do they serue me, teachynge the doctrynes and preceptes of men.

And

ad te venire super aquam. At ipse ait Veni. Et descendens Petrus de nauicula, ambulabat super aquam, vt veniret ad IESVM. Vidit vero ventum validum, timuit & cum coepisset mergi, clamauit, dicens: Domine saluum me fac. Et continuo IESVS extendens manum, apprehendit eum, & ait illi Modice fidei, quare dubitasti? Et cum ascendisset in nauiculam, cessauit ventus. Qui autem in nauicula erant venerunt & adorauerunt dicentes: Vere filius dei es. Et cum transiretissent, uenerunt in terram Genesarem. Et cum cognouissent eum viri loci illius, miserunt in uersam regionem illam, obtulerunt ei omnes moribundos, & rogabant eum vt vel fimbriam vestimenti eius tangerent. Et quicumque tegerunt, salui facti sunt.

CAPVT. XV. *

Tunc accesserunt ad eum ab Hierosolymis scribae & pharisei dicentes: Quare discipuli tui transgreduntur traditionem seniorum non enim lauant manus, cum panem manducant? Ipse autem respondens illis: Quare & vos transgredimini mandatum dei propter traditionem vestram? Nam deus dixit: Honora patrem & matrem: Et qui maledixerit patri vel matri morte moriatur. Vos autem dicitis: Quicumque dixerit patri vel matri: Munus quicumque est ex me, non obligabit: & non honorabit patrem suum aut matrem? & irritum fecistis mandatum dei propter traditionem vestram. Hypocrite, bene prophetauit de vobis Esaias, dicens: Populus hic labiis me honorat, cor autem eorum longe est a me. Sine causa autem colunt me, docentes doctrinam & mandata hominum.

Mar. vi. c.

Mar. vii. a.

Exo. xx. b.
Deut. v. c.
and. xxvii. c.

ps. xxviii. d.

Esa. xxix. e.
Eze. xxxiii. f.

Et cognocatis ad se turbis,
dixit eis: Audite & intelligi-
te: Non quod intrat in os,
coinquinat hominē, sed quod
procedit ex ore, hoc coinquinat
hominē. Tunc accedens
discipulus eius, dixerunt ei:
Scis, quia pharisæi, audito ver-
bo hoc, scandalizati sunt? At
ille respondens ait: Omnis
plantatio quam non planta-
uit pater me^s cœlestis, eras
dicabitur. Sinite illos, cæci
sunt, et duces cæcorum:
cæcus autem si cæco ducas
tum præstet, ambo in fos-
seam cadent. Respondens
autē Petrus, dixit ei: Edifice
re nobis parabolā istā. At
ille dixit: Adhuc & vos sine
intellectu estis? Non intellis-
gitis, quia omne quod in os
intrat, in ventrē vadit, & in
secessum emittitur? Que aus-
tem procedit de ore, de cor-
de exeunt, & ea coinquinat
hominē: De corde enim exe-
unt cogitationes malę, hos-
micitia, adulteria, fornicas-
tiones, furta, falsa testimo-
nia, blasphemię. Hęc sunt
quę coinquinant hominē.
Non loquuntur autē manib^{us} man-
ducare, non coinquinat ho-
minē. **¶** Et regressus inde
IESVS, secessit in partes
Tyri & Sidonis. Et ecce, mu-
lier Cananæa egressa & fini-
bus illis, clamavit, dicens ei:
Misere mei, dñe fili Da-
uid, filia mea male a dæmo-
nio vexatur. Qui non respō-
dit ei verbū. Et accedentes
discipuli eius, rogabant eū,
dicientes: Dimitte eam, quia
clamat post nos. Ipse autem
respondens, ait: Non sum
miss^{us}, nisi ad oues quę perie-
runt domus Israel. At illave-
nit & adoravit eum, dicens:
Domine adiuua me. Qui
respondens ait: Non est bo-
num sumere panem filiis
rum, & mittere canibus. At
illa dixit: Etiam domine,
nam & catelli edunt de mensa
eis quę cadunt de mensa
dominorum suorum. Tunc
respondens

And whan the people were called toge-
ther vnto hym, he sayde vnto them: We-
are and vnderstāde: That which entreth
in to the mouth, defyleth not a man: but
that whiche proceedeth out of the mou-
the, that defyleth a man. Then hys disci-
ples commynge nye, sayde vnto hym:
knowest thou, that the pharises whan
they herde this sayenge, were offended?
And he answeringe, sayde: * Every

Act. v. c.

plant that my heauenly father hath not
planted, shalbe rooted out. Let ye them
alone: they are blynd, and the leaders
of the blynde. yf the blynde leade the
blynde, they shall fall both into the ditch.
Peter answeringe, sayde vnto hym:
* Expounde vnto vs this parable. And
he sayde: Be ye not also yet without vnder-
standinge? Do ye not vnderstande,
that euery thyng which entreth in
to the mouth, goeth in to the belly, and
is cast out in to the draught? But those
thynges whiche procede out of the
mouth, go out from the hart, and they de-
fyle a man: For out from the hart go
euell thoughtes, manslaughters, aduou-
tries, fornicacions, thefes, false wytnes-
ses, blasphemyes. These are the thynges
that defyle a man. But to eate with vni-
uersall handes, defyleth not a man. **¶**

Mar. vii. b.

* * And Iesus departed thence, and
wente forth in to the coastes of Tyre &
Sidon. And beholde, a woman of Cana
beryng come forth out of those coastes
cryed, sayenge vnto hym: Haue mercy
on me O LORD, thou sōne of Dauid.
Wy doughter is euell vexed of a deuell.
But he answered her not a word. And
hys disciples appocheing nye, besought
him, sayenge: Sende her awaye, for she
cryeth after vs. But he answeringe say-
de: * I am not sent, but vnto the shepe
of Israel which are perished. And the ca-
me & worshipped hym, sayenge: O Lord,
helpe me. He answered and sayde: It
is not good to take the chyldrens bread, &
to cast it vnto dogges. And he sayd: yee
LORD, for the whelpes also eate of the
crōmes, & fall fro their lordes table. The

Mar. vii. c.

Luc. xix. a.

C Iesus

Matthew.

Jesus answeringe, sayde vnto her: O woman, greate is thy fayth, be it vnto the end as thou wilt. And hyr daughter was made whole at the same houre. * And whan Jesus was departed thence, he came by the see syde of Galile, and went vp in to a mountayne, and sat there. And ther came vnto hym moche people, harynge wryth them, womme, blynde, lame, feble, and many other, & those they layed at hys fete, * and he healed them, so that the people maruailed, seynge the domme speake, the lame walke, the blynde se, and they magnified the God of Israel. * **W**hen his disciples were called together) sayde: I haue pytie on the people, seynge they contynue with me now thys dayes, and haue not that they maye eate: and I wyl not let them go fastynge, lest they my scary in the waye. And the disciples saye vnto hym: Whence shal we get vs thys so much brede in the wyldernesse, that we maye satiffye so greate a multitude? And Jesus sayde vnto them: How many loaves haue ye? And they sayde: Seuen, & a fewe lytle fyshes. And he commaunded the people, that they shulde syt downe vpon the grounde. And he toke the seuen loaves and the fyshes, & gaue thankes, brake, & delyuered them to hys disciples, & the disciples gaue vnto the people. And they all dyd eate, and were satiffyed. And that which remayned of the breke meates, toke they vpp, euen seuen baskettes full. They that dyd eate, were foure thousande of men, besyde chyldren & women. * And whan the multitude was sent awaye, he wente vnto a shippe, and came in to the costes of Magadan. *

Mat. xxxy. a

W
Mar. vii. a.

The. xxi. Chapter.

And whan the Pharisees also & Saducees came vnto hym, temprynge him: & requyred hym, that he wolde shewe them a token from heauen. * And he answeringe, sayde vnto them: Whan the even is come, ye saye: It wyl be fayre, for the skye is reed. And in the mornyng: It

Mar. vii. b.

Ioh. vi. d.

Luc. xii. f.

respondens IESVS illi: O mulier, magna est fides tua, fiat tibi sicut vis. Et sanata est filia eius ex illa hora. * Et cum transisset inde IESVS, venit secum mare Galilee: & ascendit in montem, sedebat ibi, habentes secum multos cecos, claudos, debiles, & alios multos, & proiecimus eos ad pedes eius, & curauimus eos, ita vt turbas miraretur, videntes multos loquentes, claudos ambulantes, & cecos videntes, & magnificabant deum Israel. IESVS autem conuocatis discipulis suis, dixit: Misereor turbae quia triduo iam persequor mecum, & non habet qui manducent, & dimittere ieiunos nolo, ne deficiant via. Et dicunt ei discipuli: Vnde ergo nobis in deserta panes tantos, vt satiemus turbam tantam? Et ait illi IESVS: Quot habetis panes? At illi dixerunt: Septem & paucos pisces. Accipit turbae, vt discumbent super terram. Et accipiens septem panes, & pisces, dedit discipulis suis, & discipuli dederunt populo. Et comederunt omnes, & saturati sunt. Et quod superfluum fuerat fragmentis, tolerauerunt septem sportas plenas. Erant autem qui manducauerant, quatuor millia hominum extra pueros & mulieres. Et dimissa turba, ascendit in nauem, & venit in fines Magadan. *

CAPVT XVI.

Et accesserunt ad eum Pharisei & Saducei tentantes & rogantes eum, vt signum de caelo ostenderet eis. At ille respondens ait illis: Factum est sermo, dicitur: Serpens erit cecus est cum caeco, Et mox

Ecce

ESVS
magna est
tibi sicut vi
ilia ei ex il
um transiit
S, venit sec
& ascenden
debat tibi,
eti turbam
ecum mu
, dehisce,
& proiecer
ius, & cura
arba mirae
ntos loque
mbulant, u
& magnific
ael. IESVS
atus discip
fereor tur
n persevera
n habet qui
dimitterem
ne deficiam
ei discipuli
bis in dese
ut facerent
m? Et ait il
not habetis
erunt: Sep
iculis. Et p
discumbent
Et accipien
, & pscien
, fregit, & b
is, & disci
pulo, Et com
, & facien
superfuit i
lerunt sept
, Erant aut
merit, quatu
m extra p
res. Et disci
dit in naves
fines Ma

Hodie tempestas, rutilat enim
triste cœlum. Faciem ergo
cœli diiudicare nostis, signa
autem temporum non poteris?
Generatio mala & adul
tera signum querit, & signum
non dabitur ei nisi signum
Ionæ prophetæ. Et relictis
illis, abiit. Et cum venissent
discipuli ei trans fretum, obli
ti sunt panes accipere. Qui
dixit illis: Inuenimini & ca
uete a fermento Phariseo
rum & Saduceorum. At illi
cogitabant inter se, dicen
tes: Quia panes non accepi
mus. Sciens autem IESVS,
dixit: Quid cogitatis inter
vos modica fidei, quia pas
nes non habetis? Nondum
intelligitis, neque recordas
mini quinque panes & quins
quies milium hominum, & quot
cophinos sumpsistis? Neque
septem panum & quatuor
milium hominum, & quot
sportas sumpsistis? Quare
non intelligitis, quia non de
pane dixi vobis: Cauete a
fermento Phariseorum &
Saduceorum. Tunc intelles
xerunt, quia non dixerit ca
uendum a fermento panum,
sed a doctrina Phariseo
& Saduceorum. Venit au
tem IESVS in partes Ca
sarea Philippi, & interroga
bat discipulos suos, dicens:
Quem dicunt homines esse
filium hominis? At illi dixe
runt: Alii Iohannem bapti
stam, alii autem Eliam, alii
vero Hieremiam, aut vnum
ex prophetis. Dicit illis IES
VS: Vos autem quem me
esse dicitis? Respondens Si
mon Petrus, dixit: Tu es Chri
stus filius dei viui. Respon
dens autem IESVS, dixit ei:
Beatus es Simon Bariona,
quia caro & sanguis nō
revelauit tibi, sed pater meus
qui est in cœlis. Et ego dico
tibi, quia tu es Petrus, & super
hanc petram ædificabo
ecclesiam meam, & por
tae inferi non praualebunt
aduersus eam. Et tibi das
bo clauis regni cœlorum.

Et

It will be foule wether todaye, for the
skye is gloomyng reed. Can ye then
discerne the face of the skye, but can not
discerne the tokens of tymes? * The
enel and aduouterous generation sekerh
a token, and ther shall no token be geuen
vnto it, but the token of the prophet
* Jonas. And he forsoke them, & wen
te hys waye. * And whan his disciples
were come ouer the water, they had for
gotten to take the breads. He sayd vnto
them: * Take hede, and beware of the
leuen of the Pharises and of the Sabu
ces. And they thought amonge them
selves, sayeng: Because we haue not take
the breads. But Iesus knowyng, sayde:
What do ye thynke amōge youre selues
O ye of lytle fayth, because ye haue not
the breads? Do ye not yett vnderstande
nor remembre * the fyue breads and the
fyue thousande of men, and howe many
baskettes toke ye bp? * Nether the se
uen breads, & the foure thousande of men,
and howe many baskettes toke ye bp?
Why do ye not vnderstande, howe that I
spake not vnto you of breed: Beware of
the leuē of the Pharises & of the Sabu
ces. Then vnderstode they, & he had not
beware of the leuē of breed, but of the ac
tryne of the Pharises and Saduces. *
* Iesus came in to the coastes of Cesa
rea Philippi, & asked hys disciples, say
enge: Whom do men saye that the son
ne of man is? And they sayde: Some,
Ihon the baptiste: Some, Elias: So
me, Hieremy, or one of the prophetes.
Iesus sayeth vnto the: But whom saye
you that I am? Simon Peter answered yn
ge, sayde: * Thou art Christus the son
ne of the lyuynge God. Iesus answer
ynge, sayde vnto hym: Blessed art thou
O Simon Bariona, for fleshe and blonde
hath not shewed þ vnto the, * but my
father which is in heauen. And I saye
vnto the, that thou art Peter, and vpon
thys * stone wyll I buylde my congre
gation, & * the gates of hell shall not pre
uaile agaynst it. And vnto the wyll I
geue the keyes of the kyngdō of heauē.

C ij

* And

mar. xii. d.

Ione. ii. a.

mar. viii. b.

Luc. xii. a.

B

marc. xiii. c.

mat. xv. d.

mar. viii. d.

Luc. ix. e.

Lu. ix. e.

Ioh. vi. g.

Ioh. vi. e.

I. Cor. x. a.

I. Pa. xviii. b.

Esa. xxviii. c.

Matthew

Mat. xviii. b
Ioh. xx. c.

* And what soeuer thou byndest vpon earth, hal be bounde also in heauen: And what soeuer thou lossest vpon earth, shalbe loste in heauen also. * The charged he hys disciples, that they shuld tell no man, that he was Ies^{us} Christus. * Fro

Mar. viii. d.
Luc. ix. c.

that tyme forth beganne Iesus to shew vnto his disciples, that he must go to Iherusalem, and suffre many thynges of the elders & scribes & chefe of the prestes, & be slayne, and ryse agayne the thyrde daye And Peter toke him, and beganne to rebuke hym, sayenge: That be farre from the OLORD, It shal not happen vnto the. But he turned hym, and sayde

Il. re. xix. d.

vnto Peter: * So after me thou Satan, thou hyndest me: for thou sauourest not the thynges that be of God, but those þ be of men. * Then sayde Iesus vnto his disciples: yf any man wyll come after me, let hym denye hymselfe, and take vp hys crosse, & followe me. for he that wyll saue hys lyfe, shall lose it: But he that loseth his lyfe for my sake, shall fynde it. for what profiteth it a man, yf he wyinne the whole world, but suffre harme vnto hys soule? Or what exchaunge shal a man gyue for hys soule? For the sonne of man shal come in the gloiy of hys father wyth hys angels, & then shall he recompence euery man accordyng to hys woorkes. * Werely I saye vnto you: Ther are some of those that be standyng here, whych shal not tast of death, tyll they se the sonne of man commynge in hys kyngdome.

Mat. x. c.
Mar. viii. a.
Luc. ix. c. &
xiii. d.
Ioh. xiii. c.

Rom. ii. a.

Luc. ix. c.

The. xxiij. Chapter. *

Mar. ix. a.
Luc. ix. d.

Apoc. ii. c.



And * after fyre dayes toke Iesus Peter and James and Iohn his brother, & bryngeth them vp to an hye mountayn out of the waye, and was tras figured before the. And * hys face shone, as the Sonne, but hys garmentes were whyte as snow. And beholde, ther appeared vnto them, Moyses and Elias, talkynge

Et quocumq; ligaueris super terram, erit ligatum & in celis: & quocumq; solueris super terram, erit solutum & in celis. Tunc praecepit discipulis suis, ut nemini discerent quia ipse esset Iesus Christus. Exinde coepit Iesus ostendere discipulis suis, quia oporteret eum ire Hierosolimam, & multipliciter pati a senioribus & scribis, & principibus sacerdotum, & occidi, & tertia die resurgere. Et assumens eum Petrus, coepit increpare illum, dicens: Absit a te domine, non erit tibi hoc. Qui edoceus, dixit Petros: Vade post me satana, secundum alium enim tuum, quia non sapias ea quae de sunt, sed ea quae hominum. Tunc Iesus dixit discipulis suis: Si quis vult post me venire, abneget semetipsum, & tollat crucem suam, & sequatur me. Qui enim voluit animam suam saluam facere, perdet eam: qui autem perdidit animam suam propter me, inueniet eam. Qui enim prodest homini, si uersum mundum lucretur, animae vero suae detrimentum patiar? Aut quid dabitur in commutationem pro anima sua? Filius enim hominis venturus est in gloria patris cum angelis suis, & reddet unicuique secundum opera eius. Amen dico vobis: sicut quidam de hic stantibus, qui non gustabunt mortem, donec videant filium hominis venturum in regno suo.

CAPVT XVII.

Post dies octidies Iesus assumpsit Petrum & Iacobum & Ioannem fratrem eius, & duxit illos in montem excelsum secretum, & transfiguratus est ante eos. Et resplenduit facies eius sicut sol: vestimenta autem eius facta sunt alba sicut nix. Et ecce, appa- ruerunt illis Moyses & Elias

gaueris lu
ligatum &
cunq; solu
erit solut
ne praecep
nemini di
esset I E
xinde con
tēdere dis
porteret d
m, & mala
& scriba
acerdotum
ia dieretur
ns eum Pe
pare illum
te domine
Quid edue
Vade pot
alum et mi
ea quae de
hominum
dixit disci
is vult pot
egit seme
nem suam
Qui enim
nam salua
nt qui au
am sua pre
t es. Qui
mini, si v
lucetur, au
etrimen
ā dabit h
nē proxi
im homin
loria patri
his, & m
secundū op
dico vobis
hic stan
unt mortu
um homin
regno lu

eum eo loquentes. Respons
dens autem Petrus, dixit ad
I E S V M : Domine, bonū
est nos hic esse: si vis, facias
mus hic tria tabernacula: tu
bi vnū, & Moysi vnū, & Elie
vnū. Adhuc eo loquēte, ec
ce nubes lucida obumbravit
eos. Et ecce vox de nube di
cens: Hic est filius meus dis
lectus, in quo mihi bene cōs
placui, ipsum audite. Et aus
dientes discipuli, ceciderunt
in faciem suam, & timuerūt
valde. Et accessit I E S V S
& tetigit eos, dixitque eis
Surgite, & nolite timere. Le
uante s autē oculos suos, ne
minem viderunt, nisi solum
I E S V M. Et descendentis
bus illis de monte, praecepit
illis I E S V S, dicens: Nemini
dixeritis visionem, donec
filius hominis a mortuis res
surgat. Et interrogauerūt
eum discipuli, dīcētes: Quid
ergo scribē dīcēt, quod Eliā
oportet primum venire? At
ille respondens ait eis: Eliās
quidē venturus est, & restit
uet omnia. Dico autem vos
his, quia Eliās iam venit, &
non cognouerūt eum, sed fe
cerunt in eo quaecūq; volue
rūt. Sic & filius hominis pas
sur est ab eis. Tūc intelle
xerunt discipuli, qd de Ioanne
baptista dīxisset eis. Et cum
venisset ad turbā, accessit ad
eum homo genibus prouolu
tus ante eum, dicens: Domi
ne, miserere filio meo, quia
lunaticus est, & male patia
tus nam saepe cadit in ignē,
& crebro in aquam, & oba
tali eum discipulis tuis, & nō
potuerunt curare eum. Res
pōdēs autē I E S V S ait:
O generatio incredula & pa
ueria, quousq; ero vobiscū?
viquequo patiar vos? Affers
te huc illū ad me. Et incre
pauit illū I E S V S: & exiit
ab eo dāmonium, & curas
tus est puer ex illa hora. Tūc
accessērūt discipuli ad I E
S V M secreto, & dixerunt:
Quare nos nō potuim⁹ eice
re illū? Dixit illis Iesus: Pro
pter incredulitatē vestram.
Amen

talkynge wyth hym. Peter answeryn
ge, sayde vnto Iesus: LORD & here is
good beyng for vs. yf thou wilt, let vs
make here thye tabernacles: one for the,
& one for Moyses, & one for Elias. Why
le he was yet talkyng, behold, a bryght
clonde ouershadowed them. And behol
de, a voyce out of the clonde, sayeng:
* This is my beloued sonne, in whome
I am well pleased: Heare hym. The disci
ples also hearynge it, fell vpon theyr fa
ce, and were soze afrayed. And Iesus ca
me & touched them, and sayde vnto them:
Arise vp, and feare not. And whan they
lyft vp theyr eyes, they sawe nomā, but
Iesus onely. * And as they were com
myng downe from the mount, Iesus cō
maunded them, sayenge: ye shal tell the
bysion to no man, tyll the sonne of man
aryse agayne from the deed. * And the
disciples asked hym sayeng: Why do the
scribes saye thē, p Elias must fyist come?
And he answerynge, sayde vnto them:
* Elias truly shall come, and restore all
thynges agayne. But I saye vnto you, p
Elias is come already, & they knew hym
not: neuerthelesse they haue done vnto
hym what soeuer they wolde. And so also
shall the sonne of man suffre of thē. Thā
vnderstode the disciples, p he spake vnto
thē of Jhon the baptist. * And whan he
was come vnto people, ther slepte vnto
him a man, fallynge downe on his knees
before him, sayēg: Lorde, haue mercy on
my sonne, for he is lunatyke, and suffreth
grete: for oftymes he fallerh into the fy
re, & ofte in to the water. I brought hym
also vnto thy disciples, & they coulde not
heale hym. Iesus answerynge, sayd:
O saythlesse and frowarde generacion,
how longe shall I be wyth you? How
longe shall I suffre you? Bynge him
hyther to me. And Iesus rebuked hym,
and the deuell departed out from hym,
and the chyld was healed at the same
houre. * Then came the disciples vnto
to IESVS secretly, and sayde: Why
myght not we cast hym out? Iesus sayde
vnto them: For your vnbelefe sake.
C iij fo3

Esa. xlii. 22
mat. iii. 17
mar. i. 16

mat. ix. 20

mal. iii. d.

mar. ix. 36
Luc. ix. 40

mar. ix. 30

Matthew.

Mat. xxi. c.
Luc. xvii. a.

for verely I saye vnto you: * yf ye haue sayth as a grane of mustarde seide, ye shall saye vnto thy s mourayne: Remoue hēce, to yonder place, & it shall remoue, & ther shall norhyng be vnpōssible vnto you. How be it, thys kynde is not caste out, but by prayer & fastyng. * Whyle they were occupyeuge in Galile, Iesus sayd vnto thē: The sonne of man must be betrayed in to the handes of men, & they shall kyll hym, and the thyrde daye shall he ryse agayne. And they were exceadyng soxy. * And whan they were come to Caphernaum, they that receaued the tribute money, came to Peter, & sayd vnto hym: Doth not your master paye tribute mony? He sayd: yee. And whan he was entred in to the house, Iesus preynted hym, sayenge: How thynkest thou Simon, of whom do the kynnges of the earth receaue tribute oz custome? Of thes? oz of one chylde? oz of straungers? And he sayd: Of straungers. Iesus sayd vnto hym: Then are the chyliden free. * But that we offende them nor, go thou vnto the see, and cast a hook, and take the fysh that cometh vp fyrst. And whan hys mouthe is opened, thou shalt fynde a * Statere. That take & geue vnto them for the and me. *

Mat. xxii. c.

A statere is a certayne pece of money of value as bonte. xx. pents.

Mar. ix. d.
Luc. ix. a.

I. Pet. iii. a.

mat. ix. e.
Luc. vii. a.

The. xviij. Chapter. * In that houre * came the disciples vnto Iesus, sayenge: Who thynkest thou is greater in the kyngdom of heauen? And Iesus callynge a chylde vnto hym, set hym in the myddes of them, and sayd: Verely I saye vnto you: Excepte ye be turned and become * as lytle chyliden, ye shall not entre in to the kyngdom of heauen. Who so ener humbleth hymselfe therfore as thys lytle chylde, he is greater in the kyngdome of heauē. And he that receaueth suche a lytle chylde in my name, receaueth me: * But he that offendeth one of these lytle ones whych beleue in me, it were better for hym to have a myllstone of asses were hanged in hys necke, & he drowned in to the depe of the see. Wo vnto the worlde because of flanders

Amen quippe dico vobis Si habuerit fide sicut grani sinapis, dicetis monti huius transi hinc illuc, & transfretus & nihil impossibile erit vobis. Hoc autem genus non efficitur, nisi per orationem & ieiunium. Conuersant autem eis in Galilea, dicit illis IESVS Si Filius hominis tradendus est in manus hominum, & occident eum & tertia die resurget. Et tristati sunt vehementer. * Et cum venissent Caphernaum, accesserunt qui de drachma accipiebant, ad hunc, & dixerunt ei: Magister vester non soluit drachma? Ait: Etiam, cum intrasset in domum, prouenit cum IESVS, dicens Quid tibi videtur Simon? ges terrarum, a quibus accipit tributum vel censum, a filiis suis, an ab alienis? Et ille dixit: Ab alienis. Dixit illi IESVS: Ergo liber sum filius. Vt autem non scandalizemus eos, vade ad mare & mitte hamum, & cum pili qui primus ascenderit, tolle & aperto ore eius, inuenies statерem, illi sumens da ei pro me & te. *

CAPVT XVIII. Nilla hora accesserunt discipuli ad IESVM, dicentes: Quid putas maiorem in regno coelorum? Et aduocans IESVS paruulum, statuit eum in medio eorum, & dixit: Amen dico vobis, nisi conueriti fueritis & efficiamini sicut paruuli, non intrabitis in regnum coelorum. Quicquid ergo intulauerit se sicut paruulum iste, hic est maior in regno coelorum. Et qui susceperit vnum paruulum tale in nomine meo, me suscipit: qui autem scandalizauerit vnum de pusillis istis qui in me credunt, expedit ei, vt suspensum sit a mola asinaria in collo eius, & demergatur in profundum maris. Vnde mundo abscinditur

de dico vobis
id ē sicut graui
is monti dicitur
uc. & trāsitus
ffibile erit
genus no
er orationes
Conuerſanti
Galilæa, dicit
Filius homi
ett in manu
occident em
eſurget. Et ch
ehementer.
ſſent Capla
erunt qui di
piebant, ad h
erunt ei: Ma
non ſoluit d
t: Etiam. &
n domū, p
S V S, dicit
tur Simoa
ſibus accipim
enſum, a fili
mis? Et ille di
ſ: Dixit il
ego liberi ſu
non ſcandal
de ad mare
m, & eſt pili
enderit, ſole
eius, inueni
ſumens da e
XVIII.
illa hora
eſſerit diſon
ad IESV.
centes: Qu
tas maioreſ
regno coeli
as IESV
it eum in ma
dixit: Amen
conuerſi ſu
ini ſicut p
itis in regni
ſcig ergo hi
cut paruuli
ior in regno
ni ſuſceper
talē in no
ſcipient: q
uerit vnū d
in me cre
vt ſuſpen
ria in collo
in pſonā
do ab ſcra
dily

ſalis. Neceſſe eſt enim vt ve
niant ſcandalat: verum tamen
ve homini illi, per quem ſcā
dalum venit. & ſi autem ma
nus tua, vel pes tuus ſcanda
lizat te, abſcinde eum, & p
lice abſ te: bonum tibi eſt
ad vitam ingredi, debilem
vel claudum, quam duas
manus vel duos pedes habē
tem: mitti in ignem æternū.
Et ſi oculus tuus ſcādalizat
te, erue eum, & proice abſ
te bonum tibi eſt, vnum ocu
lum habentem in vitam in
trare, quam duos oculos ha
bentem mitti in gehennam
ignis. Videte, ne contemna
tis vnum ex his puſillis: dico
enim vobis, quia angeli eos
rum in cœlis ſemper vident
faciem patris mei qui in cœ
lis eſt. Venit enim fili? ho
minis ſaluare quod perierat.
Quid vobis videtur? ſi fue
rint alicui centum oues, & er
rauerit vna ex eis, nonne re
linquit nonaginta nouem in
montibus, & vadit querere
eam quæ errauit? & ſi conti
gent vt inueniat eam, amen
dico vobis, quia gaudet ſup
eam magis quam ſuper nona
ginta nouem, quæ non era
rauerunt. Sic non eſt volum
tas ante patrem veſtrum qui
in cœlis eſt, vt pereat vnus
de puſillis iſtis. & ſi abſ pec
cauerit in te frater tuus, vas
de, & corripe eum inter te &
ipſum ſolum. Si te audierit, lu
cratus es fratrem tuum. Si
autem te non audierit, adhi
be tecum adhuc vnū vel dus
os, vt in ore duorum vel triū
teſtum ſtet omne verbum.
Quod ſi nō audierit eos, dic
eccleſiæ: ſi autem eccleſiam
nō audierit, ſit tibi ſicut etha
nicus, & publicanus. Amen
dico vobis, quæcunque alliga
ueritis ſuper terram, erunt
ligatæ & in cœlo: & quæ
cunque ſoluueritis ſuper terram,
erunt ſolutæ & in cœlo.
Iſterum dico vobis, quia
ſi duo ex vobis conſenſerint
ſuper terram, de omni
re quæcunque petuerint, fiet

ders. * For it is neceſſary that ſlaun
ders come: neuertheleſſe vnto that
man, by whom ſlaunder commeth. * yf
thy hande or thy foote ſlaunder the, cut
hym of and caſt hym from the: Better it
is for the to entre in to lyſe, feble or
lame, than (hauynge two handes or two
fete) to be caſt in to euerlaſtyng fyre.
And yf thyne eye ſlaunder the, pluck
hym out, & caſt hym from the: Better it
is for the to entre in to lyſe, hauynge
one eye, than (hauynge two eyes) to be
caſt in to hell fyre. Take hede, that ye
deſpyſe not one of theſe lytle ones: For
I ſaye vnto you, that they? angels in
heauē do allway beholde the face of my
father whych is in heauen. For the
ſonne of man is come, to ſaue that whych
was loſt. Now thynke you? * yf any
man haue an hundred thepe, and one
of them be gone aſtraye, wyl he not lea
ue the nyne and nyenty in the moun
taines, and go ſeke it that wente aſtray?
And yf it chaunce that he fynde it, Wre
ly I ſaye vnto you, that he togeth more
ouer it, than ouer the nyne and nyenty
whych went not aſtray. Euen ſo is it
not the wyll befoze yore father whyche
is in heauen, that one of theſe lytle o
nes peryſh. * yf thy brother ſynne
agaynſte the, go thy waye, and reprove
hym betwene the and hym alone. yf
he heare the, thou haſt wonne thy bro
ther. But yf he heare the not, take with
the yet one or two, * that in the mouth
of two or thre wytnelles all the ſenten
ce maye ſtande. yf he heare not them,
tell thou the congregacion. But yf he
heare nor the congregacion, let hym be
vnto the as an theythen and Iublicane.
Werely I ſaye vnto you: * What thyn
ges ſo euer ye bynd vpon earth, they
ſhal be bounde alſo in heauen: and
what thyngeſ ſo euer ye looſe vpon
earth, they ſhal be looſed in heauen al
ſo. Agayne, I ſaye vnto you, that yf
two of you conſent vpon earth, (concerni
ge euery thige) what ſoener they aſke,
C uij it ſhall

i. Cor. xi. b.
Luc. xvii. a.
Math. v. d.
Mat. ix. c.

Luc. xv. a.

Leuit. xix. d
Eccl. xvii. b.
Luc. xviii. a.

Nu. xxxv. e.
Deut. xvii. b
and. xix. c.
ii. Cor. xiii. a

Mat. xvi. c.

Matthew.

Luc. xxiii. b

Math. vi. b.
Mar. xi. c.
Luc. xvii. a.

it shall come to passe vnto them fro my father whyche is in heauen. * For where two or three are gathered together in my name, there am I in the middes of them. * Than betwixt commynge vnto hym, sayde: L O R D E, how oft shall my brother synne against me, and I shall forgive hym? Tyll seuen tymes? Jesus sayd vnto hym: I saye not vnto the, tyll seuen tymes, but tyll seuentie tymes seuen tymes. * Therefore is the kyngdome of heauen likened vnto a man a kynge, whyche wolde laye accomptes with hys seruantes. And whan he had begonne to laye the accomptes, ther was presented vnto hym one, that oughte him ten thousande talentes. And whā he had not wherewith to make recōpence, hys lordē commaunded hym to be sold, and hys wyfe, and chyldren, and all that he had, and recompence to be made. But the same seruant fell downe, and prayed him, sayeng: Haue patience with me, and I shall paye the all. The lord of the seruant hauynge compassion, let hym go, and forgauē hym the debt. The same seruant (whan he was gone forth,) found one of hys fellowes, which ought him an hundred pens: and he caught hym by the throte, sayenge: Paye that thou owest. And his fellow fell downe, and prayed hym, sayeng: Haue patience with me, and I shall paye the all. Neuerthelesse he wolde not, but wote and cast hym into prison, tyll he shulde paye the dette. But hys companyōs seynge the thyngs þe were done, were very sorry, & came, & tolde they lordē euery thyng þe came to passe. Thā hys lordē called hym, & sayde vnto hi: * Thou wyked seruant, I forgauē the all the debt because thou praydest me: And shuldest not thou haue compassion on thy fellowe, as I also haue had compassion on the? And hys lordē beyng wroth, deliuered hym ouer to the tormentours, tyl he payed all the det. * Thus shall my heauēly father also do vnto you, yf ye forgave not euery one hys brother, eue fro your hartes. * The.

Luc. ii. b.

Mat. vi. b.
marc. xi. c.

fiet illis a patre meo qui in caelis est. Vbi enim sunt duo vel tres congregati in nomine meo, ibi sum in medio eorum. Tunc accedens Petrus ad eum, dixit: Domine, quoties peccabit in me frater meus, & dimittam ei? Vique septies? Dixit illi I E S U S Non dico tibi usque sepies, sed usque septuagies septies. * Ideo assumulatum est regnum celorum hominibus, qui voluit rationem ponere cum seruis suis. Et cum cepisset rationem ponere, oblitus est ei vnus, qui debebat ei decem milia talenta. Cum autem non haberet unde rediret, iussit eum dominus venundari, & uxorem eius, & filios, & omnia que habebat & reddi. Prociens autē vnus ille, orabat eum dicens: Patientiam habe in me, & omnia reddam tibi. Misit autem dominus seruum illum, dimisit eum, & debitum dimisit ei. Egressus autem seruus ille, inuenit vnum de seruicis suis, qui debebat eum denarios & tenens, infocabat eum dicens: Redde quod debes. Et prociens de seruis eius, rogabat eum dicens: Patientiam habe in me, & omnia reddam tibi. Ille autem noluit, sed abiit & misit eum in carcerem, donec rediret debitum. Videntes autem tem conferui eius que fiebat contristati sunt valde, & conerunt, & narrauerunt domino suo omnia que facta erant. Tunc vocauit illum dominus suus, & ait illi: Seruus nequam, omne debitum dimisi tibi, quoniam rogasti me: nonne ergo oportuit te misereri conferui tui, sicut & ego tui miseris sum? Et iratus dominus eius, tradidit eum tortoribus, quotiē redderet vnuersum debitum. Sic & pater meus vester faciet vobis, si non vos miseritis vnusquisque fratri suo de cordibus vestris. * Cap.

CAPVT. XIX. *



Cum factum est, tunc consummatus Iesus sermōes istos, misit Galilaeam, & venit in fines Iudaeae trans Iordanem & secuta sunt eum turbae multae, & curant eos ibi. Et accesserunt ad eum pharisaei tentantes eum, & dicentes: Si licet homini dimittere uxorem suam quas cunctas ex causis? Qui respondens, ait illis: Non legistis, quia quaecumque ab initio, masculinum & feminam fecit eos? Et dixit: Propter hoc, dimittet homo patrem & matrem, & adheret uxori suae, & erunt duo in carne una: itaque iam non sunt duo, sed una caro. Quod ergo Deus coniunxit, homo non separet. Dicit illis: Quid ergo Moses mandauit dari libellum repudii, & dimittere? Ait illis: Quoniam moyses ad duriciam cordis vestri permisit vobis dimittere uxores vestras, ab initio autem non fuit sic. Dico autem vobis, quia quis cum dimiserit uxorem suam, nisi ob fornicationem, & aliam duxerit, moechatur: & qui dimissam duxerit, moechatur. Dicunt ei discipuli eius: Si ita est causa hominis cum uxore, non expedit nubere. Qui dixit illis: Non omnes capiunt verbum istud, sed quibus datum est: Sunt enim eunuchi, qui de matris utero sic nati sunt: & sunt eunuchi, qui facti sunt ab hominibus: & sunt eunuchi, qui se ipsos castrauerunt propter regnum caelorum. Qui potest capere, capiat. Tunc oblati sunt ei paruuli, ut manus eis imponeret, & oraret. Discipuli autem increpabant eos. Iesus vero ait eis: Sinite paruulos, & nolite eos prohibere ad me venire, talium enim regnum caelorum. Et cum impositus esset eis manus, abiit inde.

Et

The. xix. Chapter. *

And * it came to passe when Iesus had ended these sayenges, he departed from Galile, and came in to the coastes of Jewry beyonde Iordane, & much people folloved hym, and he healed the there. And the pharises came vnto him, tempyngge him, and sayenge: Is it lawfull for a man to put awaye his wyfe for any maner of cause? He answered, and sayde vnto them: Haue ye not read, how that he whych made (ma) from the begynnyngge, made them male and female? And he sayde: * For thys cause shall a man leaue father and mother, and cleue vnto his wyfe, and they two shall be in one fleish. And so now they are not two, but one fleish. Wherefore let not man put asunder that whych God hath coupled together. They saye vnto hym: * Why dyd Moses than commaunde a byll of deuorcement to be geuen, and to put her awaye? He sayd vnto them: Because Moses for the hardenelle of your harte, suffered you to put awaye your wyues, but fro the begynnyngge it hath not ben so. But I saye vnto you: that * who so euer putterth away his wyfe (saue for fornicaciō), & marieth another, comytterth aduourrye: And he that marieth her which is put awaye, comytterth aduourrye. His disciples saye vnto hym: If the cause of man be so wyth a wyfe, it is not good to mary. He sayd vnto them: All men comprehend not thys sayenge, but they to whome it is geuen. For ther be gelded, that are bozne so from the mothers wombe. And ther be gelded, that are made of men. And ther be gelded, that haue gelded the selues for the kyngdom of heauen. He that can comprehend, let hym comprehend. * Thus were ther preseted vnto hym yonge childerē, that he might laye handeson them, & praye. But the disciples repued the. Neuerthelesse Iesus sayd vnto the: Suffer the childerē, & forbryd not ye then to come vnto me, for so suche be lodged the kygdō of heauen. & whā he had layed handes on the, he departed thence.

And

marci. x. a.

Genese. ii. d.

De. xxviii. a.
Iere. iii. a.
mala. ii. c.B
math. v. d.
marci. x. a.
Luc. xvi. c.marci. x. b.
Luc. xviii. b.

Matthew.

C And beholde, one came nye and sayd vnto hym: Good mayster, what good shall I do, that I maye haue euerylastyng lyfe? He sayde vnto hym: Why askest thou me of good? * God only is good. But yf thou wylte entre in vnto lyfe, kepe the * commandementes. He sayeth vnto hym; Why ch? Iesus sayd: Thou shalte not commyt manslaughter: Thou shalte not do adoutry: Thou shalte not commyte thefte: Thou shalte not speake false wyrmesse: Honour thy father and mother, * Thou shalte loue thy neighbour as thy selfe. The yonge man sayeth vnto hym: All these haue I kepte from my youth bp, what do I lacke yet? Iesus sayd vnto hym: * yf thou wylte be perfecte, go sell all that thou haste, and geue to the poore, and thou shalte haue * a treasure in heauen, and come and folowe me. But whan the yonge man had herde this sayenge, he went hys waye heuy: For he had many possessions. * Iesus sayd vnto hys disciples: Verely I saye vnto you, that a ryche man shall hardly entre in to the kyngdome of heauen. And agayne I saye vnto you: It is easyer for a camell to go thorow a nedels eye, then for the ryche to entre in to the kyngdome of heauen. Whan the disciples heard these thynges, they marvelled exceedingly, sayenge: Who may than be saved? But Iesus lokyng bp, sayde vnto them: With men is this impossible, but * With God all thynges are possible, * Than Peter answered and sayd vnto hym: Beholde, * We haue forsaken all thynges, and folloved the, what shall we haue therfore? Iesus sayd vnto them: Verely I saye vnto you, that * Whan the sonne of man shall sitt in the seat of hys maiesty, you whych haue folloved me in the regeneration, shall sitt also vppon twelue seates, * iudgyng the twelue tribes of Israel. * And euery one that forsaketh house, or bretheren, or sisters, or father, or mother, or wife, or chyldren, or londeys

Et ecce vnus accedens, in illi: Magister bone, quid benificiam, vt habeam vitam aeternam? Qui dixit ei: Quid me interrogas de bono? Vnus est bonus, Deus, & autem vis ad vitam ingredi serua mandata. Dicit illi: Quae? IESVS autem dixit illi: Non homicidium facies. Non adulterabis: Non facies furum: Non falsum testimonium dices: Honora patrem tuum & matrem: Diliges proximum tuum sicut teipsum. Dicit illi adolescens: Omnia haec custodiui a iuuentute mea, quid adhuc mihi deest? At illi IESVS scis vis perfectus esse, vade, vende omnia quae habes, & da pauperibus, & habebis thesaurum in caelo: & veni sequere me. Cum audisset autem adolescens verbum, abiit tristis: erat enim habens multas possessiones. IESVS autem dixit haec discipulis suis. Amen dicitis vobis, quia diues difficile intrabit in regnum caelorum. Et iterum dico vobis: Facilius est camelum per foramen acus transire, quam vitem intrare in regnum caelorum. Auditis autem haec discipuli mirabantur valde dicentes: Quis ergo poterit saluus esse? Aspicientem IESVS, dixit illis: Apud homines hoc impossibile est: apud Deum autem omnia possibilia sunt. Tunc respondens Petrus dixit ei: Ecce nos reliquimus omnia, & secuti sumus te, quid ergo erit vobis? IESVS autem dixit illis: Amen dico vobis, quod vos qui secuti estis me in regeneratione, cum sedet filius hominis in sedem iustitiae suae, sedebitis & super sedes duodecim, iudicantes duodecim tribus israel. Et omnis qui reliquit domum, vel fratres, vel sorores, aut patrem, aut matrem, aut uxorem, aut agnatos

Mar. x. b.
Luc. xviii. b.

Psal. cxv. iiii.

Exo. xx. d.
Deut. iiii. d.
and. v. a.

Rom. xiii. b
Galat. v. b.

Luc. xii. d.

Mat. vi. c.

Mar. x. c.
Luc. xviii. c.

Ezech. viii. a

Math. iiii. c.
marc. x. c.

Luc. xxii. b.

Sapi. v. a.
Dei. xxxiii. b

aut agros propter nomen
meum, centuplum accipiet,
& vitam æternam posside-
bit. Multi aut erant primi no-
uissimi, & nouissimi primi.

o; londes for my names sake, * Shall re-
ceane an hundred fold, and possesse euer
lastyng lyfe. * Many fyrst shalbe last, &
the laste fyrst.

Job. xlii. b.

Mat. xx. b.
Luc. xiii. c.

CAPVT. XX. *

The. xx. Chapter. *

Simile est regnum cælos
rum hominipatrifamilias
qui exiit primo mane cons-
ducere operarios in vineam
suam. Conuentione autem
facta cum operariis ex des-
nario diurno, misit eos in
vineam suam. Et egressus
circa horam tertiam, vidit
alios stantes in foro ociosos
& dixit illis: Ite & vos in vi-
neam meam, & quod iussit
fuerit, labo vobis. Illi autem
abierunt. Iterum exiit circa
sextam & nonam horam, &
fecit similiter. Circa vndeci-
mam vero exiit, & inuenit
alios stantes, & dicit illis:
Quid hic statis tota die oc-
ciosi? Dicunt ei: Quia nes-
mo nos conduxit. Dicit illi-
bus: Ite & vos in vineam me-
am. Cum sero autem factum
esset, dicit dominus vineæ
procuratori suo: Voca ope-
rarios, & redde illis merces
dem, incipiens a nouissimis
vsque ad primos. Cum venis-
sent ergo qui circa vndeci-
mam horam venerant, acce-
perunt singulos denarios.
Venientes autem primi, ar-
bitrati sunt quod plus essent
accepturi: acceperunt autem
& ipsi singulos denarios.
Et accipientes murmura-
bant aduersus patrem fami-
lias, dicentes: Hi nouissimi
vna hora fecerunt, & pares
illos nobis fecisti, qui portas
vimus pondus diei, & æstus?
At ille respondens vni eos
rum, dixit: Amice, non fac-
cio tibi iniuriam: nonne
ex denario conuenisti me-
cum? Tolle quod tuum est,
& vade, volo autem & huic
nouissimo dare sicut & tibi.
Aut non licet mihi quod vo-
lo facere? An oculus tuus ne-
quam est, quia ego bonus
sum? Sic erant nouissimi
primi

The kyngdome of heauen is lyke vn A
To a man an housholder, that wente
forth early in the mornynge to hyze
workmen in to his vyneyarde. So whan
the bargaine was made wyth the worke-
men for a peny a daye, he sente them
in to his vyneyarde. And whan he wet
forth about the thyrde houre, he sawe o-
ther standynge ydle in the market, and
sayd vnto them: So ye also in to my vy-
neyard: and that whych shalbe ryght,
wyl I geue you. And they wente their
waye. Agayne, he wente forth abou-
te the first and nyenth houre, and byd ys
hetwylf. And aboute the eleuenth houre
he wente forth, and founde other stan-
dynge, and sayeth vnto them: Why stand
ye here ydle all the daye? They saye
vnto hym: Because noman hath hyzed
vs. He sayeth vnto them: So ye also in
to my vyneyard. Whan it was nyght:
the lord of the vyneyard sayeth vnto
his steward: Call the workemen, & paye
them the rewarde, begynnyng from
the last vnto the fyrst. Whan they ther-
fore byd come that came about the ele-
uenth hour, they receaued pens euery
one. But whan the first came, they sup-
posed, that they shulde receaue more:
they notwithstanding also receaued pens
euery one. And whan they receauyd it,
they murmured against the housholder,
sayenge: These last haue wrought one
houre, and hast thou made them lyke vn-
to vs, whiche haue borne the burthen &
heate of the daye? And he answerynge
vnto one of them, sayde: frende, I do the
no wronge. Widdest thou not agree with
me for a peny? Take that thyne is, & go
thy waye. I wyl geue to thys last also
lyke as vnto the. * Or is it not lefull for
me to do what I wyl? Is this eyewicked
because I am good? So the last shalbe the
fyrst,

Rem. xii. c.

Matthew.

Mat. xix. 2.
Mar. x. c.
Luc. xv. c.
Mat. xxii. b.

Mar.x.d.
Luc.xviii.d.

Mar.x.d.

Mat. xxv. c.

mar.ix.d.
and.x.e.

mar. x. c.
Luc. xviii. d.

and the first the last. For many be called,
but few chosen. ** And Iesus going
vp to Ierusalem, toke the twelue disci-
ples in secrete, and sayde vnto the: * We
holde, we go vp to Ierusalem, & the son-
ne of man shalbe deliuered ouer vnto the
hygh prestes, and to the scribes, & they
shal condēne hym to death. They also
shal deliuer hym ouer vnto the Iewes, to
be mocked, and scourged, and crucified,
& the thirde daye shall he ryse againe.

** Then came vnto hym the mother of
 the chyldren of zebede, with hyr sonnes,
 woꝝ hyppynge, and askynge somwhat of
 him. He sayd vnto her: What wylt thou?
 She saide vnto hym: Commaunde, þ̄ the-
 se my tʒwo sonnes, may sytte, one at thy
 ryght hand, and one at thy left hād in thy
 kyngdom. But Iesus answered & sayd:
 ye wote not what ye aske. Wane ye dʒyn
 ke the cupp þ̄ I shal dʒynk? They say
 vnto hym: We maye. He sayd vnto them:
 My cup truly shal ye dʒynke, but to syt
 at my ryght or left hād, is not myne to

gene you, but to such as it is * prepared
for of my father. And when the ten he
ard it, they toke indignation at the two
brethren. But Jesus called the vnto hym,
and sayd: * ye knowe, that the prynces
of the nations haue domynion of them:
and they that be greater men, execute au-
thorite vpon them. It shal not be so amo-
ge you. But who so euer wyl become
greater amōge you, let hym be your my-
nister. And he that wyl be cheefest amō-
ge you, shalbe your seruaur: Lyke as the
sonne of mā came not to be serued, but to
serue, & to bestowe hys lyfe for the redē-
ption of many. * And whā they were de-
parting from Hierico, much people follo-
wed hym. And behold, two blynd mē syt-
tyng by the waye syde, heard that Jes-
us wente by, and they cryed, saynger:
O LORD & thou sonne of Dauid, ha-
ue mercy vpon vs. But: he people re-
buked them, that they shulde holde
they: peace. Neuerthelesse, they crye-
ed the more, and sayde: O LORD &
thou sonne of Dauid, haue mercy vpon vs.

And

& primi nouissimi. Multum sunt vocati, pauci uero electi. Et ascendens Iesus V S Hierosolymam, & sumpsit duodecim discipulos se secro, & ait illis: Tu ascendimus Hierosolymam, & filii hominis tradentur vobis in manus sacerdotum & scribis, & condemnabunt eum, & tradent eum genti ad illudendum, & flagellandum, & crucifigendum: tertia die resurget. Tunc cessit ad eum mater filiorum Zebedai cum filiis adorans, & petens aliquid eo. Qui dixit ei: Quid? Ait illi: Dic vt sedent duo filii mei, vnus ad dexteram tuam & vnus ad sinistram regni tuo. R. respondens Iesus dixit Nescitis quid petatis. Potestis biherere cum quo ego bibiturus sum? Dicunt ei: Possumus. Ait illis: Calicem quidem meum bibetis, sedere autem ad dexteram meam & sinistram est meum dare vobis, sed vobis parati est a pater meo. Et audientes decem, & gnati sunt de duobus fratribus. Iesus autem vocauit eos ad se, & ait: Scitis principes gentium domantur eorum: & qui maius sunt, potestatem exercent eos. Non ita erit inter vos, sed quicumque voluerit vos maior fieri, sit vester minister: & qui voluerit nos primus esse, erit vester seruus: sicut filius hominum venit ministrare, & dare vitam suam in redemptionem multis. Et egredientibus illis ab Hierico, secuta est turba multa. Et ecce cæci sedentes secus viam audierunt quia Iesus transiret, & clamauerunt dicentes: Domine fili David. Iesus autem increpabat eos, dicens: At illi magis clamabant, dicentes: Domine miserere nostri fili David.

Et stetit IESVS, & vocauit eos, & ait: Quid vultis vt facia vobis? Dicunt illis Dñe, vt aperiantur oculi nostri. Misertus autē eorū IESVS, tetigit oculos eorū. Et cōfēsim viderūt, & secuti sūt eū.

CAPVT XXI.

ET cum appropinquassent Hierosolymis, & venissent Bethphage ad mōtē Oliueti, tunc IESVS misit duos discipulos, dicens eis: Ite in castellum quod contra vos est, & statim inuenietis asinam alligatam, & pullū cū easoluite, & adducite mis hi: & si quis vobis aliquid dixerit, dicite, quia dñs huius opus habet, & cōfēsim dimittet eos. Hoc autē totū factum est, vt impleretur quod dictū est per prophetam, dicens: Dicite filiū Sion: Ecce rex tuus venit tibi, mansuetus, sedens super asinam, & pullum filium subligalis. Euntes autem discipuli fecerunt sicut praecepit illis IESVS. Et adduxerunt asinū & pullum: & imposuerunt super eos vestimenta sua, & eum desuper sedere fecerūt. Plurima autem turba strauerunt veltimēta sua in viam: alii autem cadebant ramos de arboribus, & sternebant in viam: turbae autem quae praecedebant, & quae sequebantur, clamabant dicentes: Hosanna filio Dauid: Benedixtus qui venit in nomine domini, hosanna in altissimis. Et cum intrasset Hierosolymam, commota est vniuersa ciuitas, dicens: Quis est hic? Populi autem dicebant: Hic est IESVS propheta a Nazareth Galilee. Et intrauit IESVS in templū dei, & cūciebat omnes vendentes, & ementes in templo, & mēsas nummulariorum, & cathedras venditūm colūbas euerit, & dicit eis: Scriptum est: domus mea domus orationis vocabitur: vos autem fecistis illam speluncam latronum. Et accesserunt ad eum caeci, & clausi

And Iesus stood, and called them, & sayde: What wyll ye, that I shall do vnto you? They saye vnto hym: LORD, that oure eyes maye be opened. And Iesus had compassion vpon them, and touched theyr eyes. And immediatly they sawe, and followed hym.

The. xxi. Chapter.

And whā they dyd we nye vnto Jerusalem, and were come to Bethphage vnto mount Oliuete, than sent Iesus two disciples, sayng vnto them: Go in to the towne þ lyeth ouer agaynst you, and anon ye shal fynde an Asse bounde, and the colte wyth her: loose them, & bryng them vnto me. And yf any man saye ought vnto you, saye ye: that the LORD hath nede of them, & strayght waye he wyll let them go. But all thys was done, that it myght be fulfilled, whych was spoken by the prophet, sayenge: * Tell ye the daughter Sion: behold, thy kyng commeth vnto the, meke, syttinge vpon an Asse, and a colte the foale of the Asse bsd to the yock. The disciples went and dyd as Iesus commaunded them, & they brought the Asse and the colte, and layed theyr clothes vpon them, & made hym syt thereon. * But muche people spied theyr gramentes in the way: other cut downe bzaunches fro the trees, and strawed in the waye. As for the people that wente before, & that came after, they cryed sayenge: Osanna vnto the sonne of Dauid * Blessed be he that cometh in the name of the LORD Osanna in the heyrht. * And whan he was come in to Ierusalem, all the cite was moued, saige: Who is thys? And the people sayde: * Thys is Iesus the prophet of Nazareth of Galile. * And Iesus wente in to the temple of God, & cast out all the þ bought & solde in the temple, & ouerthrewe the tables of the money changers, and the seates of the that solde dones, and sayde vnto them: It is writtē: * My house shall be called the house of prayer, but ye haue made it a denne of theues. The blynde also, and the lame

Mar. xi. 2.
Luc. xix. 30

Esay. lxxi. 1.
Zach. ix. 9

Ioh. xli. b.

Psal. cxvii. 25
Mar. xi. b.
Luc. xix. d.

Ioh. vii. d.

Ioh. ii. b.

iii. Re. vii. d.
Esay. lvi. a.
Iere. vii. a.

Matthew.

me came vnto him in the temple, & he hea-
 led them. But whan the hygh prestes, &
 the scribes sawe the wonders þ he dyd,
 and the chylderen cryenge in the tem-
 ple, and sayenge: Osanna vnto the sonne
 of Dauid, they dyd dayned, and sayd vnto
 him: Hearest thou what these saye? But
 Iesus sayth vnto them: yee. Haue ye ne-
 ner red: * Out of the mouth of babes and
 sucklynges hast thou ordeyned prayse?
 And he left them, and * went out of the
 cytie into Berhania, and abode there.
 * But in the mo:nyng whā he returnyd
 in to the cytie, he hungred. And whan he
 dyd se in the way, * a fygge tre, he cas
 me vnto it, and founde nothyng thereon,
 but leaues onely, and sayde vnto it: Ne-
 uer frute growe on the fo:reuer. And im-
 mediarye the fygge tre was wythered.
 And whan the disciples sawe it, they
 maruayled, sayenge: How is it wythe-
 red so soone? But Iesus answeryd, and
 sayd vnto the: Verely I saye vnto you:
 * yf ye haue sayth and doute not, ye shal
 not onely do thys wyth the fygettre,
 but & yf ye saye vnto thys mountayne:
 auorde, & cast thy self into the see, it shal
 be done: * And all thinges what so euer
 ye ask in prayer, belenyng, ye shall re-
 ceauē it. * * And whan he was come in
 to the temple, the chiefe of the prestes, &
 the elders of the people came vnto hym
 (as he was teachyng) & sayd: * By what
 authoite doest thou these thynges, and
 who gaue the thys authoite? Iesus an-
 sweryd, and sayd vnto them: I wyll as-
 ke a worde of you also, which yf ye tell
 me, I lyke wile wyll tell you, by what
 authoite I do these thynges. The bap-
 tisme of Ihon, whence was it, from hea-
 uen, or of mē? But they thought among
 themselves, sayenge: yf we saye from
 heauen, he shall saye vnto vs: Why dyd
 ye not thē beleue hym? But yf we saye:
 of mē, then feare we the people: * for
 euery mā holdeth I hō as a pphet. And
 they answeryd vnto Ies, & sayd: We cā
 not tell. He sayd vnto them also: Neher
 tell I you by what authoite I do these
 thynges.

Psal.viii.a.

Ioh.viii.a.

Mar.xi.c.

Luc,xiii.a.

mat,xvii.c.

Luc,xvii.a.

Mar.xi.c.

Ioh.xiii.a.

xv.a xvi.c.

Luc.xx.a.

mar.xi.d.

Exod.ii.b.

Actu.ii.a.

and.viii.d.

mat,xiii.a.

di in tēplo, & sanauit ei
 Videntes autem princip
 sacerdotum, & scribae mu
 bilia quae fecit, & pueros
 mantes in templo, & dice
 tes: Hosanna filio Dau
 indignati sunt, & dixer
 ei: Audis quid isti dice
 I E S V S autem dice
 Vtq. • Nunquam legi
 Quia ex ore infantum
 lactentium perfectisti lau
 Et relictis illis abiit for
 tra ciuitatem in Bethani
 ibique mansit. • Mane au
 reuertens in ciuitatem,
 ruit. Et videns ficu arbu
 vnam secus viam, venit
 eam, & nihil inuenit
 nisi folia tantum, & ar
 Nunquam ex te fructu
 scatur in sempiternū. B
 facta est continuo fruct
 Et videntes discipula
 ti sunt, dicentes: Quom
 continuo aruit? Respon
 autem IESVS ait eis:
 dico vobis, si habuerit
 dem, & non haesitauit
 non solum de ficulne
 tis, sed etiā si monti ha
 xeritis: Tollere & iactu
 mare, fiet. Et omnia qu
 cpetieritis in oratione
 dentes, accipietis. Erit
 nissus in templum, au
 runt ad eum docentes
 cipes sacerdotum, & b
 res populi, dicentes: U
 potestate hac facis? I
 dedit tibi hanc potesta
 Respondens autem IES
 dixit eis: Interrogabo
 & ego vnum sermo
 si dixeritis mihi, & ego
 bis dicam in qua pot
 hac facio. Baptismus
 nis vnde erat: celo
 hominibus? At illi cog
 inter se dicentes: Si d
 mus ex celo, dicet nobis
 re ergo non creditis
 Si autem dixerimus ex
 minibus, timemus
 omnes enim habent
 nem sicut prophetam
 respondentes IES
 xerunt: Nescimus
 illis, & ipse: Ne
 dico vobis quia pot

hæc facio. & Quid autem vo-
bis videtur? & Homo quidam
habebat duos filios, & acce-
dens ad primum dixit: Fili, va-
de hodie operare in vinea
mea. Ille autem respondit,
ait: Nolo. Postea autem po-
nitentia motus, abiit. Acces-
dens autem ad alterum, & dixit
similiter. At ille respondit,
ait: Eo domine, & non iuit.
Quis ex duobus fecit volun-
tatem patris? Dicunt ei:
Primus. Dixit illis IESVS:
Amen dico vobis, quod publici
tanti & meretrices præcedit
vbi in regno dei. Venit enim
ad vos Iohannes in via iustiti-
æ, et non credidistis ei: publi-
ciani autem & meretrices cre-
derunt ei: vos autem videns
tes, nec poenitentiam habuis-
tis postea, ut crederetis ei. &
Aliam parabolam audite:
Homo erat pater familias,
qui plantavit vineam, & ses-
pem circumdedit ei, & fodit
in ea torcular, & edificavit
in ea turrim, & locavit eam
agricolis, & peregre profes-
sus est. Cum autem tempus
fructuum appropinquasset,
misit servos suos ad agricolas,
ut acciperent fructus eius.
Et agricola: apprehen-
sis servos eius talium cæde-
runt, alium occiderunt, ali-
um vero lapidaverunt. Iterum
misit alios servos plures pri-
oribus, & fecerunt illis simi-
liter. Novissime autem mis-
sit ad eos filium suum, dicens:
Verebuntur filium meum. Ag-
ricola: autem videntes filium
suum, dixerunt intra se: Hic est
hæres, venite occidamus eum,
& habebimus hereditatem
eius. Et apprehensum eum,
eiecerunt extra vineam, &
occiderunt. Cum ergo vene-
rit dominus vineæ, quid faciet
agricolis illis? Añuntia-
li: Malos male perdet, & vi-
neam suam locabit aliis agri-
colis, qui reddent ei fructum
temporibus suis. Dicit illis
IESVS: Nunquam legistis in
scripturis: Lapidem quem
reprobaverunt edificantes,
hic factus est in caput anguli?

Ad os

thynges. & But what thyng he yet? & A
certa ne man had two sonnes, & came to
the first, & sayd: Go thy way in my sonne,
& worke to day in my vyneyard. He an-
swered, & sayd: I wil not, but after ward
repentyd, & went: He came also vnto the
second, and sayd lyke wyse. But he an-
sweryd, & sayde: I go sye. And went not.
Whether of the twayne dyd the wyll of
the father? Thei save vnto hi: the first. &
Jesus sayde vnto the: Verely I save vnto
you that the publicans, & harlots go
before you in to the kyngdom of God. &
For I ho cā vnto you in the way of righ-
tousnes, & ye beleued hym not: but the pu-
blicans & harlottes beleued hym. But
you though ye saw it, had yet no repen-
tance after ward, that ye myght haue be-
leued hym. & Hear another parable.
There was a man an hou holder whych
planted a vyneyard, & hedged it aboute
te, and dygged a wynepasse in it, & buylt
a tower in it, and let it out vnto husband-
men, & went into a straunge country. But
whan the tyme of the frute drew neare,
he sent hys seruantes to the husband-
men, to receaue the frutes of it. And the
husbandmē whan they had takē the ser-
uantes one they beat another they kyll-
ed, another they stoned. A gayne, he sēt
other seruantes, mo the first, & they
dyd vnto the in lyke maner. At the laste
he sent hys sōne vnto the, saye ge: They
will stōde in awe of my sonne. But whā
the husbandmē saw the sonne, they sayd
amonge theselues: This is the heyre,
come, let vs kyll hym, & we shall haue
his enherytance. And they caught him,
& thrust him out of the vyneyard, & stōde
hym. Now whan the Lord of the vyne-
yarde shall come, what wyl he do vnto
those husbandmē? They saye vnto him:
He shall cruelly destroye those euell pō-
nes, & let out hys vyneyarde vnto other
husbandmē, whych shall desyer him the
frute at due tymes. Jesus sayeth vnto
the: Wdye neuer reade i the scriptures?
The stone which the builders refused,
is become the heade stone in the corner?

Thys

Mat. iii. 2.

Gene. ix. d.

Esay. v. 2.

Iere. xii. 2.

Mar. xii. 2.

Luc. xx. 2.

Gen. xxxv.

d.

Psal. cxvii. 2.

Act. iii. 2.

i. Pet. ii. 2.

Matthew.

Thys is the **LORDES** doynge, & it is maruailous i our eyes. Therfore I saye vnto you: That the kyngdō of God shall be taken from you, and geuen vnto a nation, whiche shall bringe forth frutes thereof. * And who so falleth vpon thys stone, shall be broken in peces: * but vpon whō it falleth, it shall all to grynde hym. And what the hyghe prestes and pharisees had heard hys parables, they perceaued, that he spake of the. * And they wēt aboute to take hym, but they feared the people, because they helde hym for a Prophet. R

Zach. xii. a.

Dani. ii. c.

Mar. xi. c.
Luc. xix. d.
and. xx. b.

Ioh. vii. d.

The. xxi. Chapter. *

And Iesus answered, and spake vnto them agayne in parables, saying: The kyngdome of heauen is lyke vnto a man, a kyng, whiche made a marriage for hys sonne. * And sent hys seruantes to call them, that were bydden vnto the marriage, and they wolde not come. Agayne, he sent other seruantes, saying: Tel the bydden gestes. Behold, I haue prepared my dynner, myne oxen & my fed cattel are kylled, and all thynges are ready, come to the marriage. But they made lyghte of it, & went they waye: one to hys ferme, & a nether to hys marchaūdyse. As for the remnais, they helde hys seruantes, & intreated them shamefully, and slew them. But when the kyng herde of it, he was wroth, & sent out hys armye, and destroyed those murderers, and set fyre vpon theyr cytie. Then sayd he vnto hys seruantes: The marriage indee is prepared, but they that were byddē, were not worthy. So therfore in to the hygh wayes: and whom so ever ye fynd, call them to the marriage. And hys seruantes went out in to the hye wayes, and gathered all that they fōūde, good and bad, and the marriage was full of gestes. But the kyng wente in, to se the gestes, and spyed there a man not clothed wyth a weddyng garment, and sayd vnto hym: frend, how camest thou in hither, not hauyng on a weddyng garment? And he

Luc. xiii. b.

Apo. xix. b.

26

A domino, factum est illud & est mirabile in oculis vestris: Ideo dico vobis, quod auferetur a vobis regnum dei & dabitur genti facienti iustus eius. Et qui ceciderit per lapidem istum, contineatur super quem vero ceciderit, conteret eum. Et cum discessent principes sacerdotum & pharisaei parabolas incognouerunt, quod de ipso diceret. Et querentes eum inuenerunt turbas, quoniam sicut prophetam habebant. *

CAPVT XXII.

ET respondens Iesus dixit iterum in parulis eis, dicens: Simile habet regnum coelorum huic regi, qui fecit nuptias filio suo. Et misit seruos suos vocare inuitatos ad nuptias, & volebant venire iterum, misit alios seruos dicens: Dicite inuitatis: Prandium meum parauit mihi & altilia oculi & omnia parata, venite nuptias. Illi autem negauerunt, & abierunt alii in suam, alius vero ad negotiationem suam, reliqui tenuerunt seruos eius in tumulis affectos oculis. Rex autem cum audiratus esset, & missis militibus suis perdidit homicidas illos, & ciuitatem eorum succendit. Tunc ait suis: Nuptiae quidem paratae sunt, sed qui inuenerant, non fuerunt digni: ergo ad exitus viarum quoscunque inuenierint, cate ad nuptias. Et cum esset serui eius in vias, congaugerunt omnes quos querunt, malos & bonos impletae sunt nuptiae cubentium. Intravit tunc rex ut videret digne habentes, & vidit ibi unum non vestitum vestimentis nuptiis, & ait illi: Amice, modo huc intrasti non habens vestem nuptialem.

Matt. xiii. f.
& xv. c.

Mat. xx. b.

mar. xii. a.

Luc. xx. c.

Ioh. vii. d.

Mat. xvii. d.

Rom. xiii. b

Marc. xii. b.

Lucc. xx. d.

Act. xxiii. a.

Deut. xxv. a

ille obmutuit. Tunc dixit rex ministris: Ligatis manibus & pedibus eius, mitte eum in tenebras exteriores: ibi erit fletus & stridor dentium. Multi enim sunt vocati, pauci vero electi. ¶ Tunc abeunt pharisæi, consilium inierunt ut caperent eum in sermone. Et mittunt ei discipulos suos cum Herodianis dicentes: Magister, scimus quia verax es, & viam dei in veritate doces, & non est tibi cura de aliquo: non enim respicis personam hominum. Dic ergo nobis, quid tibi videtur, licet censum dare Cæsari, an non? Cognita autem IESVS nequitia eorum, ait: Quid me tentatis hypocrite? Ostēditis mihi numisma census. At illi obtulerunt ei denarium. Et ait illis IESVS: Cuius est imago hæc & superscriptio? Dicunt ei Cæsaris. Tunc ait illis: Reddite ergo quæ sunt Cæsari Cæsari, & quæ sunt dei deo. Et audientes mirati sunt, & relicto eo abierunt. Illo die autem accesserunt ad eum Saducei, qui dicunt non esse resurrectionem, & interrogauerunt eum dicentes: Magister, Moyses dixit: Si quis mortuus fuerit non habens filium, ut ducat frater eius uxorem illius, & suscitet semen fratri suo. Erant autem apud nos septem fratres, & primus uxore ducta, defunctus est, & non habens seminem, reliquit uxorem suam fratri suo: similiter secundus et tertius usque ad septimum. Nos autem ultimæ autem omnium & mulier defuncta est. In resurrectione ergo, cuius erit de septem vxor? Omnes enim habuerunt eam. Respondens autem IESVS ait: Erratis nescientes scripturas, neque virtutem dei. In resurrectione enim neque nubent, neque nubentur, sed sunt sicut angeli dei in celo. De resurrectione autem mortuorum non legitis quod dictum est a deo,

dicente

he was euen spechlesse. * The sayd the kynge vnto hys seruauntes: Wynd hys handes and fete, and cast hym in to the vnter darknesse: there shall be waylynge & gnashynge of teth. * For many be called, but few are choien. ¶ * Then the pharises went they way, & toke counsell, how they myght take hym in his wordes, & send vnto hym theyr disciples wyth Herodes officers, sayinge: Master, we knowe that thou art true, & teachest the waye of God truly, & carest for no man: for thou regardest not the person of men. Tell vs therfore, how thyndest thou? Is it lawfull to geue tribute vnto the Emperour, or not? Iesus knowynge theyr wykednesse, sayde: O ye ypocrites, why tempte ye me? Shewe me the tribute money. And they offered hym a peny. And Iesus sayde vnto them: Whose is this ymage and superscription? They saye vnto hym: The Emperours. The sayde he vnto them: * Seue therfore that which is the Emperours, vnto the Emperour: & that which is Gods, vnto God. And whan they heard that, they maruayled, and left hym, and went they waye. ¶ * In that daye came vnto him the Saducees (which saye ther is no resurrection) and asked hym, sayenge: Master, Moyses sayd: * yf a man be deed (not hauyng chylde) that hys brother shall marry his wyfe, and rayse vp sede vnto hys brother. Now were ther wyth vs seuen brethren, and the fyrt whan he had married a wyfe, dyed: and haunyng no sedelesse hys wyfe vnto hys brother: lyke wyfe the seconde, and thysde vnto the seuenth. But last of all the woman dyed also. In the resurrection therfore, whose wyfe shall she be of the seuen? For they all had her. But Iesus answered and sayde vnto them: ye do erre, not vnderstandynge the scriptures, nor the power of God. For in the resurrection, they shall nether mary, ner be married, but they are as the angels of God in heauen. But of the resurrection of the dead, haue ye not red, what is spoken of God,

D

sayenge

Matthew.

Exo.v.a.
Heb.xi.c.

Mar.xii.c.
Luc.x.c.

Deute.vi.b.
&.xxx.b.

Leuit.xix.c.
Rom.xiii.b.

Marc.xii.d.

Psal.cix.a.

saye vnto you: * I am the god of abraham, & the god of Isaac, & the god of iacob: He is no God of deed, but of lyuige. And the people hearynge it, marvelled at his doctrine. * * Whā the pharises heard þe he had put the Saduces to silence, they gathered together. And one of them (a doctoure of the lawe) temptynge hym, asked of hym: Master, whych is the great commaundement in the lawe? Jesus sayd vnto hym: * Thou shalt loue the LORD thy God with all thy hart, and with all thy soule, and with all thy mynde: thys is the greatest and princypal commaundement. The seconde is lyke vnto it: * Thou shalt loue thy neighbour as thy selfe. In these two commaundementes hangeth all the lawe and the prophetes. * Whan the pharises were gathered together, Jesus asked the, sayyng: What thynke ye of Christ? Whose sonne is he? They saye vnto hym: Dauides. He sayd vnto them: How thā doth Dauid in spete, call hym LORD, sayyng: * The LORD sayde vnto my LORD: Sit thou on my ryght hande, tyll I make thyne enemyes thy foote stoole: & Dauid therfore call him LORD, how is he hys sonne? And no man coulde answer hym one word, nether durst any mā (from that tyme forth) aske hym any mo questions. ¶

The. xxiij. Chapter. ¶

¶



¶ Ihan spake Jesus vnto the people, & to hys disciples, sayenge: The scribes and pharises are sett vpon Moyses seate. Therfore all þe enen they byd you, that obseyue and do, but do not ye after theyr woordes: for they * saye and do not. * They bynde heuy and intolerable burthens, and laye them vpon mens shulders: But with theyr synge wil not they themselues bere them. All theyr woordes do they, to be sene of men.

for

Deut. xvi.a.
Esa. x.a. &
xxviii.b.
Luc. xi.d.

dicēte vobis: Ego sum Abraham, & deus Isaac, & deus Iacob. Nō est deus tuorum, sed videntium, audientes turbæ, mirabiles in doctrina eius. ¶ Pharisæi autē audientes quod filius posuisset Saducæis, conuerunt in vnum. Et interrogavit eum vnus ex eis legis doctor tentās eum: Magister, quod est mandatum magis in lege? Ait illi: IESVS. Diliges Dominum Deum tuum ex toto corde tuo, in tota anima tua, & in tota mente tua: hoc est maximum & primum mandatum. Secundum autē simile est huic: Diliges proximum tuum sicut teipsum. his duobus mādatis, vni sallex pendet & prophetæ congregatis autem Pharisæis, interrogavit eos IESVS, dicens: Quid respondetur de Christo? Cuius filius est? Dicunt ei: Dauid. Ait illis: Quomodo ergo Dauid in spiritu vocat eum Dominum? dicens: Dixit dominus domino meo, sed dextris meis: Donec ponam inimicos tuos scabellum pedum tuorum. Si ergo Dauid vocat eum dominum, quomodo filius eius est? Et tunc poterat ei respondere: hum: neque ausus fuit ququam ex illa die eum amplius interrogare. ¶

CAPVT XXIIII



Vnc IESVS locutus est turbas, & discipulos suos, dicens: ¶ Per cathedram Moysi sederūt scribes & pharisæi. Omnia ergo quaecumque dixerint vobis, seruato, accite: secundum opera vero eorum, nolite facere: dicit enim, & non faciunt. Magna autem onera gravant importabilia, & impossibilia hominibus, dignum suum non volunt ea moueri. Omnia vero opera sua habent vt videantur ab hominibus.

Et ego factus
& deus Israel
Nō est deus
d videntium
urbæ mirabile
cius. & Phari
tes quod filii
ducant, conue
ntum. Et interrog
us ex eis legis
eum: Magiste
mandatum magi
it illi IESU
dominum Deo
oto corde tuo,
ma tua, & ma
tua: hoc est me
primum mand
andum autem
ic: Diliges po
sicut templum
mādati, vnde
det & proph
tis autem Pha
rogauit eos li
ens: Quid re
Christo? Cuius
dicant ei: Dā
Quomodo q
spiritu vocat
ic: Dicitur: Dis
mino meo, sed
eis: Donec p
uos, scabellum
am. Si ergo Di
dominum, q
us eius est? Et
ei respondere
ue ausus fuit q
illa die cum a
rogare. &
VT XXXIII
Vnc IESU
locutus est
urbæ, & di
scipulis
os, dicens
per cathedra
erūt scribæ & p
ia ergo quæ
vobis, seruati
ndum opera v
olite facere: &
non faciunt. &
m oneragratu
ilia, & impon
hominibz, digni
olunt ea mou
ero opera sua
cur ab hominibz
dile

dilatant em̄ phylacteria sua,
& magnificant fimbrias.
Amant autem primos recu
bitus in cenis, & primas
cathedras in synagogis, &
salutationes in foro, & voca
tia hominibz Rabbi. Vos
autem nolite vocari Rabbi,
vn̄ est enim magister vester
omnes autem vos fratres
estis. Et patrem nolite vo
care vobis super terram, vn̄
est em̄ pater vester q in coe
lis est: nec uocemini magis
istri, quia magister vester vn̄
est Christus. Qui maior est
vestro, erit minister vester.
Qui autē se exaltauerit, hu
miliabitur: & qui se humilia
uerit, exaltabitur. Væ autem
vobis Scribæ & Pharisei, hy
pocritæ, quia clauditis regnū
celorum ante homines, vos
enim non intratis, nec intro
euntis finitis intra re. Væ vo
bis scribæ & pharisei, hypos
critæ, quia comeditis domos
viduarū oratione longa crā
ter, propter hoc amplius ac
cipietis iudicium. Væ vobis
scribæ & pharisei, hypocri
tæ, quia circūitis mare & ari
dam, vt faciatis vnū Proseli
tum: & cum fuerit factus, fas
citis eum filium gehēnæ dis
plo, quam vos. Væ vobis du
ces cæci, qui dicitis: Quicū
que iurauerit per templum
nihil est: qui autē iurauerit
in auro templi, debitor est.
Stulti & cæci, quod enim ma
ius est, aurum, an templum
quod sanctificat aurum? Et
quicūq; iurauerit in altari,
nihil est: quicūq; autem iur
auerit in dono quod est su
per illud, debet. Cæci, quod
enim maius est, donum, an
altare quod sanctificat do
num? Qui ergo iurat in alta
ri, iurat in eo & in oibz quæ
super illud sunt: & quicūq; iu
rauerit in templo, iurat in il
lo, & in eo qui habitat in
ipso. Et qui iurat in celo, iu
rat in throno dei, & in eo
qui sedet super eum. Væ vo
bis scribæ & pharisei, hypos
critæ, quia decimatis Mēā
& Anetum, & Cyminum, &
reliquistis

for they set abroad they: * phylacteries,
and make large hēmes, and lone to syt bp
permost at meate tymes, and to haue the
chefe seates in the synagoges, and salu
tations in the market, and to be called of
mē, Rabbi. * But be not ye called Rab
bi: for one is your master, and all ye are
bret̄hē. And call you no man father bpō
earth, for one is your father which is in
heauen. Nether be ye called masters: for
one is your master, enē Christe. He þ is
greatest amōge you, halbe your seruatic.
* Who so exalteth hysel, hal be brought
lowe: & he þ hūbleth hymselfe, halbe ex
alted. * Wo vnto you scribes & pharises,
ye ypocrites, because ye shut bp the kīg
dō of heaue before men: for ye entre not
in your selues, nether suffre ye thē to en
ter þ wolde. Wo vnto you scribes & pha
rites, ye ypocrites: for ye denour we
dowes houses, prayenge longe prayers,
therfoze hal ye receane the greater iud
gement. Wo vnto you Scribes and Pha
rises, ye ypocrites: for ye compasse see
lande, that ye may make one * Iose
ph: & whā he is becom one, ye make him
a chylde of hell, two folde more thā your
selues. Wo vnto you blynde gydes, that
say: Who so euer sweareth by the tēple, þ
is nothyng: but who so euer sweareth
by the golde of the temple, is gyltye. ye
fooles & blynde: for whether is greater,
the golde, or the temple, that sanctifyeth
the golde? And who so euer sweareth by
the altare, that is nothyng: but who so
euer sweareth by the gifte that is vpon
it, he is gylty. O ye blynde: for whether
is greater, the aitre, or the altare þ hal
loweth the gifte? Therfoze who so
sweareth by the altare, sweareth by
the same, and by all thynges that are
theron: And who so sweareth by the
temple, sweareth by the same, and by
hym that dwelleth thereyn. * And who
so sweareth by heauen, sweareth by
the trone of GOD, and by hym that
sytteth thereon. * Wo vnto you Scri
bes and Pharises, ye ypocrites: for ye
tyth Wynt, and Anyse, & Comynyn, and
D ij haue

Phylacteri: s
vvere vuri a
ynges, vwho
rein the cō a
commān a
demites vve
re vwritten.
lato. iij. a.

Luc. xiii. b.
& xviii. b.
Luc. xix. c.

* Proselite a
nouice or cō
uerter tur a
ned: frō the
belefe of the
Hei thē vnto
the lernes.

Mat. v. d.

Luc. xi. d.

Matthew.

haue leste the wayghyer matters of the lawe: iudgement and mercy, and sayth. These oughte to haue bene done, and not to leane the other vndone. O ye blynde gydes, whych strayne out a gnar, but swallow vp a Camel. * Wo vnto you scribes and pharyses, ye ypocrites, for ye make cleane the outsyde of the cup and platter, but wythin are ye ful of robbery and vncleynesse. Thou blynde Pharise, cleanse fyrst the insyde of the cuppe and platter, & the outsyde may be cleane also.

Luc. xi. d.

D Wo vnto you Scribes and Pharises, ye ypocrites: for ye be lyke vnto paynted Sepulchres, that appeare bewtyfull outwarde vnto men, but wythin they are full of deed mens bones and all fylthynesse.

Luc. xi. c.

Then so ye also: Ourwarde ye appeare vnto men ryghteous, but wythin ye are full of ypocrisie and inquite. * Wo vnto you Scribes & Pharises, ye ypocrites: for ye buyld the tombes of the prophetes, and garnish the sepulchres of the ryghteous, and saye: yf we had bene in our fathers tyme, we wolde not haue ben partyfellowes wyth them in the bloude of the prophetes. * Therfore ye be wytnesses vnto your selues, that ye are the chyldren of them, which slewe the prophetes. Fylfyll ye also the measure of your fathers. O ye serpentes, ye generation of vy pers, how shall ye escape the iudgement of Hell? * * Therfore I saye vnto you: Beholde, I sende vnto you prophetes and wyse men, and scribes: and some of them shall ye kill and crucifye, and some of them shall ye scourge in your synagoges, and shall persecute them from cytie to cytie: that vpon you maye come all the ryghtens bloude, which hath bene shed vpon earth, from the bloude of ryghteous * Abel, vnto the bloude of * zachary the sone of Barachias, * Whom ye slewe betwene the temple & the altare. Verely I say vnto you: All these thynges shall come vpon this generacio. O * Ierusalem Ierusalem, thou that slayest the prophetes, & stonest the

i. Thess. ii. c.

Matt. x. b.
Luc. xi. c. 2
Ioh. xvi. a.
Actu. v. c. &
vi. g.

Gen. iii. b.
Zach. i. a.
ii. Pa. xxiii. d.

Luc. xlii. d.

haue
relystis quae grauiora
legis iudicium & misericordiam, & fide: haec oportet facere, & illa non omittite. **¶** Vnde cæci, excolantes cæcem, camelum autem glutes. **Vae vobis scribae & pharisei hypocritae,** quia mundatis quod foris est calicis & paropsidis, intus autem non estis rapina & immundicia. **¶** Pharisee cæce, mundas prius quod intus est calicis & paropsidis, ut fiat & quod foris est, mundus. **Vae vobis scribae & pharisei hypocritae,** quia similes sepulchris dealbatis, quorum parent hominibus speciosam, intus vero plenam ossibus mortuorum & spurcitiis: sic & vos, a facie quidem paretis hominibus iusti, intus autem pleni hypocritis & iniquitate. **Vobis scribae & pharisei hypocritae,** quia edificatis sepulchra prophetarum, & ornatis monumenta inistorum, dicitis: Si fuisset in diebus patrum nostrorum, essetis socii eorum in sanguine prophetarum. Itaque testimonio estis vobismetipsis quia filii estis eorum, qui prophetas occiderunt. Et non implete mensuram patrum vestrorum. **Serpentes, generatio viperarum,** quomodo gietis a iudicio gehennæ? **¶** Ideo dico vobis: Ego mitto ad vos prophetas & sapientes & scribas, & illis occidetis & crucificatis, & ex eis flagellabitis synagogas vestras, & persequemini de ciuitate in ciuitatem, ut veniat super vos sanguis iusti, qui effusus super terram, a sanguine Abeli iusti, usque ad sanguinem Zachariae filii Barachiae, quem occidistis inter templum & altare. Amen dico vobis: Venient haec omnia super generationem istam. Hierusalem Hierusalem, quae occidis prophetas, & lapidas eos qui ad te missi sunt: quoties volui congregare

relystis quae grauiora
legis iudicium & misericordiam, & fide: haec oportet facere, & illa non omittite. **¶** Vnde cæci, excolantes cæcem, camelum autem glutes. **Vae vobis scribae & pharisei hypocritae,** quia mundatis quod foris est calicis & paropsidis, intus autem non estis rapina & immundicia. **¶** Pharisee cæce, mundas prius quod intus est calicis & paropsidis, ut fiat & quod foris est, mundus. **Vae vobis scribae & pharisei hypocritae,** quia similes sepulchris dealbatis, quorum parent hominibus speciosam, intus vero plenam ossibus mortuorum & spurcitiis: sic & vos, a facie quidem paretis hominibus iusti, intus autem pleni hypocritis & iniquitate. **Vobis scribae & pharisei hypocritae,** quia edificatis sepulchra prophetarum, & ornatis monumenta inistorum, dicitis: Si fuisset in diebus patrum nostrorum, essetis socii eorum in sanguine prophetarum. Itaque testimonio estis vobismetipsis quia filii estis eorum, qui prophetas occiderunt. Et non implete mensuram patrum vestrorum. **Serpentes, generatio viperarum,** quomodo gietis a iudicio gehennæ? **¶** Ideo dico vobis: Ego mitto ad vos prophetas & sapientes & scribas, & illis occidetis & crucificatis, & ex eis flagellabitis synagogas vestras, & persequemini de ciuitate in ciuitatem, ut veniat super vos sanguis iusti, qui effusus super terram, a sanguine Abeli iusti, usque ad sanguinem Zachariae filii Barachiae, quem occidistis inter templum & altare. Amen dico vobis: Venient haec omnia super generationem istam. Hierusalem Hierusalem, quae occidis prophetas, & lapidas eos qui ad te missi sunt: quoties volui congregare

gare filios tuos, quemadmodum gallina congregat pullos suos sub alis, & noluit isti? Ecce relinquetur vobis domus vestra deserta. Disce enim vobis, non me videtis amodo, donec dicatis Benedictus qui venit in nomine Domini. &

CAPVT. XXIII. *

ET egressus Iesus de templo et ibat. Et accesserunt discipuli eius ut ostenderet ei edificationes templi. Ipse autem respondens, dixit illis: Videtis hec omnia? Amen dico vobis, non relinquetur hic lapis super lapidem, qui non destruat. Sedente autem eo super montem Olivetum, accesserunt ad eum discipuli secreto, dicentes: Dic nobis, quando haec erunt? Et quod signum aduentus tui, & consummationis seculi? Respondens Iesus vobis, dixit eis: Videte ne quis vos seducat: multi enim venient in nomine meo, dicentes: Ego sum Christus, & multos seducet. Audistis enim estis praelia, & opiniones praedictorum. Videte ne turbemini, oportet enim haec fieri, sed nondum est finis. Consurget enim gens in gentem, & regnum in regnum, & erunt pestilentiae, & fames, & terrae motus per loca: haec autem omnia initia sunt dolorum. Tunc tradent vos in tribulationem, & occident vos: & eritis odio omnibus gentibus propter nomen meum. Et tunc sciantur multi, & inuicem tradent, & odio habebunt inuicem. Et multi pseudo prophetae surgent, & seducunt multos. Et quoniam abundabit iniquitas, refrigescet charitas multorum. Qui autem perseverauerit usque in finem, hic saluus erit. Et praedicabitur hoc euangelium regni in vniuerso orbe, in testimonium omnibus gentibus, & tunc veniet consummatio.

Cum

haue gathered thy chyldren together. * euen as the henne gathereth hyr chylde vnder her wynges, & thou woldest not: Behold * your house shalbe left to you desolate. For I say to you: ye shal not se me hence forth, tyl ye say: * Blesed be he that commeth in the name of the LORD. &

iii. Esd. i. a
Psal. cxviii. d
Psal. cxvii. c

The. xxiii. Chapter. *



And Iesus departed from the temple and went his way. And his disciples came nye to shewe hym the buildynges of the temple. But he answered & sayde vnto them: Se ye all these thynges: Verely I saie vnto you: ther shal not be left here one stone vpon another, whych shal not be destroyed. And whan he satt vpon mount Oliuete, his disciples came vnto hym secretly, sayeng: Tel vs, whan shal these thynges be? & which shalbe the token of thy commyng, & of the ende of the world? Iesus answered and sayd vnto them: * Take hede, for no man deceaue you, for they shall many come in my name, sayenge: I am Christ, and shall deceaue many. For ye shall heare of warres: and the rumors of warres: take hede, that ye be not troubled: for all these thynges must come to passe, but the ende is not yet. * For one people shall ryse by agaynst another, and realme agaynst realme: and ther shalbe pestilences, and hunger, and earth quakes here and there. All these are the begynnynges of sorowes. * They shall they put you to trouble, and shall kill you, and ye shalbe hared of all people for my names sake. And than shall many be offended, and shall betray one another, & shall hate one another. And many false prophetes shall ryse, & shall deceaue many: * because iniquite shalbe plenteous, the charite of many shall ware colde. * But who so endureth vnto the ende, the same shal be save. * And this gospel of the kyngdome shalbe preached in all the world for a wytnesse to all people, and than shal the ende come.

Luc. xix. d.

Colo. ii. c.

iii. Esd. xii. e

mat. x. b.
mar. xv. b.
Luc. xxi. b.
loh. xvi. a.

iii. Esd. xiii. b

mat. x. c.
Mar. xii. b.

D iii

* Whan

Matthew

28 * Whan ye therfore shall se the abhominacion of desolacion * the which is spoken of by Daniel the prophet, stande in the holy place (who so readeth, let hym vnderstande) than let them which be in Jewry, flye vnto the mountaynes: & let him which is on the rofe of the house, not come downe to fet any thyng out of his house: & let him whyche is in the felde, not turne backe to fetch hys coate. But wo vnto the þ are wyth chylde, & geue sucke in those dayes. But praye ye that your flyght be not in the wynter, or in the Sabbath. * For than shall ther be great trouble, such as was not from the begynnyng of the worlde vnto thys tyme, nor shalbe. And except those dayes shulde be shortned, all flesh shuld not be saued, but for the chosens sake shal those dayes be shortned. * Thā yf any man shall saye vnto you: lo, here is Christ or there, beleue it not. For ther shall aryse falsse Chyltes & falsse pphers, & shal geue great * tokēs & wonders: In so much þ (yf it be possible) the very chosen shulde be brought in to erroure. Behold, I haue tolde you before. Wherefore yf they shall saye vnto you: Behold, he is in the wylder nesse, go not ye forth: Behold, he is in the secreete chābers, beleue it not. For lyke as the lyghtenynge goeth out from the east, & shyneth vnto the west, so shal also the cōmyng of the sonne of man be. * Where so euer the body is, there shall also the Eagles be gathered together. * But soone after the trouble of those dayes shall the sonne be darkened, & the Moone shall not geue hyr lyght, and the starres shall fall frō heauē, & the powers of heauē shall be moued: & than shall appere the rofe of the sōne of mā i heuē: & thā shall all the kynredes of the earth mourne, & they shall se the sōne of mā cōmyng in the cloudes of heauē wyth great power and maiesty. And * he shall sende hys angels wyth a troupe and a great voyce, and they shal gather his chosen frō the foure windes, frō the hyghest parte of heauen vnto the endes therof.

* Lerne

Cum ergo videritis abominacionem desolationis, quæ dicta est a Daniele propheta, stantē in loco sancto legit, intelligat tunc Iudæa sunt, fugiant ad montes, & qui in tecto, non descendant tollere aliquid de domo sua, & qui in agro, non reuertatur tollere tunica suam. Væ autem prægnantibus, & nutriendibus in illis diebus. Orate autem, ne fiat fuga vestra in hyem vel sabbato: erit enim tribulatio magna, qualis fuit ab initio mundi usque nunc, neque fiet. Et nisi locutus fuissent dies illi, non ret salua omnis caro, sed propter electos breuiabuntur illi. Tunc si quis vobis dixerit: Ecce hic est Christus, aut illic, nolite credere, sciunt enim pseudochristi & pseudoprophete, & dabant signa magna & prodigia ita vt in errorem inducantur (si fieri potest) etiam isti. Ecce prædixi vobis: Ergo dixerint vobis: Beatus in deserto est, nolite exire: ecce in penetralibus, nolite credere. Sicut enim solus exit ab oriente, & peruisque in occidentem, & erit & aduentus filii hominis. Vbi cunque fuerit corpus, illuc congregabuntur & Aquilæ. Statim autem post tribulationem dierum illorum sol obscurabitur, luna non dabit lumen suum, & stellæ cadent de cælo, & virtutes cælorum commouebuntur: & tunc apparebit signum filii hominis in cælo: & tunc plangent omnes tribus terræ, & videbunt filium hominis venientem in nubibus cæli cum virtute multa & maiestate. Et mittet angelos suos cum tuba & voce magna, & congregabunt electos eius a quatuor vtriusque ad terminos cœli.

videritis ab omni
solationis, quia
Daniele propheta
loco sancto (Ga-
gat) tunc quia
fugiant ad me
in lecto, non de-
re aliquid de
qui in agro
tollere tunica
autem prae-
nati entibus in
Orate autem, y
vestra in hym-
: erit enim m-
magna, qualis i
o mundi vige-
ret. Et nisi in
dies illi, non i-
mnis carol, sed
breuiabunt de
quis vobis dicit
est Christus
ite credere, ite
pseudochristi
phetar, & dabo
na & prodigi-
erorem indoca-
potest; etiam
praedixi vobis
rint vobis: Et
est, nolite ex-
ne tralibus, non
icet enim fol-
riente, & per-
occidentem, i
uentus filii hom-
unque fuerit
congregabunt
Statim autem
ationem dicit
obscurabitur
dabit lumen
illae cadent de
ates coelorum
ur: & tunc ap-
gnum filii hom-
lo: & tunc pla-
es tribus terra
nt filium hom-
ntem in nubib
virtute multa
Et mittet
cum tuba & ve-
, & congrega-
os eius a qua
a summis coeli
terminos eorum

Ab arbore autem fici discite parabolam. Cum iam ramus parvus tener fuerit & folia nata, scitis quia prope est istas: ita & vos, cum videritis haec omnia, scitote quia prope est in ianuis. Amen dico vobis, quia non praeteribit generatio haec, donec haec omnia fiant. Caelum & terra transibunt: verba autem mea non praeteribunt. De die autem illa & hora nemo scit, neque angeli caelorum, nisi solus pater. Sicut autem in diebus Noe, ita erit & aduentus filii hominis: sicut enim erant in diebus ante diluuium comedentes & bibentes, nubescentes & nuptui tradentes, usque ad eum diem quo intrauit Noe in Arcam, & non cognouerunt donec venit diluuium, & tulit omnes ista erit & aduentus filii hominis. Tunc duo erunt in agro: vnus assumetur, & vnus relinquetur: duae moles in mola, vna assumetur, & vna relinquetur: duo in lecto, vnus assumetur, & vnus relinquetur. Vigilate ergo, quia nescitis quia hora dominus ueniet vestrum sit. Illud autem scitote, quoniam si scribit paterfamilias quia hora vir venturus esset, vigilaret utique, & non sineret perfodi domum suam. Ideo & vos estote parati, quia quia nescitis hora filius hominis venturus est. Quis putas est fidelis seruus, & prudens, quem constituit dominus suus super familiam suam, ut det illis cibum in tempore? Beatus ille seruus, quem cum venerit dominus eius, inuenerit sic facientem. Amen dico vobis, quoniam nam super omnia bona sua constitutus est. Si autem dixerit malus seruus ille in corde suo: Moram facit dominus meus venire, & coepit percutere conseruos suos, maleducet autem & bibat cum ebrios: veniet dominus seruus illius in die qua non sperat, & hora qua ignorat, & diuidet eum, partemque ei ponet cum hypocritis: ille erit fletus & stridor dentium.

Capit.

Caput. xliiii.

Jo. xxviii.

Learn ye a similitude of the fygge tre. Whā hys bzaūche is now rēder, & his leaues growē, ye knowe þæt Sōmer is ne. So lykewyse ye whan ye se all these thynges, be ye sure, that it is nye, euen in the doores. Verely I saye vnto you: þæt this generacyon shall not passe, tyl all these be done. * Ye aūē & earth shall passe, but my wordes shall not passe. But of that daye and houre * knoweth no man, neither the angels of heaue, but my father only. For as it was in the daies of Noe, so shall the cōmyng of the sōne of mā be also. * For as they were in the dayes before the floude, eatynge and drynkyng, marien-ge, and beyng maryed, vnto that daie þæt Noe eēred into the Arke (& they knew not till the floud cam & toke thē all awaie so shall also the cōmyng of the sonne of mā be. * Thā shall two be in the feld: the one shall be receaued, & the other shall be refused: Twayne shall be grynnyng at the myll: one shall be receaued, & the other shall be refused. Two i the bed, the one shall be receaued, and the other shall be refused. * Watch ye therfor, for ye know not what houre your L O R D & shall come. But be ye sure of thys, that yf the good mā of the house knew what houre the * thefe shulde come, he wold surely watch, & not suffer hys house to be digged vp. Therfore be ye ready also, for in the houre that ye know not, shall the sonne of man come. * Who (thy nke ye) is a faythfull and wyse seruaunt, whō hys lord hath set ouer hys housholde, þæt he may geue thē meate in season? * Blesed is that seruaunt, whom his lordē whā he cōmeth, shall fynde so doinge. Verely I saye vnto you: þæt he shall set hym ouer all hys goodes. But yf þæt euell seruaunt shall saye in hys hart: My lordē ys lōg a cōmyng, & so begynne to syme hys fel- lowes, & to eat & drin wyth the dronke: The same seruantes lordē shall come in a daye, þæt he lokeh not for hī, & in an houre þæt he knoweth not, & shall hew him in peces and put his porciō with y porrites: ther shall be wailing & gnashinge of teth.

D iii

The.

marc. xlii. d.
Luc. xxi. d.

Esa. xli. a.
and. li. b.

Actu. i. a.

Gene. vii. b.
Luc. xvii. c.

Luc. xvii. d.

math. xxv. a.
marci. xlii. d.
Luc. xli. d.

Apo. xvi. c.

Mat. xxv. b.

Apo. xvi. c.

¶



Then shall the kyngdome of heauen be lyke vnto tē virgins, whiche takynge theyr lampes, went forth to mete the bydegrome, and the byde. But fyue

of them were foolys, and fyue wyse.

Neuertheles the foolish virgins (whan thy roke their lampes) toke none oyle wyth them. But the wyse roke oyle in theyr vessels wyth the lāpes. So why: le the bydegrome taryed, they slombred all, & slept. But at mydnyghte ther was a crye made: Beholde, the bydegrome commeth, go your waye out, for to mete hym. Then arose all those virgins, and dressed theyr lāpes. But the foolish sayd vnto the wyse: Geue vs of your oyle, for our lampes are gone out. The wyse answered, sayenge: Not so, lest ther be not ynough for vs and you: go ye rather vnto them that sell, & bye for your selues. But whyll they wente to bye, the bydegrome came: & they that were ready, wente in wyth hym to the mariage, and the doze was shut. Last of all come the other virgins also, sayenge:

* LORD & LORD, open vnto vs.

But he answered, and sayde: Wercly

I saye vnto you: I knowe you not.

* Watch ye therfore: for ye knowe ne-

ther the daye, nor the houre. ✠ * Ly-

ke wyse as a man takynge hys yow-

ney into a straunge contry, called hys

seruautes, and deliuered hys goodes

vnto them. And vnto one he gaue fyue

talentes, to another two, to another one

vnto euerye one after hys owne pow-

er, and immediatly wente his waye.

But he that had receaued fyue talent-

tes, wente, and occupied with the same,

and wanne other fyue. Lyke wyse he

receaued two, wanne other two also.

But he that receaued the one, wēt & dig-

ged in the earth, and hyd hys lordes mo-

ney. After a longe season came the lord

of those seruautes, & reckened with

thē. & he that had receaued fyue talentes,

came



Vnc simile regnum cor-
rum d ece-
ginibus,
cipientes li-
des suas, &
rōt obuiam sponso & spō-
Quisq̃ aut̃ ex eis erāt fa-
& quinq̃ prudentes, sed
t̃p̃ fatuæ acceptis lampā-
bus, non sumplerunt ole-
secum. Prudentes vero, a-
perunt oleum in vasis suis
lampadibus. Moram aut̃
faciente sponso, dormita-
runt omnes ac dormierunt.
Media autem nocte clau-
factus est: ecce sp̃s v-
exite obuiam ei. Tunc su-
xerunt omnes virgines il-
& ornaverunt lampades
as. Fatuæ autem sapienti-
dixerūt: Date nobis de ole-
vestro, quia lāpades nostr̃
extinguuntur. Responder-
prudentes, dicentes: Ne fi-
te non sufficiat nobis & v-
bis, ite potius ad vendite-
& emite vobis. Dum autē
irent emere, venit sp̃s illi-
quæ paratæ erant, intra-
runt cum eo ad nuptias,
clausa est ianua. Nomin-
vero veniunt & reliquæ vi-
gines, dicentes: Domine a-
p̃ne, aperi nobis: At ille re-
spondens ait: Amen dico v-
bis, nescio vos. Vigilate
que, quia nescitis diem
hor̃. ✠ & sicut enim homi-
peregre proficiscens vocat
seruos suos, & tradidit illi-
bona sua. Et vni dedit qu-
que talenta, alii autem duo,
alii vero vnum: vnicuiq̃
cundum propriam virtutē
& profectus est statim. Alii
autem qui quinq̃ talenta
ceperat, & operatus est ei-
eis, & lucratus est alia quin-
que. Similiter & qui duo ce-
ceperat, lucratus est alia duo.
Qui aut̃ vnū acceperat, abs-
ens fodit in terrā, & abscon-
dit pecuniā domini sui. Post
multū vero tēporis, venit do-
min⁹ seruorū illorū, & posuit
rationē eī eis. Et accedens
qui quinq̃ talenta acceperat,
obuiam

Mat. vii. b.
Luc. vi. a.

mat. xxiii. d.
mar. xiii. d.
Luc. xii. d.
and. xxi. b.
mar. xiii. d.
Luc. xix. c.

¶

T. XXV. +

Vnc simile est regnum celorum d' eorum virginibus, quæ accipientes lampades suas, exiit sponso & spōsi. x. eis erāt famulantes, sed qui ceptis lampadibus impulerunt oleum. Videntes vero, accurrunt in vastis suis domos. Moram autem intro, dormitantes ac dormierunt. In nocte clamauit ecce spōsus venit, in ei. Tunc sume virgines illæ, accurrunt lampades suas, ut autem sapientes de oleo lampades nostras. Respondit dicentes: Ne intrat nobis & venis ad vendendum. Dum autem venit spōsus, intrantes erant, intrantes ad nuptias, l' annua. Nouissimus autem reliquæ virgines: Domine a nobis: At illi respondit: Amen dico vobis. Vigilate in nescitis diem inquit enim honorificiens vocat, & tradidit illis. Alii autem dum: vnicuique propriam virtutem est statim. Alii quinque talenta operatus est alia quater & qui duo accipit rat' est alia duo accepit, alia terrā, & abiecit domini sui. Post tempus, venit dominus illorum, & posuit eis. Et accedens talia accepit oblit

oblitit alia quinque talenta dicens: Domine, quinque talenta tradidisti mihi: ecce alia quinque superlucratum sū. Ait illi dominus eius: Euge serue bone & fidelis, quia super pauca fuisti fidelis, super multa te constituam, intra in gaudium domini tui. Accessit autem, & qui duo talenta accepit, ait: Domine, duo talenta tradidisti mihi, ecce alia duo superlucratum sū. Ait illi dominus eius: Euge serue bone & fidelis, quia super pauca fuisti fidelis, super multa te constituam: intra in gaudium domini tui. Accedens autem & qui vnum talentum accepit, ait: Domine, scio quia homo durus es & metus ubi non seminasti, & congregas ubi non sparsisti: & uenens abii, & abscondi talentum tuum in terra, ecce habes quod tuum est. Respondens autem dominus eius, dixit ei: Serue male & piger, scies bas quia meto ubi non semino, & congrego ubi non sparsisti oportuit ergo te committere pecuniam meam nummulariis, & veniens ego reciperissem vti que quod meum est cum vsura. Tollite itaque ab eo talentum, & date ei qui habet decē talenta: omni enim habenti dabitur, & abundabit: ei autem qui non habet, & quod videtur habere, auferetur ab eo, & inutile seruum eiecit in tenebras exteriores: illic erit fletus & stridor dentium. Cū autem venerit filius hominis in maiestate sua, & omnes angeli cum eo, tunc sedebit super sedem maiestatis suæ, & congregabuntur ante eum omnes gentes, & separabit eos ab inuicem, sicut pastor segregat oues ab hædis, & statuet oues quæ dexteris suis, hædos autem a sinistris. Tunc dicet rex his qui a dextris eius erunt: Venite benedicti patris mei, poscite paratum vobis regnum a cona

came & broughte other fyne talētes, saide ge: Syz, thou deliueredest vnto me fyne talētes: beholde, I haue wōne other fyne moo. This lord sayd vnto hym: * Well thou good & saythfull seruaunt, because thou hast bene faithfull ouer few thiges, I wyll set the ouer many thiges: entre thou i to the ioye of thy lord. The also had receaued the two talētes, came & sayde: Syz, thou deliueredest to me two talētes: Beholde, I haue wōne two other moo. This lord sayde to hym: Well thou good & saythfull seruaunt, because thou hast bene saythfull ouer few thinges, I wil set the ouer many: entre thou in to the ioye of thy lord. But whā he came had receaued the one talēt, he saide: sir I knowe þ thou art an hard mā: thou reapest where thou hast not sowed, & I was sowed, & were and hid thy talēt in the earth lo, there thou hast þ thynne is. But his lord answered, & sayde vnto hym: Thou euell & slothfull seruaunt, knevest thou þ I reape where I sowe not, & gather where I sowed not? Thou oughtest therfore to haue deliuered my money to the exchaungers, & so at my cōmyng, I shulde haue receaued þ myne is, wyth baūtage. Therfore take ye the talēt fro hym, & geue it vnto hym þ hath tē talētes. * For vnto euery one þ hath, shalbe geue, & he shall haue abidauce: But he þ hath not, fro hym shall be taken, þ also þ he semeth to haue. And cast the vnprofitable seruaunt i to vtter darknesse: * the re shalbe wailing & gnashing of teth. * But whā the sonne of mā shall come in hys maiesty, & all angels wyth hym, the shall he syt vpon the seate of hys maiesty, & all people shalbe gathered before hym: * & he shall separate the one fro another, as a shepherde doth sunder the shepe from the goates, and he shall set the shepe on hys ryghte hande, but the goates on the lefte. The shall the kunge saye vnto the þ shalbe on hys ryght hande: Come ye blessed of my father, possesse the kyngdome * prepared for you fro the

mat. xxiii. d.

mat. xiii. b.
Mat. xiii. c.
Luc. viii. b.
And. xix. c.mat. xiii. e.
Leu. xii. c.

ii. Tel. i. b. A

Hze. xxiii. c

Mat. xx. c.

Matthew.

Mat. viii. b.
Eze. xviii. a.

Eccle. vii. d.
H. Tim. i. c.

Psal. vi. b.
Mat. vii. b.
Luc. xxiii. c.

Pegu. xlii. d.
and. xvi. a.
Iere. xxx. c.
Zacha. ii. b.
Ioh. v. c.

Marci. xliii. a.
Luc. xxii. a.
Ioh. xviii. a.
Ioh. xi. c.

from the begynnig of the world. * For I was hungry, & ye gaue me to eate: I was thirlye, & ye gaue me to drynke: I was harberlesse, & ye toke me in: Naked, & ye couered me: * Sicke, & ye bysted me: I was in prison, & ye came vnto me. The shall the ryghteous answer hym, sayenge: **LORD,** when sawe we the hongrye, & fed the: Thyrlye, & gaue the drynke: When sawe we the harberlesse, and toke the in: Or naked, & couered the: Or when sawe we the sycke, or in prison, and came vnto the: And the kynge shall answer, & saye vnto them: Verely I saye vnto you: So longe as ye haue done it vnto one of the leest of these my brethren, ye haue done it vnto me. Then shall he saie also vnto the, that shalbe on the lefte hande: * Departe from me ye cursed, in to the euerlastinge fyre, whych is prepared for the deuell and his angels. For I was hungry, and ye gaue me not to eate: I was thyrlye, and ye gaue me no drynke: I was harberlesse, and ye toke me not in: Naked, and ye clothed me not: Sicke & in prison, and ye bysted me not. Then shall they also answer hym, sayenge: **LORD,** when sawe we the hongrye, or thyrly, or harberlesse, or naked, or syck or in prison, and haue not mynistered vnto the: Then shall he answer them, sayenge: * Verely I saye vnto you: So longe as ye haue not done it vnto one of the leest of these, ye haue not done it vnto me. And these shall go in to euerlastyng payne, but the ryghteous in to euerlastyng lyfe. **R**

The. xvi. Chapter. *

And it came to passe, when Iesus had finished all these wordes, he sayde vnto his disciples: * Ye knowe, that after two dayes shalbe Easter, and the sonne of man shalbe deliuered ouer, to be crucified. * Then were assembled together the hye prestes, and the elders of the people in the forecourte of the hye prest (which was called Caiphas) & they held a counsell, howe they myght take Iesus by deceate, and kyll hym.

But

a constitutione mada: Etenim, & dedistis mihi inducere: stitui, & dedistis mihi habere: hospes eras, & collegistis me: nudus, & operistis me: infirmus, & visitastis me: in carcerem eram, & venistis ad me. Tunc respondentes ei iusti, dicentes: Domine, quando te vidimus euentem, & paupem te: stitemus, & dedimus tibi potum: quando autem te vidimus habere spitem, & collegimus te: nudum, & cooperuimus te: aut quando te vidimus infirmum, aut in carcerem, & venimus ad te: Et respondens, respondit illis: Amen dico vobis, quamdiu fecistis vni de his fratribus meis minimis, mihi fecistis. Tunc dicit & his qui a sinistris erunt: Discedite me maledicti in ignem eternum, qui paratus est diabolo & angelis eius. Etenim & non dedistis mihi nutum: & non dedistis mihi potum: hospes eram, & non collegistis me: nudus, & non operuistis me: infirmus & in carcerem, & non visitastis me. Tunc respondentes ei & ipsi, dicentes: Domine, quando te vidimus euentem, aut stitemem, aut habentem, aut nudum, aut infirmum, aut in carcerem, & non ministravimus tibi: Tunc respondit illis, dicens: Amen dico vobis, quamdiu non fecistis vni de minoribus his, mihi fecistis. Et ibunt ibi in supplicium eternum, iustitiam in vitam eternam.

CAPVT. XXVI.

Et factum est, cum esset summus esset Iesus, & mones hos omnes, dixit discipulis suis: * Scitis quod post biduum pascha fiet, & filius hominis tradetur crucifigatur. Tunc congregati sunt principes sacerdotum, & seniores populi in principis sacerdotum, quod dicebatur Caiphas, & consilium fecerunt, ut Iesus vellet teneant & occiderent.

Dicitur

Dicitur
fello,
ret in
SVS
mo
fit ad
labali
& eff
recib
scipul
cente
potum
multo
Scien
list Q
multo
rata
paup
me a
tis. I
rum
sepel
dico
catu
in te
quod
nam
duo
Iscari
cerd
vult
his
stic
teos
por
ret
rum
I B
vis
Paf
Ite
& d
Ter
pud
scip
scip
SV
Vel
bebb
puli
lis,
quis
dita
val
cer
min
ait:
nun
tra
vac

Dicebant autem: Nō in die festo, ne forte tumultus fieret in populo. Cum autē IESVS esset in Bethania in domo Simonis leprosi, accessit ad eum mulier habens alabastrum vnguenti preciosi, & effudit super caput ipsius recubentis. Vidētes autē discipuli ei⁹ indignati sunt, dicentes: Vt quid peditio hæc? potuit enim istud venundari multo, & dari pauperibus. Sciens autem IESVS ait illis: Quid molesti estis huic mulieri? op⁹ enim boni ope rata est in me, nam semper pauperes habetis vobiscum, me autē nō semper habebitis. Mittēs enim hæc vnguentum hoc in corpus meū, & sepeliendū me fecit. Amen. dico vobis, vbi cūq; prædicatum fuerit hoc euangelium in toto mundo, dicetur, & quod hæc fecit in memoriam ei⁹. Tunc abiit vnus de duodecim, q̄ dicebāt Iudas Iscariotes, ad principes sacerdotum, & ait illis: Quid vultis mihi dare, & ego vos hunc eum tradam? At illi constituerunt ei triginta argenteos. Et exinde querebat oportunitatem vt eum traderet. Prima autem die azimorum accesserunt discipuli ad IESVM, dicentes: Vbi vis parem⁹ tibi comedere Pascha? At IESVS dixit: Ite in civitatem ad quendam, & dicite ei, Magister dicit: Tempus meum prope est, apud te facio Pascha cum discipulis meis. Et fecerunt discipuli sicut constituit illis IESVS, & paraverunt pascha. Vespere autem factō, discōbebat cum duodecim discipulis suis. Et edentibus illis, dixit: Amen dico vobis, quia vnus vestrum me traditurus est. Et contristati valde, cōperunt singuli dicere. Nunquid ego sum domine? At ipse respondens ait: Qui intingit mecum manum in paropside, hic me tradet. Fili⁹ quidē hominis vadit, sicut scriptū est de illo.

vE

But they sayde: Not on the holy day, lest ther shulde be an vppoure among the people. * Nowe whē Iesus was at Bethany in the house of Symon the leper, ther came vnto hym a woman, hauryng an alabaſter box of p̄cious oynement, and poured it vpon hys heade, as he satt at the table. But whā his disciples sawe it, they dysdayned, sayēge: Where to serueth thys losse? For thys myght haue ben well solde, & geuē to the poore. But Iesus knowinge therof, sayde vnto the: Why are ye troublous vnto thys womā? For she hath wrought a good worke vpon me, * for ye haue alwaye the poore with you, but me shall ye not haue alwayes. For she pouyrnge thys oynement vpon my body, dyd it to bury me. verely I saie vnto you: wheresoeuer this gospel shalbe preached in the whole worlde, shall thys also, & she hath done, be tolde in memozy of her. The wētē one of the twelue (whyche was called Iudas Iscariot.) * vnto the chefe of the p̄cates, & sayde vnto them: What wyl ye geue me, and I shal deliuer hym vnto you? And they offered hym thyrtye syluer pens. And frō thyme forth, he sought oportunitie, that he myghte betraye hym. The fyfthe daie of swete breed, came the disciples to Iesus, sayeng: Where wylt thou & we prepare for the, to eate the * Pascheouer? But Iesus sayd: Go i to the cytie to one & saye vnto hym: The Master sayeth: my tyme is at hōde, I wyl kepe Easter by the wyth my disciples. And the disciples dyd as Iesus had appoynted them, & made ready the pascheouer. And at euen, he sat at table wyth his twelue disciples. And as they were earynge, he sayde: Verely I say vnto you: that one of you shal betray me. And they beinge excreadyng sozowfull, beganne euery one of them to saye: LORD, is it I? He answered, and sayde: He that dyspyeth hys hond wyth me in the dysche, thys saie shal betraye me. The sonne of man verely goeth forth, as it is wyttē of him.

mar. xiii. a.
Luc. vii. d.
Ioh. xii. a.

Deut. xv. b.

mar. xiii. b.
Luc. xxii. a.
Ioh. xiii. a.

* Pascheouer
So is it called
in the olde
Testament.
Exo. xii. Le
it. xxiii. Nu.
ix. xxviii.
xxxiii. Deu.
xvi. Ioh. v.
fiii. Re. xxiii.
ii. Par. xxx.
xxxv. hovy
beit for the
more play
nesse vve call
tymes oft
it, the pascall
or easter lam
be.

But

Matthew

But wo vnto that man, by whom the son
ne of man shalbe betrayed: it were good
vnto that man, yf he had not be bozne. In
das that betray ed hym, answered, & say
de: Kabbis it I? He sayde vnto hym:
C Thou hast sayd. And whā they were at
supper, Iesus toke the bread, gaue thākes
bake it, & gaue it to his disciples, & sayd:
Take & eate, thys is my body. And tak
ke the cuppe, he thāked, & gaue it thē,
sayenge: Drynke ye all therof, for thys
is my bloude of the newe testamēt, which
shalbe shed for many for the remission of
synnes. I saye vnto you: I wyll not drinke
hēce forth of thys scute of the vyne, tyll
that I shall drinke it new wyth you in
the kyngdome of my father. * And whā
the grace was sayde, they wente forthe
vnto mounte Oliuete. Then sayd Iesus
vnto them: Thys nyght shal ye all be of
fended at me. For it is wytten: * I wyll
smite the shepherde: & the shepe of the flo
cke shalbe scattered abroad. * But after þ
I am rylen agayne, * I wyll go before
you in to iherusalem. * Ierusalem sayde
vnto hym: * Though they all be of
fended at the, I wyll neuer be offēded. Je
sus sayde vnto hym: Verely I say vnto
the: That in thys nyght (before the
cock crowe) thou shalt denye me thryse.
Ierusalem sayde vnto hym: And though I
shuld dye wyth the, yet wyll I not denye
the. Lyke wyse also sayde all the disci
ples. * Then came Iesus wyth them in
to a byllage, whiche is called Gethsema
ni, and sayde vnto hys disciples: Syt ye
here, whyle I go ydder, and praye. And
whan he had taken Ierusalem wyth hym (&
the two sonnes of zebedee,) he began to
be heuie & sorrowfull. Then sayd he vnto
them: * My soule is heuy, euen vnto
the deathe. Tary ye here, & watch wyth
me. * And whan he was gone forth a ly
tle, he fell vpon his face, prayenge and
sayenge: O my father, yf it be possible,
let thys cuppe passe fro me: neuerthe
lesse not as I wyll, but as thou wyll.
And he came to hys disciples, and found
de them asleepe, and sayeth vnto Ie
ter:

Mar. xliii. d.
Luc. xxii. c.
i. Cor. xli. c.

Mar. xliii. d.
Luc. xxii. c.
Ioh. xviii. a.

Zac. xliii. b.
Mat. xxvi. f.
Mar. xliii. d.
Ioh. xvi. d.
Actu i. a.
mar. xliii. c.
Luc. xxii. c.

mar. xliii. d.

Ioh. xliii. c.
Luc. xxii. c.

vñ autē homini illi, per
filius hominis tradetur:
num erat ei, si natus nō
set homo ille. Respon
dēt autem iudas, qui tra
dēt eum, dixit: Numquid
sum Rabbi? Ait illi, et
dixit: Cœnantibus autem
accepit IESVS panem,
benexit ac fregit deditque
discipulis suis, & ait: Accipite
& comedite, hoc est corpus
meum. Et accipientes calice
gratias egit, & dedit illis
dicens: Bibite ex hoc omne
hic est enim sanguis me
i testamenti, qui pro
mīs effundetur in remissionem
peccatorum. Dico autem
vobis, non bibam a modo de
genimine vitis, vsq; in
illum, cū illud bibam vobiscum
nouum in regno patris
mei. Et hymno dicto, can
tāt in mōtem Oliuete. Dixit
autem illis IESVS: Oportet
vos scandalum patiemini
me in ista nocte. Scrip
tum est enim: Percutiam pale
m & dispergetur ones eius.
Postquam autem reliquit
eos, pracedam vos in Gal
iam. Respondens autem
tristis, ait illi: Et si omne
scandalizati fuerint in te,
numquam scadalizabitur
illi IESVS: Amen dixit
quia in hac nocte ante
gallus cantet, ter me ne
gabis. Ait illi Petrus: Ego
oportuerit me mori iust
te negabo. Similiter &
discipuli dixerunt. Tunc
dixit IESVS cum illis in
quam dicitur Gethsemani
dixit discipulis suis: Sed
hic, donec vadam illuc i
rem. Et assumpto Petro
duobus filiis Zebedee, &
pitis contristatis & mor
tali. Tūc ait illis: Trist
mea vsq; ad mortē, susti
nere, & vigilate mecum. Et
gressus pusillū, proci
dēt suā orās, & dicit: Pa
tri, si possibile est, transi
me calix iste: verū nō
ego volo, s; sicut tu. Et
ad discipulos suos, ei
eos dormientes, & dicit

tro.
hora
laie
In tē
tem
abite
ter m
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fiat v
iteru
ceste
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dem
veni
dicit
quies
uit h
detur
Surgi
plinq
huc
vnus
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diis
cipib
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Q ho
pture
In illa
turbis
stis cō
preh
vos se
& nō
tem ro
pleren

tro. Sic / non potuistis vna
hora vigilare mecum? Vigi-
late & orate, vt non intretis
in temptationem. Spiritus qui-
dem promptus est, caro autem
infirmā. Iterum secundo
abit, & orauit, dicens: Pa-
ter mi, si non potest hic cas-
us transire nisi bibā illud,
fiat volūtas tua. Et venit, &
iterum inuenit eos dormien-
tes. ceterant enim oculi eorum
granati. Et relicti illi, nite-
ri abiit & orauit tertio, eun-
dem sermonē dicens: Tunc
venit ad discipulos suos, &
dixit illis dormite iam & res-
quiescite: ecce, appropinqua-
uit hora, & filius hominis tra-
detur in manus peccatorū.
Surgite eamustecce, appropin-
quauit, q̄ me tradet. Ad-
huc eo loquente, ecce Iudas
vnus de duodecim venit, &
cum eo turba multa cū gla-
diis & fustibus, missi a prin-
cipibus sacerdotū, & senio-
ribus populi. Qui autem tra-
didit eum, dedit illi signū,
dicens: Quēcumq̄ osculatus
fuero, ipse est, tenete eū. Et
confestim accedens ad Ie-
sū dixit: Aue Rabbi. Et
osculatus est eum. Dixitq̄ il-
li IESVS: Amice, ad qd ve-
nisti? Tūc accessit, et man-
inierat eū in IESVM, & te-
nuerunt eū. Et ecce vnus ex
his, qui erāt cum IESV, ex-
tendens manū, exemit gla-
diū suū, & percussit seruū
principis sacerdotū, amputa-
uit auriculā eius. Tūc ait illi
IESVS: Cōuerte gladiū tuū
in locū suū: omnes enim qui
acceperint gladiū, gladio pe-
ribūt. An putas quia nō pos-
sum rogare patrem meū, &
exhibet mihi modo plura?
Quodecim legiōes agelōrū?
Quo ergo implebuntur feri-
pturę: quia sic oportet fieri.
In illa hora dixit IESVS
turbis: Tanq̄ ad latronē exi-
stis cū gladiis & fustib⁹ cōs-
prehendere me: quotidie ap-
vos sedebā docēs in templo,
& nō me tenuistis. Hoc aus-
tem totū factū est, vt adim-
plerent scripturę prophetarū

Tunc

ter: What? coulde ye not watch w yth me
one houre? Watch & praye, that ye entre
not in to tēptaciō. * The spret beryly is
ready, but the fleth is weake. * Agay-
ne, he wente the seconde tyme, & prayed
sayēge: O my father, yf thys cupp maye
not passe excepte I drynke it, thy wyl
be done. And he came, & yet againe fonde
thē aslepe. For they eyes were heuy.
And he leste thē, & wētē agayne, & pray-
ed the thyrde tyme, sayeng the same
wordes. Than commeth he to hys disci-
ples, & sayeth vnto thē: Slepe on now,
& rest. Beholde, the houre is come neare,
& the sonne of mā halbe delynered in to
the handes of synners: Ary se, let vs go.
Beholde, he is come nye & shall betraye
me. * Why le he was yet speakynge, lo,
Judas one of the twelue came, & wyth
hym a greate multitude wyth swear-
des & staves, sent from the hye preastes,
and elders of the people. But he that be-
trayed hym, gaue the m a tokē, sayenge:
Whomsoener I kysse, & same is he, holde
hym. And straght waye he came to Je-
sus, and sayde: Mayle master, and kysed
hym. And Iesus sayd vnto hym: Fren-
de, wherfoze art thou come? Then came
they, and layed handes vpon Iesus, and
helde hym. And beholde, one of them &
were wyth Iesus, stretched forth his hō-
de, and dyue out hys swearde, and stro-
ke a seruaite of the hye preastes, & smote
of hys eare. Then sayde Iesus vnto
hym: Turne thy swearde in to hys place.
* For all that take the swearde, shall
perery the wyth the swearde. O thynkest
thou, that I can not praye my father, and
he shall delyner me now more then twel-
ue * legions of angels? But how shalbe
then the scriptures be fulfilled? * For
this must it come to passe. * In the sa-
me houre sayde Iesus vnto the multitu-
de: ye are come out as it were to a
murtherer, wyth swerdes and staves,
to take me. I sat dayly wyth you, tea-
chyng in the temple, and ye toke me
not. * But all thys is done, & the scriptu-
res of the pphetes myght be fulfilled.

* Than

Gala. v. c.

Mar. xliii. c.

Luc. xliii. c.
Luc. xliii. d.
Ioh. xviii. a.

Gene. ix. a.
Ezec. xi. b.
Apo. xiii. b.
Legio is a
nombre of
vi thousand
and. lxxvi.
Luc. xxii. d.
Mar. xliii. f.
Luc. xxii. d.

Esa. xxxv. d.
Psal. xxi.
and. lxx.

Matthew.

J *Thā all the disciples left hym, & fled.
mat. xxvi. c. *But they toke Iesus. and led hym to
mar. xiiii. f. Cayphas the chefe of the prestes, where
Ioh. xviii. b. the scribes and the elders were come to
 gether. *Peter followed hym a farre of,
 vnto the hye prestes palace. And he wēt
mar. xliii. f. in, and sat with the seruauntes, that he
Actu. vi. b. myght se the ende. *But the hye preas-
 tes, & all the councei sought false witnes-
 se agaynst Iesus, that they myght de-
 lyuer hym to death, and founde nothing,
 whan many false wytnesses had come.
 But at the last ther came two false wytn-
Ioh. ii. c. nesses, & sayd: Thys mā sayd: *I am as-
mar. xiiii. g. ble to breake downe the tēple of God, &
 to buylde it agayne in thre dayes. *And
 the hye preast stode vp, & sayd vnto hym:
 Answerest thou nothyng vnto it, that
Luc. xxii. c. these testifye agaynst the? But Ies^s hel-
 de hys peace. *End the chefe of the pre-
 stes sayd vnto hym: I charge the by the
 lyving God, þ thou tell vs, yf thou be
 Chryst the sonne of God. Ies^s sayth vn-
 to hym: Thou hast sayd. Neuerthelesse
Ioh. vi. g. I saye vnto you: *fro thys tyme forth
Act. i. b. vii. g. shall ye se the sonne of man sittynge at
 the ryghte hande of the power of God, &
 comynge in the cloudes of heaue. *Thā
mar. xiiii. g. the hye prest rent hys clothes, sayenge:
Luc. xxii. c. He hath blasphemed, what nede we yet
 wytnesses: lo, now haue ye herd the blas-
 phemye: what thinke ye? They answered,
Leui. xx. c. and sayde: *He is gyltye of death.
Esai. l. b. Thā *spytted they in hys face, & smote
Ioh. xviii. c. hym wyth buffettes. Some gaue hym
 strokes vpon the face wyth theyr fistes,
 sayeng: Prophecie vnto vs, thou Chryst,
mar. xiiii. b. who is it that smote the? *As for Pe-
Luc. xxii. d. ter, he sat wythout in the pallace, & ther
Ioh. xviii. b. came vnto hym a dāsell, sayenge: Thou
 also wast wyth Iesus of Galile. But he
 denyed before them all, sayenge: I wote
 not what thou sayest. Whan he was go-
 yng out at the doze, another dāssel sawe
 hym, and sayd vnto the that were there:
 Thys mā also, was wyth Iesus of Naza-
 reth. And he denyed agayne wyth an-
 oth: þ, I knowe not the man. And after
 a lytle whyle, they that stode by, came
 and

Tunc discipuli omnes,
 et eo fugerunt. At illi
 tes IESVM, duxerunt
 Caiphā principem sacer-
 dum, ubi scribæ & leui-
 cōuenerant. Petrus autē
 quēbatur eum a longe,
 in atrium principis sac-
 rum. Et ingressus intro-
 bat cū ministris, vt viden-
 nem. Principes autem b-
 dotum et omne cōsilium
 rebant falsum testimonium
 contra IESVM, vt et illi
 ti traderent, & non inue-
 runt cū multi falsi testes
 cessissent. Nouissime au-
 uenerunt duo falsi testi-
 dixerūt: Hic dixit: Possi-
 struere tēplū dei, & post
 diuū reedificare illud.
 surgēs princeps sacer-
 ait illi: Nihil respondes,
 quæ isti aduersum te tes-
 cantur? IESVS autē tac-
 Et principes sacerdotū a-
 li: Adiuo te per deū iur-
 vt dicas nobis, si tu es
 stus filius dei. Dixit illi
 SVS: Tu dixisti, Verū
 co vobis: Amodo vidē-
 filiū hominis sedētem
 xtris virtutis dei, & ve-
 in nubibus caeli. Tunc
 cepts sacerdotū scitā
 mēta sua, dicēs: blasphē-
 uit, quid adhuc egredi-
 bus scēce, nunc audiam
 sphemiā, quid vobis vi-
 At illi respondentes,
 runt: Reus est mortis,
 expuerūt in faciem eius
 colaphis eum ceciderūt
 autem palmas in facie
 dederunt dicentes: Pro-
 tiza nobis Christe, qu-
 quite percussit: Petrus
 sedebat foris in atrio,
 cessit ad eum vna an-
 cens: Et tu cum IESV
 lileo eras. At ille re-
 uit coram omnibus
 Nescio quid dicis. E-
 autē illo iannā, vidit
 ancilla, & ait his qui
 ibi: Hic erat cum I-
 Nazareno. Et iterum
 uit eum iuramentorū
 noui hominē. Et post
 lum, accesserunt qui

& dixerunt Petro: Vere & tu ex illis es: nam & loquela tua manifestum te facit. Tunc capit detestari & iurare, quia non nouisset hominem. Et continuo gallus cantauit. Et recordatus est Petrus uerbi IESU, quod dixerat illi: Prius quam gallus cantet, ter me negabis. Et egressus foras, fletit amare.

CAPVT. XXVII.

Mane autem factio, consilium interunt omnes principes sacerdotum, & seniores populi aduersus IESUM, ut eum morti traderent. Et vinctum adduxerunt eum, & tradiderunt Petro Pilato praefidi. Tunc uis dens Iudas, qui eum tradidit, quod dānatus esset, poenitentia ductus retulit triginta argenteos principibus sacerdotum, & senioribus discens: Peccaui tradens sanguinem iustum, & At illi dixerunt: Quid ad nos tu vis deris. Et proiecitis argentes in templo recessit, & abiit, laqueo se suspēdit. Principes autē sacerdotum accēptis argenteis, dixerunt: Non licet eos mittere in Corbana, quia sancti sanguinis est. Consilio autem inito, emerant ex illis agrum figuli, in sepulturā peregrinorū. Propter hoc uocatus est ager ille, Acheldemach, hoc est, ager sanguinis, usque in hodiernū diem. Tunc impletū est quod dictum est per Hieremiam prophetā, dicentem: Et acceperūt triginta argenteos precii appreciati, quem appreciauerūt a filiis Israel, & dederunt eos in agrū figuli, sicut cōstituit mihi dñs. IESVS autē stetit ante praesidē, & interrogauit eū praesides dicens: Tu es rex Iudaeorū? Dicit illi IESVS: Tu dicis. Et cū accuseretur a principibus sacerdotū & senioribus, nihil rēdit. Tūc dicit illi Pilatus: Nō audis quā aduersus te dicūt testimonia? Et nō rēdit ei ad ullū uerbū, ita ut miraret praesides uehementer.

Per

and sayde vnto Peter: Truly thou arte one of them, for thy speche also bewrayeth the. Then began he to curse and to sweare, that he dyd not knowe the man. And immediatly the cocke crew. And Peter remēbryed the worde of Iesu * that sayde vnto hym: Before the cocke crow, thou shalt denye me thryse. And whā he was come forth, he wept bitterly.

The. xxvij. Chapter.

But in the mornyng, all the chiefe of the prestes, and elders of the people helde a counsell agaynst Iesus, that they myght deliuer hym ouer to death: And they brought hym, and deliuered hym bounde, vnto Iudas Iscariot the debite. Than Iudas which betrayed hym seyng he was condemned, it repentyd him, & he brought agayne the thyrty syluer pes vnto the chiefe of the prestes & elders, sayeng: I haue synned, betrayede the ryghteous bloude. But they sayde: What is that vnto vs? Loke thou thereto. And whan he had cast the syluer pens in the temple, he gat hym a waye, & wetē hāged hymself i a snare. Sothe hygh prestes toke the syluer pens, & sayd: It is not lawfull to put them in the treasury, for it is the pruce of bloude. But they helde a counsell, & bought wyth them a potters felde, to burye straungers in. For þ cause is the same felde called Acheldemach (that is: the bloude felde) vnto this daye. Thā was it fulfylled, þ was spokē by Jeremy the pphet, sayenge: * And they toke thyrty syluer pes, the pruce of hym þ was valued, whō they bought of the chyldren of Israel, & gaue the for the potters felde, as the Lord appoynted me. * Ies⁹ stode before the debite, & the debite asked hym, sayenge: Art thou the hyng of the Iewes? Iesus sayeth vnto hym: Thou sayest it. And whan he was accused of the hygh prestes & the elders, he answered nothyng. Thā say eth Pilate vnto hym: Wearest thou not, how many wytnesses they utter against the? * And he answered hym to neuer a word, so þ the debite maruailed greatly.

* On

Mat. xxvi. 4.
Luc. xxiii. 4.
Ioh. xviii. 4.
Act. iii. 5.

ii. Re. xvii. 4.
Agust. ci

tere. xxxii. 4.
Zacha. xi. 4.

Mat. xvi. 4.
Luc. xxiii. 7.
Ioh. xviii. 4.

Isay. liii. 5.

Matthew.

mat. xv. a.
Luc. xxiii. b.
Ioh. xviii. c.

* On the solemne feast daye, the debite
bised to let loose one prisoner vnto the
people, whom they wolde. Now had he
at that tyme a notable prisoner whych
was called Barrabas. Therefore when
they were gathered together, Wylate
sayd: Whom wyl ye I shal let loose vn
to you? Barrabas, or Iesus that is called
Chryst? For he knewe that they had de
liuered hym ouer thoroze enuye. Why
le he sat in the iudgemēt seate, hys wyfe
sent vnto hym, sayēge: Haue thou nothi
ge to do with that ryghteous mā. For I
haue suffered many thynges to daye by
a bison because of hym. * But the hygh
pastes, & the elders pſuaded the people ſ
they shulde desyre Barrabas, but de
stroꝝ Ies^{us}. The debite answered, & sayd
vnto the: Whether of the twayne wyl
ye haue let loose vnto you? * They
said: Barrabas. * Wylate sayth vnto the:
What shal I the do with Iesu, ſ is called
Chryst? They saye all: Let hym be cru
cified. The debite sayd vnto the: What
euel hath he done? But they cryed the
more, sayēg: Let hym be crucified. Wila
te seynge ſ he profyted not, but ſ ther
was rather an hyroure, he toke water, &
washed hys handes before the people,
sayenge: I am vngilty of the bloude of
this ryghteous mā, loke ye to it. And all
the people answered, & sayd: * His blon
de be vpo vs & vpon our chyldre. * Thā
let he loose vnto the Barrabas, but Je
sus (beynge scourged) deliuered he vnto
them to be crucified. * Than the debi
tes souldiers takynge Iesus in the com
mune hall, gathered vnto hym all the cō
pany. And they stryped hym out of hys
clothes, & put a purple robe about hym.
And plated a crowne of thornes, & put
it vpon hys heed, & a rede in hys ryghte
hande: & bowed their knees before hym,
and mocked hym, sayenge: Wayle kyn
ge of the Jewes. And spytte vpo hym,
and toke the rede, and stroke hym vpon
the head. And after they had mocked
hym, they stryped hym out of the robe,
and put on hys clothes, and led hym to
be

mar. xv. a.

Luc. xxiii. b.

Aſti. iiii. b.
mar. xv. b.

Aſti. v. d.
mar. xv. b.
Luc. xxiii. c.
Ioh. xix. a.

mar. xv. b.
Ioh. xix. a.

Per diem autē solēnem
ſuenerat præſes populo
mittere vnū vincūm que
voluiffent. Habebat autē
vincū in ſignē, qui diceb
Barrabas. Congregati er
illis, dixit Pylatus. Qui
tis dimittā vobis, Barrab
an IESVM qui dicitur
ſtus? Sciebat enim quod
inuidiam tradidiffent
dente autem illo pro iu
nali, miſit ad eum vxor
dicens: Nihil tibi & iu
li, multa enim paſſa ſum
die per viſum propter
Principes autē ſacerdos
& ſeniores perſuaſerunt
pulo, vt peterēt Barrab
IESVM vero perderet
ſpondens autē præſes, pa
lis: Quē vultis vobis de
his dimitti? At illi dixer
Barrabā. Dicit illis Pil
Quid igitur faciā de Ie
qui dicitur Chriſtus? Re
omnes: Crucifigam. At
lis præſes Quid enim
fecit? At illi magis clami
dicentes: Crucifigat. Vi
autem Pilatus quia nihil
ficeret ſed magis timu
ret, accepta aqua lauauit
nus corā populo, dicens
nocens ego ſum a ſang
iſti huius, vos videntis
reſpondēs vniuerſus po
lus, dixit: Sanguis
nos & ſuper filios nob
Tunc dimiſit illus Barr
IESVM autē (Flagellat
tradidit eis, vt crucife
Tunc milites præſidiu
pientes IESVM in pu
rio, cōgregauerunt ad
niuerſam cohortē, & ce
tes eū, clamydē coccheū
cōdederūt ei, & pleſtu
ronā de ſpinis, poluerūt
caput eius, & arundine
dextera eius: & genu
ante eum, illud ebant
centes: Auerex Iuda
Et expuentes in eum,
perunt arundinem, & p
tiebant caput eius. Et p
quam illuſerunt ei, co
runt eum chlamidem,
induerunt eum veſtimē
tis eius, & duxerunt e

vi crucifigeret. Exedtes au
tem inuenerunt hominē CY
renzum nomine Simonem.
Hunc angariauerunt, vt tol
leret crucem eius. Et vene
runt in locū qui dicitur Gols
gotha, quod est Caluariae lo
cus, & dederunt ei vinum bi
bere cum selle mixtū. Et cū
gustasset, noluit bibere. Post
quam autē crucifixerūt eū,
diuiserunt vestimenta eius,
sortem mittentes, vt imple
retur quod dictū est per p
phetam, dicentē: Diuiserūt
sibi vestimenta mea, & su
per vestem meam miserunt
sortem. Et sedentes serua
bant eum. Et imposuerūt su
per caput eius causam ipsius
scriptam: Hic est IESVS
rex Iudaeorum. Tunc crucifi
xi sunt cū eo duo latrones,
vnus a dextris, & vnus a si
nistris. Prætereuntes autem
blasphemabant eum, mouen
tes capita sua, & dicentes:
Vah qui destruis templum
dei, & in triduo illud reedifi
cas: salua te metipsum, si fili
us dei es, deinde de cruce. Si
mister & principes sacerdotū
illudentes eum scribis & se
nioribus, dicebāt: Alios sal
uos fecit, seipsum non potest
saluum facere: si rex es Is
rael, descendat nunc de cruce
ce, & credemus ei: confidit
in deo, liberet nōc eū si vult:
dixit enim, quia fili^{us} dei sum.
Idipsum autem & latrones q
crucifixi erant cum eo, im
properabant ei. A sexta au
tem hora, tenebræ factæ sunt
super vniuersam terrā, vsque
ad horam nonā. Et circa ho
rā nonā, clamauit IESVS
voce magna, dicēs: Eli, Eli,
lāma azabachani? hoc est:
De^{us} me^{us}, de^{us} me^{us}, vt qd des
reliqui mei? Quidā autē illic
stātes & audientes, dicebāt:
Eliā vocat iste. Et continuo
currēs vn^{us} ex eis, acceptam
spongiam impleuit aceto, &
imposuit arundini, & dabat
ei bibere. Ceteri vero dice
bant: sine, videram^{us} an ves
nat Eliās liberans eū. IESVS
autem iterum clamās

voce

crucifixe him. * But goynge forth, they
founde a man of Cyrene (Simon by na
me) hym they cōpelled to bear hys crosse.
And they cam in to a place that is cal
led Golgotha, þis is: a place of dead mens
skulles, and they gaue hym to drynke,
wyne myxt wryth gall: & whan he had
tasted it, he wold not drynke. * But af
ter they had crucified hym, they parted
hys garmentes, castyng lottes: that it
myght be fulfilled, which was spoken
by the prophete, sayenge: * They par
ted my garmentes vnto them selues, and
cast lot vpon my vesture. And they sat
and kept hym, * and ouer hys head they
put bp hys cause, wrytten: Thys is Je
sus the kyng of the Jewes. * Than
were ther crucified wryth hym two mur
therers, one at the ryght hande, and one
at the left. * They that wente by, blas
phemed hym, waggyng thei^r heades,
and sayēg: Fye on the, thou þ destroyest
the temple of God, and buydest it agayn
in thye dayes: saue thy selfe. yf thou be
the sonne of God, come downe from the
crosse. Lykewyse also the hygh prestes,
wryth the scribes & elders mocked him,
and sayde: He hath saned other, hymself
can he not saue. * yf he be the kyng
of Israel, let hym now come downe fro
the crosse, & we wil beleue hym. * We
truether in god, let hym now deliuer him
yf he wyll: For he sayd: I am the sone of
God. The murtherers also þ were cruci
fied wryth him, cast the same in his terhe.
* From the syxte houre was ther dar
kenesse vpon the whole earth, vntyl the
nyenth houre. And aboute the nyenth
houre dyd Iesus crye wryth a loude voy
ce, sayenge: Wel, Wel, lamma zabachtha
ni: that is: My God, my God, wherfore
hast thou forsaken me? But some stād yn
ge there, & hearyng it, sayd: Thys man
callet^h Welias. * And immediatly one of
thē rāne & roke a sponge, & fylled it with
vinegre, & put it bpō a reed, & gaue him to
drynke. But the other sayd: hold still, let
vs se whether Welias with come & deli
uer hym. But Iesus cryēg agayn with a
loude

Marc. xv. c.
Luc. xxiii. c.mar. xv. c.
loh. xix. c.

Psal. xxi. b.

Luc. xxiii. d.
loh. xix. b.E
Esa. liii. b.mar. xv. c.
Luc. xxiii. d.

Sap. ii. d.

Psal. xxi. a.
xxxviii. &
lxix. amar. xv. d.
Luc. xxiii. d.mar. xv. d.
loh. xix. c.

Matthew.

floude boire gaue bp the goost. And be-
hold, the barre of the temple rente in two
partes, from aboue, tyl beneath. And the
earth quaked, and the stones were cloued
asunder, and the graues opened: and ma-
ny bodyes of sayntes whych slepte, rose
vp, and went out of the graues after hys
resurreccion, and came in to the holy cy-
tie, and appeared vnto many. * But the
Centurio (and they that were wyth him
hepyng Iesus) seyng the earth qua-
ke and those thynges that happened
wer greatly afraied, sayenge: Werely
this was the sonne of God. * Ther were
many women asarte of, whych had fol-
lowed Iesus from Galyle, mynistryng
vnto hym: amenge the whych was Ma-
ry Magdalene, and Mary the mother of
James and Ioseph, and the mother of ze-
bedees chyldren. * But whan the euen
was come, ther cam a rych man from Ari-
mathia (Ioseph by name) whych also
was a discipule of Iesu. The same came
to Pilate, and requyred the body of Ie-
su. Than commaunded Pilate that the
body shulde be geuen hym. And Ioseph
toke the body, & wrapte it in a cleue lyn-
ne cloth, and layed it in hys new graue,
which he had hewen out in a rocke: and
he rolled a great stone to the doore of the
grauē, and wente his waye. * But ther
was Mary magdalene and the other
Mary, syttinge ouer agaynst the sepul-
chre. The nexte daye, which is after the
daye of preparinge, dyd resorte together
vnto Pilate the chiefe of the prestes and
the Pharises, sayēge: Syr, we haue cal-
led to remembraunce, that yonder discea-
ner (while he was yet luyng) sayde:
* After thre dayes wyll I ryse agayn.
Comaūde therfore the graue to be kepte
bntyll the thryde daye, lest peraduenture
hys disciples come, & steale him, & say vnto
the people: He is risen fro the deed:
And the last erroure shalbe worse than
the fyrst. Pilate sayd vnto the: ye haue
the watch, go, kepe it as ye ca. They wēt
theyr waye, & made the graue sure wyth
watch men, & sealed vp the stone.

The

voce magna, emisit spiritus.
Et ecce, velum templi
cuiusdam in duas partes, a summo
vsq; deorsum. Et terra
mota est, & petre scissae sunt. Et
numera aperta sunt: et multa
corpora sanctorum qui
dormierant, surrexerunt. Et
euntes de monumentis
resurrectionem eius, ven-
erunt in sanctam civitatem, &
paruerunt multis. Centurio
autem, & qui cum eo erant
custodientes IESUM, motu
terramotus & his quae
habeant, timuerunt valde,
dixentes: Vere filius dei erat
hic. Erant autem ibi mulieres
multae a longe, quarum secuta
erat IESUM a Galilea ministrantes
eius: inter quas et Maria
Magdalene, & Maria
Iacobi & Ioseph matris
Iacob & mater filiorum Zebedei.
Cum autem sero factum
esset, venit quidam homo
dicens: Arimathea, nomine Ioseph
quis & ipse discipulus
fuit IESU. Hic accessit ad
Pilatam, & petiit corpus
Iesu. Tunc Pilatus iussit
dare corpus. Et accepto
corpo, Ioseph inuoluit illud
syndone munda, & posuit
eius in monumento suo
nouo, quod exciderat in petra.
Et aduoluit saxum magnum
ad ostium monumenti,
absens. Erant autem ibi
Mariae Magdalene, & altera
Maria, sedentes contra
sepulchrum. Altera autem
quae est post parascenonem
venuerunt principes sacerdotum
& Pharisei ad Pilatum
dixentes: Domine, recordati
sumus, quia sedgator
dixit adhuc viuis: Post
tres dies resurgam. Tunc
ergo custodi sepulchrum,
vsque ad diem tertium,
ne forte veniant
discipuli eius & furetur
corpus. & dicant plebi:
Surrexerunt mortui,
& erit nouissimus
error peior priore. An-
tithesis Pilatus: Habetis
custodiam, custodite
sicut scripsi. Et
euntes munierunt
sepulchrum, signantes
idem cum custodibus.

Marc. xv. d.
Luc. xxiii. e.

Mar. xv. e.

Mar. xv. e.
Luc. xxiii. e.
Ioh. xix. e.

mar. xv. e.

Matt. xvi. d.
8. xvii. c. d.
Luc. xviii. d.



Esperare autē sabs
hau quaz lucelcit
in prima Sabbati,
venit Maria Ma
gdalene, & altera
Maria videre sepulchrum.
Et ecce, terramotus factus est
magnus: angelus enim dor
mini descendit de celo, &
accedens renouit lapidem,
& sedebat super eum: erat
autem aspectus eius sicut ful
gur, & vestimentis eius sicut
nix. Præ timore autem eius,
exterriti sunt custodes, & fa
cti sunt velut mortui. Respo
dens autē angelus, dixit mu
lieribus: Nolite timere vos,
scio enim quod IESVS qui cruci
fixus est, non est hic: surrexit enim, sicut dixi
xite: venite & videte locum
vbi positus erat dominus.
Et cito euntes, dicitis discipu
lis eius, quia surrexit: & ecce
præcedet vos in Galilæam,
ibi eum videbitis, ecce prædi
xi vobis. & c. Et exierunt ci
to de monumento cum timore
& gaudio magno, curren
tes nuntiare discipulis eius.
Et ecce Iesus occurrit illis, di
cens: Aue. Ille autem ac
cesserunt & inuenerunt pes
des eius, & adorauerunt eum.
Tunc ait illis IESVS: No
lite timere. Ite nunciate fras
tribus meis, ut eant in Galis
læam, ibi me videbunt. Quæ
cum abiissent, ecce quidam
de custodibus venerunt in ci
uitatem, & nunciauerunt prin
cipibus sacerdotum omnia quæ
facta fuerant. Et congregre
gati cum senioribus, confisi
ho accepto pecunia copio
sam dederunt militibus, dis
centes: Dicite, quia discipuli
ei eius nocte venerunt, & fu
rati sunt eum, nobis dormien
tibus. Et si hoc auditum fue
rit a præside, nos luadebim
us ei, & securus vos faciemus. At
illi accepta pecunia, fecerunt
sicut erat edocui. Et diuul
gatum est verbum istud apud Iu
deos, vsque hodiernum die. *

* Vndecim



When the euenynge of the A
Sabboth, whych daye neth i
the fyrste Sabboth daye, ca
me Mary Magdalene and
the other Mary, to se the
sepulchre. And beholde,
ther happened a great earthquake: for
the angell of the LORD descended fro
heauen, and came neare, and rolled awaye
the stone, and sat thereon. And hys coun
tenance was as the lyghtenyng, and
hys clothyng lyke snowe. But the wome
n were amased for feare of him, and
became euen as deed men. * But the an
gell answered and sayd vnto the wemen:
Be not ye afrayed, for I knowe that ye
seke Iesus whych was crucifyed, he is
not here: for he is rylen, as he sayde: come
ye, and se the place, where the LORD
was layed. And go ye quickly, and
tell hys disciples, that he is rylen: and
beholde, he wyll go before you into Gal
ile, there ye shall se hym. Lo, I haue tolde
you. & c. * And they departed soone
from the graue wyth fear and great
ioure, runnyng, to tell hys disciples.
And beholde, Iesus met them, sayen
ge: Alhail. But they came neare,
and helde hys fere, and worshipped him.
Then sayde Iesus vnto them: feare
not, go, shewe my brethren, that they
go in to Galile, * there shall they se
me. The whyche whan they were go
ne, beholde, some of the watchmen came
in to the cytie, and shewed the hye
priestes all the thynges that had hap
pened. And they gathered together
wyth the elders, and held a counsell,
and gaue large money vnto the sou
dyers, sayenge: Say ye, that hys disci
ples came by nyght, & stole hym awaye,
whyle we were a slepe. And yf this come
to the debities eares, we shall pers
wade hym, and make you safe. And
they toke the mony, and dyd as they
were taught. And thys sayng is now
sed among the Jewes vntyll thys daye. *

E II

* The

Mar. xvi. 2.
Luc. xxiii. 2
Ioh. xx. 23

mar. xvi. 2.
Luc. xxiii. 2

mar. xvi. 2.
Luc. xxiii. 2

AA. I. b.

Matthew.

* The eleuen disciples wēre in to Galile into a mountayne, where Iesus had appoynted them. And whan they sawe hym, they worshipped hym: but some doubted. And Iesus came neare & spake vnto thē, sayenge: * All power is geue me, in heauen & in earth. * Go ye therfore & teache all nacions, baptyſynge thē in the name of the father, & of the sonne, & of the holy goost, teachynge them to kepe all thynges, what soeuer I haue commaunded you. * And lo, I am with you euery daye vnto the worldes ende. *

Mat. xi. 2.
Ioh. xvii. 2.
Philip. ii. 2.
mar. xvi. b.

Ioh. xiii. b.

¶ The ende of the gospel
after. S. Matthe we.

* Undecim autem discipuli abierunt in Galileam, in montem ubi constituerat illis Iesus. S. V. S. Et videntes eum adorauerunt, quidam autem dubitauerunt. Et accessit Iesus. S. V. S. Locutus est eis, dicens: Data est mihi omnis potestas in caelo & in terra. Eritis ergo, docete omnes gentes, baptizantes eos in nomine patris & filii & spiritus sancti, docentes eos ad seruandum omnia quaecumque mandauimus vobis. Et ecce ego vobiscum sum omnibus diebus usque ad consummationem seculi. *

FINIS EVANGELII
secundum
Mattheum.

SANCTVM

IESV CHRI

STI Euangelii

secundū Mar

cum.

CAPVT I.



Initium erat
gelii IESV
CHRIST
filii dei, sicut
scriptum
est in Isai
apheta: Ecce,
ego mit

to angelum meum ante faciem tuam, qui preparabit viam tuam antea: Vox clamantis in deserto: Parate viam domini, rectas facite semitas eius. Fuit Ioannes in deserto baptizans, & predicans baptismum penitentiae in remissionem peccatorum. Et egrediebatur ad eum omnis Iudaea regio & Hierosolymitae vniuersi, & baptizabantur ab illo in Iordanis flumine, confitentes peccata sua. Et erat Ioannes vestitus pilis cameli, & zona pellicea circa lumbos eius, & locus stras & mel syluestre edebat. Et praedicabat, dicens: Venite fortior me, post me, cum non sum dignus pedibus solis uere corrigiam calciamentorum eius. Ego baptizauim vos aqua, ille vero baptizabit vos spiritu sancto.

Et factum est, in diebus illis venit IESVS a Nazareth Galilee, & baptizatus est a Iohanne in Iordane. Et statim ascendens de aqua, vidit coelos apertos, & spiritum sanctum tanquam columbam descendentem & manentem in ipso. Et vox facta est de caelis: Tu es filius meus dilectus, in te complacui. Et statim spiritus expulit eum in desertum. Et erat in deserto quadraginta diebus, & quas draginta noctibus, & tentabatur a satana: eratque cum bestiis, & angeli ministrabant illi.

Postquam

The holy Gospell of Iesu
Christ after S. Marke.

The first Chapter. ¶



The begynnyng of the Gospell of Iesus Christ the sonne of God, as it is wyrtte in & saye the prophet: * Beholde, I sende myne angell before thy face, whiche shall prepare thy waye

before the. * The voyce of a cryer in the wyldernesse: prepare ye the waye of the LORD, make his pathes straight. * Ihon was in the wyldernesse, baptyseynge and preachynge the baptyseme of penauance for the remission of synnes. And all the londe of Ieremy wente forth vnto hym, and all they of Ierusalem, and were baptyfed of hym in the ryuer of Iordane, confessynge theyr synnes. And * Ihon was clothed wyth camels heer, and a letheren gyrdle aboute hys loynes, and dyd eate locustes and wyld hony, and preached sayeng: * Ther cometh one (after me) stronger than I, whose lachet of hys shues I am not worthy to koupe dootone and to loofe. I hane baptyfed you wyth water, but he shall baptyse you wyth the holy goost. ¶

* And it happened in those dayes, that Iesus came to Nazareth of Galde, and was baptised of Ihon in Iordā. And anon as he was comynge by out of the water, he sawe the heauen opened, & the holy goost lyke a doue descendynge and abydyng upon hym. And ther came a voyce fro the heauen: Thou art my beloued sonne, in the am I pleased. * And immediately the spete dyone hym in to wyldernesse. And he was in the deserte fourty dayes, & fourty nyghtes, and was tempted of Satan: and he was wyth bestes, and the angels dyd mynistre vnto hym.

¶

* But

Mala. iii. b.
mat. xi. b.
Luc. vii. c.

Esa. xl. a.
mat. iii. a.
Luc. iii. a.
Ioh. i. b.
Ioh. iii. d.

mat. iii. a.

mat. iii. b.
Luc. iii. c.
Ioh. i. c.

mat. iii. b.
Luc. iii. c.
Ioh. i. d.

mat. iii. a.
Luc. iii. a.

Marke.

mat. v. b.
Luc. iii. b.

Mat. iii. c.
Luc. v. a.

Isa. xvi. c.
Ecc. xlvii. b.

mat. iii. b.
Luc. iii. d.
Ioh. ii. b.
Mar. vii. c.

Luc. iii. d.

mat. viii. b.
Luc. iii. d.

* But after that I hō was * taken, Ie-
sus came in to Galile, preachynge the go-
spell of the kingdome of God, & sayeng:
The tyme is fulfilled, & the kyngdome
of God is at hand: repēt, and bekeue the
gospell. * And as he went by the see of
Galile, he sawe Simō and Andrew hys
brother, casting nettes in to the see (for
they were fshers) & Iesus sayde vnto
them: Follow me, and I wyll make you
to become * fshers of men. And forth-
with they lefte they nettes & followed
hym. And whan he was gone a lytle fro
thence, he sawe James the sonne of ze-
bedee, and Iohn hys brother, mendynge
they nettes also in the shyppe, & anone
he called them. And they lefte their fa-
ther zebedei in the shyppe with the hy-
red seruantes, and followed him.

* And they went into Caphernaū:
And anone on the sabboth dayes, he en-
tered in to the synagoge, & taught thē, & *
they were astonnyed at hys doctrine:
For he taught them as one hauyng po-
wer, and not as the scribes. * And ther
was in they synagoge, a man hauynge
an vncleane spiete, and cryed out, say-
enge: What hast thou to do with vs, thou
Iesu of Nazareth? Art thou come to
destroie vs? I knowe, that thou art the
holy one of God. And Iesus charged
hym, sayeng: holde thy peace, and go
out of the man. And the vncleane spie-
te dyd tear hym, and cryed out with a
loude voyce, & wente out of hym. And
they all marvelled, so that they deman-
ded amonge them selues, sayeng: What
thing is this? What new doctrine is this?
For with power commaūderh he the fou-
le spietes, and they obey hym. And the
same of him wente forth anon in to all
the region of Galile.

* And forthwith they went out of the
synagoge, & came into the house of Simō
& Andrew, with James & Ithō. But Si-
mons mother in law laye sick of the fe-
uers: & anone they tell hym of her. And
he came near, & toke her by the hāde, &
lyfte her vp, & immediatly the feuer lefte
her, and

Postquam autem traditus
est Iohannes, venit IESVS
in Galilam, prædicans Eu-
gelium regni dei, & dicens:
Quoniam impletum est ti-
pus, & appropinquauit re-
gnum dei, penitemini, &
credite euangelio. Et præ-
teriens secus mare Galilee,
dixit Simonem & Andream
fratrem eius, mittentes re-
tis in mare, Cerant enim pis-
cores; & dixit eis IESVS
Venite post me, & faciam
vos fieri piscatores hominum.
Et protinus relictis retibus,
secuti sunt eum. Et progre-
sus inde paululum, vidit Ioa-
hannem Zebedæi, & Iohannem
fratrem eius, & ipsos com-
plices retia in nauis, & statim
vocauit illos. Et relicto pa-
tre suo Zebedæo in nauem
mercenariis, secuti sunt eum.

Et ingreditur Capher-
naum: Et statim sabbatis
gressus in synagogam, doc-
bat eos, & stupebant super
doctrinam eius: Erat enim di-
cens eos quasi potestate in-
bens, & non sicut scribæ. Er-
at in synagoga eorum ho-
mo in spiritu immundo, &
exclamauit dicens: Quidni-
bis & tibi IESVS Nazare-
ne: venisti perdere nos? Sci-
quod sis sanctus dei. Et cri-
minatus est ei IESVS di-
cens: Obmutesce, & exi de
homine. Et discerpens eum
spiritus immundus, & exiit
mans voce magna, & exiit
eo. Et mirati sunt omnes
ita vt conquirerent inter se
dicentes: Quidnam est hoc
quæ: nam doctrina hæc noua
est quia in potestate spiritus
hæc immundis imperat, &
obediunt ei. Et processit ma-
ior eius statim in omnem
regionem Galilee.

Et protinus egrediens de
synagoga, uenit in domum
Simonis & Andreæ cum Ioa-
hannibus & Iohanne. Decubebat
autem sororis Simonis febris
tâs, & statim dicens ei de illa.
Et accedens, eleuauit eam
prehensa manu eius, & con-
tinuo dimisit eam febribus

& ministrabat eis. Vespere autem facto, cum occidisset sol, afferebant ad eum omnes male habentes, & demonia habentes, & erat omnis ciuitas cōgregata ad ianuā. Et curauit multos, qui vexabantur variis languoribus, & demonia multa eieciēbat & non sinebat ea loqui quoniam sciebant eum. Et diluculo valde surgens, egressus abiit in desertum locum, ibique orabat. Et persecutus est eum Simon, & qui cum illo erant. Et cum inuēnissent eum, dixerunt ei: Quia omnes querunt te. Et ait illis: Eamus in proximos, visitos & ciuitates, ut & ibi predicem: ad hoc enim veni. Et erat praeicans in synagogis eorū, & in omni Galilea, & demonia eiciens.

Et venit ad eum leprosus, deprecans eū, & genu flexo dicit ei: Si vis, potes me mundare? Iesus autem misertus eius, extendit manū suā & tangens eum, ait illi: Vo-lo, mundare. Et cum dixisset statim discessit ad eum lepra, & mundatus est. Et comminatus est ei, statimque eiecit illum, & dicit ei: Vide nemi-ni dixeris, sed vade ostende te principi sacerdotum, & offer pro emundatione tua, quae praecepit Moyses in testimonium tuis. Et egressus cepit prae-dicare & diffamare se-ra monem, ita ut iam non posset manifeste introire in ciuitatem, sed foris in desertis locis esse. Et conueniebant ad eum undique.

CAPVT. II. *

ET iterum intravit Caphernaū post dies, & auditum est quod in domo esset, & conuenerunt multi, ita ut non caperent, neque ad ianuam. Et loquebatur eis verbum, Et venerunt ad eum ferentes paralyticum, qui a

her, and he ministred vnto them. * And at euen, whan the Sonne was set, they broughte vnto hym all that were syck and possessed wyth deuels, and all the cytie was gathered together at the doore. And he healed many, that were diseased wyth diuerse sycknesse, and cast out many deuels, & suffered the not to speake: because they knew him. And in the morninge very early, he rose vp & went out in to a solitary place, and prayed there. And Symon (and they that were wyth hym) folloved hym. And whā they had founde hym, they sayde vnto him: Euery man seeketh the. And he sayde vnto the: Let vs go in to the nexte towne and cyties, that I maye preach there also: for therfore am I come. And he preached in theyr synagoges, and in all Galde, and cast out Deuells.

* And ther came vnto hym a Leper, bescechyng hym, and bowed the knee, and sayeth: yf thou wilt, thou mayest cleanse me. Iesus had pytye vpon hym and put forthe hye hande, and touchyd hym, & sayde vnto hym: I will, be thou cleane. And whā he had sayd it, anone dyd the Leprosy go awaie from hym, and he was cleansed. * And he charged him, and anone sente hym forth, & sayeth vnto hym: Se thou tell it vnto noman, but * go shewe the to the chiefe of the priestes, and offer for thy clesyng, that which Moyses hath commaunded, for a wytnesse vnto them. And whan he was departed, he beganne to publysh and spede forth the worde, in somuch that he coulde not now go openly in to the cytie, but be wythoure in deserre places: and they came vnto hym from euerye place.

The. ii. Chapter. *

And after certayne dayes he entred Agayne into Capernaum, and it was herd that he was in the house, & immedyately ther came many togerther, insomuch that they had no roome (no not at the doore) and he spake the word vnto them. And ther came some vnto hym bryngyng one sycke of the palsy, whych

mat. viii. b.
Luc. iiii. c.mat. viii. a.
Luc. viii. b.Mar. vii. d.
and ix. c.

Leuit. xiiii. a

mat. ix. a.
Luc. v. c.
Ioh. v. a.

Marke.

Whych was borne of foure men. And whan they could not byynge hym vnto hym for the people, they vncouered the rooffe of the house where he was, and opened it, and let downe the bed, wherein the sycke of the palsy laye. Whan Iesus sawe they sayth, he sayde vnto the sycke of the palsy: My sonne, thy synnes are forgiven the. But some of the scribes were sytrynge there, and thynkyng in theyr hartes: Why speaketh he thus? He blasphemeth. * Who can forgive synnes, save only God? Whych thing Iesus knew anone by hys spere, that they thought so wythi themselves, and he sayde vnto them: Why thynke ye soch thinges in youre hartes? What is easyer to saye vnto the sycke of the palsy: Thy synnes are forgiven the, or to say: Arise, take vp thy bed, and walke? But that ye may knowe that the sonne of man hath power in earth to forgive synnes, he sayde vnto the sycke of the palsy: I say vnto the, Arise, take vp thy bed, and go in to thy house. * And immediately he arose, & toke vp his bed, and wote from thence befoze them all: insomuch that they all magnayled, & prayled God, sayenge: We neuer sawe suche lyke.

* And he wente forth agayn vnto the see, and all the people came vnto him and he taught them. And whan he went by, he sawe Leui the sonne of Alphesus, sytrynge at the receare of the custome, & sayde vnto hym: Followe me. And he arose, and followed hym. And it came to passe, that (as he sat at meate in hys house) many publicans and synners sat also at meate with Iesu and his disciples: For ther were many also that followed hym. And the scribes and pharises seynge that he dyd eat wyth the publicanes and synners, sayde to hys disciples: Wherfore doth youre master eat and drynke wyth publicanes & synners? Iesus hearyng that, sayde vnto them: The whole haue no nede of a phisician, but they that be sycke. * For I am not come to call the ryghteous, but synners.

* And

qui a quatuor portabatur non possent offerre de pre turba, nudaverunt ubi erat: & patefactus miser est grabatus, in quo paralyticus facebat. Christus autem ait IESVS ad illos, paralytico: Fili, dimittuntur peccata tua. Erant autem quidam de scribis sedentes cogitates in cordibus suis: Quid hic sic loquitur? & sphemat. Quis potest dimittere peccata, nisi deus? Quo statim cognovit IESVS spiritu suo, quod sic cogitant intra se, discipulis: Quid ista cogitant cordibus vestris? Quid facilius dicere paralytico: Dimittuntur tibi peccata, an dicere: Surge, tolle grabatum tuum, & ambula? Ut autem sciatis quia filius hominis habet potestatem in terra dimittendi peccata, ait paralytico: Tui coram, surge, tolle grabatum tuum, & vade in domum tuam. Et statim surrexit, & subleto grabato inde coram omnibus, mirarentur omnes, & glorificarent deum, dicentes: Quia nunquam sic vidimus.

Et egressus est rursus mare, omnique turba coniebat ad eum, & doceret eos. Et cum prateriret, vidit Leui Alphaei sedentem ad telonium, & ait illi: Sequere me. Et surgens secutus est eum. Et factum est cum accumberet in domum illius, multi publicani & peccatores simul discubabant cum IESU & discipulis eius: Erant enim multi qui & sequebantur eum. Rescribat & pharisei visites quia manducaret cum publicanis & peccatoribus: Quare cum publicanis & peccatoribus manducat & bibit, & non sequebatur? Hoc audientes aut illi: Nonne Iesus & discipuli eius habent? Nonne enim venimus

Esa. xlii. d.
and. xliii. d.

Act. ix. c. v.

Mat. ix. a.
Luc. v. d.
and. xv. a.

I. Timo. i. c.

Mat. ix. b.
Luc. v. c.

Et erant discipuli Iohannis & phariseorum ieiunantes, & veniunt & dicunt illi: Quare discipuli Iohannis & phariseorum ieiunant, tui autem discipuli non ieiunant? Et ait illis I. E. S. V. S. Nunquid possunt filii nuptiarum quidam sponsus cum illis est, ieiunare? Quanto tempore habent secum sponsum, non possunt ieiunare. Veniet autem dies cum auferetur ab eis sponsum, & tunc ieiunabunt in illis diebus. Nemo autem sumentum pannis rudis affuit vestimento veteri, alios quin aufert supplementum nouum a veteri, & maior scissura fit. Et nemo mittit vinum nouum in vtres veteres, alioquin dirumpet vinum vtres, & vinum effundetur, & vtres peribunt sed vinum nouum in vtres novos mitti debet.

Et factum est iterum cum sabbatis ambulare per sata, & discipuli eius ceperant progredi, & vellere spicas. Pharisei autem dicebant eis: Ecce quid faciunt discipuli tui sabbatis quod non licet. Et ait illis: Nunquam legis istis quid fecerit David, quia de necessitate habuit, & esuriit, ipse & qui cum eo erant quomodo introiit in domum dei, sub Abiathar principe sacerdotum, & panes propositionis manducauit (quos non licebat manducare, nisi solis sacerdotibus) & dedit eis qui cum eo erant: Et dicebat eis: Sabbatum propter hominem factum est, & non homo propter sabbatum. Itaque dominus est filius hominis etiam sabbati.

CAPVT. III. *

ET introiit iterum in synagoga, & erat ibi homo habens manum aridam. Et obseruabat eum, si sabbati curaret, ut accusarent illum. Et ait homini habenti manum aridam: Surge

Surge

* And the disciples of Iohn and of the Pharisees fasted, and they come and saye vnto hym: Why do the disciples of Iohn and of the Pharisees fast, But thy disciples fast not? And Iesus sayde vnto them: Can the chylderen of the weddinge fast, so longe as the bydegrome ys with them? As longe as they haue the bydegrome wyth them, they can not fast. But the dayes shall come, when the bydegrome shall be taken from them, and then shall they fast in those dayes. No man soweth a peece of new cloth vnto an olde garmente, els he taketh away the new peece from the olde, and the rent is made greater. And noman putteth new wyne in to old bottels, or els shall the wyne burste the bottels, and the wyne shall be spylt, and the bottels shall perishe: but new wyne must be put in to new bottels.

* And it befell agayne, that when he wente (on the sabbathes) thorow the corne felde, his disciples beganne also to go forth, and to plucke the eares of the corne. But the Pharisees saide vnto him: Lo, what thy disciples do on the sabbath dayes, which is not lawfull. And he said vnto the: Dyd ye neuer reade, what Dauid dyd when he had nede, and was hungry, both he and they that were wyth hym? * How that he etred into the house of God, vnder Abiathar the cheefe of the prestes, and dyd eat the shewbreades (which were lawfull for noman to eate, save onely for the prestes) and gaue also vnto the that were wyth hym. And he sayde vnto them: The sabbath was made for man, and not man for the sabbath. Therefore is the Sonne of man, lord also of the Sabbath.

Mat. xii. a.
Luc. vi. a.

i. Reg. xxi. b

The. iii. Chapter. *

AND he entred agayne into the synagoga, and there was a man hauinge a withered hande. And they watched hym yf he wolde heale vpon the sabbath, that they might accuse him, And he saide vnto the man: I had the withered hande:

Mat. xii. b.
Luc. vi. a.

Stonde

Marke.

Stonde vp here in the myddes. & he say
de vnto them: Is it iawfull to do good on
the sabbat daies, or euell: to saue a soule,
or to lose it: But they helde they peace
And he lokinge aboute vpo them wyth
anger (soy for the blidnesse of they hate)
saith vnto the mā: Stretch forth thy
hāde, And he stretched it out, * and his
hād was restozed vnto him.

iii. Re. xlii. b

mat. xii. b.
loh. x. d.

mat. xiii. c.
Luc. vi. b.

* But the Pharisees going forth, dyd
immediatly holde a counsell wyth Hero-
des officers against him, how they might
destroy hym. Nevertheless Jesus depar-
ted vnto the see wyth hy's disciples, * &
they followed hym moche people fro Sa-
lilee & fro Ierorye, & fro Ierusalē, & from
Idumea, & fro beynde Iordane, & they a-
bout Tyre & Sidō, a great multitude, hea-
ryng the thynges þ he dyd, came vnto
him. And Ies' spake vnto hy's disciples
that they shulde wayt vpo hym wyth a
flyppe, because of the people, lest they
shulde chynge hym: for he healed many
in somoch þ they p'assed vpon hym to
touch hi, as many as had plagues. * And
whan the vncleane sp'eres sawe hym,
they fell down before hym, & cryed, say-
enge: Thou art the sōne of God. And he
charged them straitely, that they shulde
nor make hym knowne.

Luc. xiii. e.

mat. x. a.
Luc. vi. b.
and. ix. a.
Act. i. b.

* And he goinge vp into a mountayne,
called vnto him whome he wolde, & they
came vnto hym. And he ordeyned, þ they
shulde be twelue wyth him, & þ he might
sende the to preach. And he gaue them
power to heale synners, & to cast out
dencels. And vnto Symō he gaue the na-
me Peter, & James the sonne of zebede
& Iohn the brother of James: & he gaue
them the names Boanerges, which is to
say: the chylde of thonder: & Andzeu
& philippe & bartholomeu, & Mattheu,
& Thomas, & James the sōne of Alphey
& Thaddeus, & Simon of Canaan, & Ju-
das Iscariot, whych also betrayed hym:
& they come vnto the house, & the people
gathered together agayne, in so much
that they coulde not eate breade: & whā
they þ belonged vnto him, herde þ, they
went

Surgeth mediu. Re. di.
Licet sabbatis bene-
an male? animam salu-
cere, an perdere? At
bant. Et circumspice-
cum ira, contristatus
cœcitate cordis eorum.
cit homini: Extende-
num tuam. Et extendi
restituata est manus illi.

* Exeuntes autem
risati, statim cum Her-
onis consilium faciebant
uersus eum, quomodo
perderent. IESVS
cum discipulis suis le-
dit mare, & multa in
Galilæa & Iudæa fecit
eum, & ab Hierosoly
& ab Idumæa, & trans-
danem, & qui circa Ty
& Sidonem multitudine
gna, audientes quæ
bat, venerunt ad eum.
xit IESVS discipuli
vt nauicula sibi desens
propter turbam, nec
merent eum: multi
sanabat, ita vt trues
eum, vt illum tanqu
quotquot habebant
Et spiritus immundi
illum videbant, pos-
bant ei, & clamaban-
centes. Tu es filius de-
vehementer communi-
eis, ne manifestarentur.

Et ascendens in mō-
vocalit ad se quos
ipse, & venerunt ad
fecit vt essent duodeci
illo, & vt mitteret eos
dicare. Et dedit illis
statem curandi infirmis
& eucienti dæmonia.
posuit Simoni nomē
& Iacobū Zebedeū, &
ne fratrē Iacobi, & imp-
eis nomia Boanerges
est, filii tonitruū: & An-
& Philippū, & Barthol-
& Matthæū, & Thomā
Iacobū Alpheī, & Thā
& Simonem Cananē
dam Iscariotem, qui
didit illum. Et ven-
domum, & conueni-
turbā, ita vt non poss-
que panem manduca-
cam audissent sui, ex-
tens

tener
Quo
sus el
Et
lym
Qm
in pri
darm
in pi
Quo
Sacr
in se
regnu
mus
parti
illa it
surre:
parti
itare
poter
in do
forte
mō el
vobis
tentu
ta, &
sphe
phem
Cum
nem
ziern
ceban
habe
Et
fratr
serum
Et se
& d
tua,
rant
Qua
tres m
eor,
bant
fratr
rit vo
meu
ter e
E
ad e
nav
mar
re su
ceba
ta, &
na f
sem

tenere eum, dicebant enim: Quoniam in furorem versus est.

Et scribæ qui ab Hierosolymis descendebant, dicebant: Quia Beelzebub habet, & quia in principe demoniorum eicitur. Et in parabolis dicebat illis: Quomodo potest Satanâ encircare? Et si regnum in se dividatur, non potest regnum illud stare. Et si domus super semetipsam dividatur, non potest domus illa stare. & si Satanâ consurrexerit in semetipsum, dividatur, & non poterit stare, sed finit habet. Nemo potest vasa fortis ingressus in domum eius diripere, nisi prius fortem alliget, & tunc domus eius diripiet. Amen dico vobis: quoniam omnia dimittentur filius hominum peccata, & blasphemias quibus blasphemaverunt: qui autem blasphemaverit in spiritum sanctum, non habebit remissionem in æternum, sed reus erit æterni delicti: quoniam discabant spiritum immundum habet.

Et veniunt mater eius & fratres, & foris stantes, misserunt ad eum vocantes eum. Et sedebat circa eum turba, & dicunt ei: Ecce mater tua, & fratres tui foris querunt te. Et respondens eis ait: Quæ est mater mea, & fratres mei? Et circumspiciens eos, qui in circuitu eius sedebant, ait: Ecce, mater mea & fratres mei. Qui enim fecerit voluntatem dei, hic frater meus, & soror mea, & mater est.

CAPVT. IIII. +

Et iterum cepit docere ad mare, & congregata est ad eum turba multa, ita ut nauim ascendens, sederet in mari, & omnis turba circa mare super terram erat, & docebat eos in parabolis multis, & dicebat illis in doctrina sua: Audite, Ecce exiit seminans ad seminandum.

Et

Went forth to holde hym, for they sayde: He is mad.

And the scribes whych came downe from Jerusalem, sayde: * We hath Beelzebub, and by the cheefe of the deuels he casteth out deuels. And whan they were called together, he sayd vnto them in parables: How can Satan dryue out Satan? And yf a kyngdome be diuided wythin it selfe, that same kyngdome can not stand: And yf a house be diuided vpon it selfe, that same house can not endure. And yf Satan ryse agaynst him selfe, he is at variance, & can not contynue, but hath an ende. A Roman can go in to the house of a stronge man, and take awaie hys vessels, wythout he fyrst bynde the stronge man, and than spoyle hys house. Verely I saye vnto you: That all synnes shall be forgiven vnto the chyldren of men, & the blasphemies wherewith they blaspheme: * but whoso blasphemeth agaynst the holy goost, hal neuer haue forgiveness, but shall be gylyre of eternall synne: For they sayde: He hath an vncleane spere.

* And hys mother and hys brethren come, and stand wythour, and they sent vnto hym, and called for hym: And the people sat aboute hym, and they saye vnto hym: Beholde, thy mother and thy brethren aske after the wythout. And he answering them, sayde: Who is my mother and my brethren? And he looked vpon them that sat about hym, and sayde: Behold, my mother, and my brethren. For whoso doth the wyl of God, this same is my brother, and my sister, and mother.

The. iiii. Chapter. †

And * he began agayne to teach by the see syde. And ther was gathered agreat people vnto hym, insomuch that he went vpon to a shippe, & sat vpon the see. And all the people was by the see vpon the land: and he taught them many thynges in parables, and sayd vnto them in hys doctrine: Marketh: Beholde, The sower went forth to sowe.

And

Mat. ix. d.
and. xii. c.
Luc. xi. b.

Mat. xii. c.
Luc. xii. a.
i. loh. v. c.

Mat. xii. c.
Luc. viii. c.

Mat. xlii. a.
Luc. viii. a.

Marke.

And whyll he soweth, some fell by the
waye syde, & the foules of the ayre ca-
me & dyd eat it. But some fell vpon stony
places, where it had not moche earth, and
dyd soone spry nge vp: for it had no depe-
nesse of earth, and whan the Sonne was
rysen vp, it caught heate: and because it
had no root, it withered. And some fel
among thornes, & the thornes grewe vp,
& choked it, & it yelded no frute. And some
fell in to a good grounde, & gaue frute
that came vp, and grew, & broughte forth
the one thyrty folde, and one sytye folde,
and one an hundred folde, and he said:
He that hath eares to heare, let hym
heare.

Math. xlii.b. * And when he was alone, the twel
Luc. viii.b. fe that were wryth hym, asked hym of

Esa. vi. b.
 Joh. xii. c.
 Act. xxviii. d
 Rom. xi. b.

B synnes be forgeuen them. And he sayd
vnto them: knowe ye not thys para-
ble? And how wyll ye knowe all pa-
rables? * We that seuerth, seuerth the
woode. These are they that are sowed
by the waye syde, that whan the wo-
de is sowed, and whan they heare it,
anone commerth Saran, and taketh a-
waye the woode, that is sowed in theyr
hartes. They also that are sowed on
the stony ground, are those which
whan they heare the woode, anone
they receaue it wyth ioye, and haue no
roote in themselves, and are but for a tyme:
and so whan trouble and persecucion
aryseth for the woodes sake, forth-
wyth they are offended. And other
ther are, which are sowed amonge thornes:
those be they that heare the wo-
de, and the traualles of thys woode,
and the deccayfulness of ryches, and the
lustes, come in aboute other thynges, cho-
ke the woode, and so is it made fruitlesse,
And

Et dum seminat, aliud
cacidit circa viam, & vnu
rot volucres coli: & con
derunt illud. Aliud ve
cacidit super petrosa, & vnu
habuit terram militan
tium exitum est, quon
iam non habebat altitudin
em: & quando exortu
sol, exariduit, & eo
non habebat radicem, & co
rruit. Et aliud cecidit in
nas, & ascenderunt frons
suffocauerunt illud, & vnu
non dedit. Et aliud cecidit
in terram bonam, & dabi
tum ascendente, & co
tem, & afferbat vnum he
ctesimum, & vnum sexages
imum, & vnum centesimum,
dicebat: Qui habet auris
audiendi, audiat.

Et cum esset fingit
interrogauerunt cum
cum eo erant duodecim
rabolam, Et dicebat
his datum est nosse
rum regni Dei: Illis
qui foris sunt in par
omnia fiunt, vt vide
deant & non videat
dientes audiant, & n
telligant, ne quando
cantur, & discurrant
cata. Et ait illis: Neli
rabolam hanc? & quom

vis? Qui seminat, verum
minat. Hi autem sunt qui
ca viam, vbi seminat
bum? & cum audierint,
fessim venit Satanas,
fert verbum quod sem
est in cordibus eorum. Hi
sunt similiter, qui super
trofa seminantur, qui
audierint verbum, statim
gaudio accipiunt illud,
non habent radicem,
sed temporales sunt: Hi
inde orta tribulatione
persecutione propter ve
confestim scandalizant.
Et alii sunt qui in spina
minantur: Hi sunt qui ve
audiunt, & eromne
& deceptio diuitur.
circa reliqua concupisc
inroentes, suffocant
bum, & sine fructu effici

Et hi sunt, qui super terram bonam seminati sunt, qui audiunt verbum, & suscipiunt, & fructificant, vnum trigelimum, vnum sexagesimum, & vnum centesimum.

Et dicebat illis: Nunquid venit lucerna vt sub modio ponatur, aut sub lecto? Nō: ne vt super candelabrum ponatur? Non est enim aliquid absconditum, quod non manifestetur, nec factum est occultum, quod non veniat in palam. Si quis habet aures audiendi, audiat. Et dicebat illis: Videte quid audiatis. In qua mensura mensi fueritis, remetietur vobis, & adducietur vobis. Qui enim habet, dabitur illi: & qui non habet, etiam quod habet auferetur ab eo. Et dicebat: Sic est regnum dei, quemadmodum si homo faciat sementem in terram & dormiat, & exurgat nocte & die, & semen germinet, & crescat dum nesciat illi: vtrum enim terra fructificet, primum herbam, deinde spicam, deinde plenum frumentum in spica. Et cum ex se produxerit fructus, statim mittit falcem, quoniam adest messis. Et dicebat:

Cui assimilabimus regnum Dei? aut cui parabolæ comparabimus illud? Sicut granum sinapis, quod cum seminum fuerit in terra, minus est omnibus seminibus, quæ sunt in terra: & cum natum fuerit, ascendit in arborem, & fit maior omnibus oleis, & facit ramos magnos, ita vt possint sub vmbra eius aues celi habitare. Et talibus multis parabolis loquebatur eis verbum, prout poterant audire: sine parabola autem non loquebatur eis, seorsum autē discipulis suis differebat omnia.

Et ait illis in die illa, celsio fieri esset factum: Transseamus contra. Et dimittentes turbam assumunt eum, ita vt erat in nauis, & alie naues

And those are they, that be sowen vpon a good grounde, whych heare and receaue the worde, & brynge forth frute: the one thyrty fold, one sixty fold, and one an hundred folde.

And he sayd vnto them: * Commeth a candell lyght, to be put vnder a bushell or vnder a table? Is it not to be set vpon a candlestick? * For ther is nothyng hyd, that shall not be openly shewed: neither any thyng secret, that shall not come abrode. Whoso hath eares to heare, let hym heare. And he sayd vnto them: Take hede what ye heare. * In what measure ye meete, shal it be measured to you agayn, and vnto you shal more be geue. * For who so hath, vnto hym shal be geuen: and who so hath not, it also shal he hath shalbe taken from hym. And he sayd: So is the kyngdom of God, as yf a man do cast seede in to the grounde, and slepe, and ryse vp nyght and day, * and the seede sprynge vp, & growe whyll he knoweth not. For the earth bringeth forth frute of herselfe, fyrst the grasse, after ward the eare, then the full corne in the eare: & whan she hath brought forth frute, anon he putteth to the sickle, for the haruest is come. And he sayde:

Where vnto shall we lykē the kyng dome of God? Or to what likynge shall we cōpare it? * It is lyke as a grane of mustarde seede: whyche whan it is sowen in the earth, is lesse thā all the sewes that are in the earth: and whā it is sprong vp, it groweth ro a tre, and becometh greater thā all herbes, and getteth greate boughes, so that the byrdes of the ayre may dwell vnder the shadow therof. * And by many such parables spake he the word vnto thē, after as they coulde heare: but wythout a parable spake he not vnto them: not wythsondyng vnto hyis discyples he expounded all thynges particularly.

* And he sayd vnto thē i the same daie at euen: Let vs passe ouer on the other syde. And they let the people go, & toke hym to thē, so p he was i the ship: & ther were

Mat. v. 14
Luc. viii. 2.
and. xi. c.
mat. x. d.
Luc. viii. b.
and. xii. a.

mat. vii. a.
Luc. vi. d.

mat. xlii. b.
and. xxy. c.
Luc. viii. b.
and. xix. c.

mat. xxi. d.

mat. xlii. d.
Luc. viii. c. c.

mat. xlii. a.

mat. viii. c.
Luc. viii. c.

Marke.

were other shippes wyth him. And ther
arose a great stowme of wynde, and dashed
the waues in to the shippe, so that the
shippe was fylled: and he was in the ster
ne of the shippe, slepyng vpp a pelowe,
& they wakened hym & sayd vnto hym:
Master, is it no poynt of thy charge, that
we perishe? And he arose vp, & rebuked
the wynde, & sayd to the see: Peace, be
still. And the wynde ceased, & ther was
a great calme. And he sayd vnto them:
Why are ye fearefull? Hane ye yet no
fear? And they were afrayed with gre
at feare, and sayd one to another: Who
thinke ye this is: that both the wynde &
see obey hym.

The. v. Chapter. *

And they cam ouer the arme of the
see, in to the contry of the Gerase
nes. And as he was goynge out of the
ship, immediatly there dyd mere him out
of the graues, a man in an vnclene spee
te, whyche had a dwellynge in the gra
ues. And no man coulde bynde hym, no
not wyth cheynes: for he was ofte bounde
wyth fetters & cheynes, but he pluck
te the cheynes asunder, and brake the
fetters in peces, and no man coulde tame
hym. And he was allwaye both nyght
and daye in the graues and mountaynes,
cryenge and bearynge hymselfe wyth
stones. But whan he saw Iesus asarre
of, he ranne and worshipped hym, & crye
d wyth a loude voyce and sayd: * What
hast thou to do wyth me Iesu, thou sonne
of the most hyghe God? I charge the
by God, that thou torment me not. For he
dyd saye vnto him: Thou foule spete go
out of this man. And he asked hym:
What is thy name? And he sayeth vnto
hym: My name is Legion, for we are
many. And he prayed him instantly, that
he wolde not dryue hym out of the con
trye.

But there about the mountayne
was a greare heerde of swyne, se
drynge in the felles. And the spee
res besought hym, sayenge: Sede vs in
to the swyne, that we may go in to the.

And

nanes erant cum illo. Et
ista est procella magna
ti, & fluctus mittebat in
eum, ita vt impleceretur
uis. Et erat ipse in puppi
per ceruicalem dormiens. &
citant eum & dicebant illi
gilliter, non ad te perimus
perimus: Et exurgens mi
natus est vento, & de
maris Tace, obmutuit:
cessauit ventus & facta
tranquillitas magna. Et
illis: Quid timidi estis? Na
dum habetis fidem? Et ter
runt timore magno. & in
bant ad alterutrum: Qui
tas est iste, quia & ventus
mare obediunt ei?

CAPVT. V.

ET venerunt transie
re maris, in regionem
senorum. Et exiens de
ui, statim occurrit de
mentis homo in spiritu
mundo, qui domicilium
habebat in monumentis.
& catenis iam quosque
terat eum ligare, quoniam
peccatoribus & catenis
disrupisset catenas
pedes comminuisset, ni
mo poterat eum domare.
Et semper die ac nocte
monumentis, & in moun
tibus, clamans & conuul
se lapidibus. Videntes
IESVM a longe, eum
adorauit eum, & clama
ce magna dixit: Quid
& ubi IESU fili dei
mihi adiutor te perdo
me torques. Dicebat
illi: Exi spiritus inu
ab homine isto. Et in
gabat eum: Quod tibi
est? Et dicit ei: Legio
nomen est, quia multi
Et deprecabatur eum
tum, ne se expelleret
regionem.

Erat autem ibi circa
temgrex porcorum qui
pascens in agris. Et de
cabantur eum spiritus
centes: Mitte nos in
cos, vt in eis introe

mat. viii. d.
Luc. viii. c.

A. xvi. c.

mat. viii. d.
Luc. viii. c.

Et concessit eis statim I H-
S VS. Et euntes spiritus im-
mundi, intraverunt in por-
cos, & magno impetu grex
precipitatus est in mare, ad
duo milia, & suffocati sunt
in mari. Qui autem pasces
hant eos, fugerunt & non
caverunt in civitatem, & in
agros. Et egressi sunt videre
quod esset factum, & vene-
runt ad IESVM, & vident
illum qui a demonio vexa-
batur sedentem, vestitum, &
sane mentis, & timuerunt. Et
narraverunt illis qui viderant,
qualiter factum esset
ei, qui demonium habuerat,
& de porcis. Et rogare coe-
perunt eum, vt discederet de
finibus eorum.

Cumq; accesserit naulm,
cepit illam deprecari, qui a
demonio vexatus fuerat, vt
esset cum illo, & non admi-
sit eum, sed ait illi: Vade in
domum tuam ad tuos, & an-
nuncia illis, quanta tibi Do-
minus fecerit & misertus sit
tui. Et abiit & cepit prae-
dicare in Decapoli, quanta si-
bi fecisset IESVS, & om-
nes mirabantur. Et cū trans-
eūdisset IESVS in naui rur-
sum trans fretum, convenit
turba multa ad eum, & erat
circa mare.

Et venit quidam de archi-
synagoga (nomen eius Jair) &
videns eum procidit ad pe-
des eius, & deprecabatur eū
multum, dicens: Quonia si-
lia mea in extremis est, ve-
ni impone manum tuam su-
per eam, vt salva sit & vivat.
Et abiit cum illo, & seque-
batur eū turba multa & cōpū-
mebat eū. Et mulier quae e-
rat in p̄mo sanguinis an-
nis duodecim, & fuerat mul-
ta p̄festa a cōpluribus medi-
cis, & erogaverat oīa sua,
nec quicq; p̄fecerat, sed ma-
gis deerat habebat: cum au-
disset de IESV, venit in tur-
ba retro, & tetigit vestimen-
tum eius. Dicebat enim: Quia
si vel vestimenē ei tetigero,
salva ero. Et cōfessum siccas-
tus est fons sanguinis eius, &

And Iesus dyd forthwyth graunt them.
And the unclean spieres departed out,
& wente into the swyne, & wyth a great
violence was the heerd cast headlynges
in to the see, bpō a two thousand, & they
were drowned in the see. But they that
fed thē, fled, and tolde it in the cytie & in
the contry. And they wente out to se
what had happened, & came to Iesus, &
se hym that was vexed wyth the deuell,
syttrynge, clothed, and whole mynded, &
they were a frayed. And they that had
sene it, tolde them how it happened un-
to him that had had the deuell, and of the
swyne. And they began to praye hym, p̄
he wold depart out of they coastes.

And whan he wente by into the ship-
pe, he p̄ had ben vexed wyth the deuell,
begane to praye hym, that he myght be
wyth hym: & he wolde not suffice hym,
but sayde vnto hym: Go in to thy house
vnto thyne owne, and tewe them how
great thynges the LORD & hath done
for the, and hath had mercye vpon the.
And he departed, & beganne to publysh
in the tē cyties, how great thynges Jesh
had done for hym, and all wē magnayled.
* And whan Iesus wente ouer the ar-
me of the see agayn in the ship, moch
people cam together vnto hym, and he
was by the see.

And ther came one of the rulers of
the synagoge, by name Jair: & whan he
sawe him, he fell wone at hys fete, & be-
sought hym instāly. sayēge: My daugh-
ter is at the poynt of death, come laye
thy hande vpon her, that she maye be sa-
fe, & lyue. And he wēt wyth him, & moch
people followed hi, & they thrōged hym.
And a womā whych had bene in the blow
by yllue twelue yeaes, and had suffered
moch of many phisicians, & spente all p̄
she had, & had p̄fyred nothyng, but was
rather in worse case: whan she had her
de of Iesus, she came behynde amonge
the people, & touched hys garment. For
she sayde: yf I maye but touch hys gar-
ment, I shalbe safe. And immediatly the
fountayne of hys blonde was dyed by:

and

C
mat. ix. c.
Luc. viii. c.

Marke.

¶ He felt in hy body, that he was healed of the plague. And forth wyth Iesus knowyng in hymself the power that was gone from hym, turned hym to the people, & sayd: Who touched my clothes? And hys disciples sayd vnto hym: Thou seyst the people throngyng the, & thou sayest: Who touched me? And he looked about, to se her that had done it. But the woman knowyng what was done in her, came fearynge & quakyng, & fel downe before hym, & tolde hym all the truth. And he sayd vnto her: Daughter * thy fayth hath made the safe, go thy way in peace, & be whole of thy plague.

Luc. vii. e.

mat. ix. e.
Luc. viii. f.

* Whyle he yet spake, come the messengers from the ruler of the synagoges house, sayenge: Thy daughter is deed, why troublest thou the master any more? But whan Iesus heard the word that was spoken, he sayde vnto the ruler of the synagoge: Be not afraied, be leue only. And he suffred noman to folow hym, save Peter, & James, & Iohn the brother of James. And they come in to the ruler of the synagoges house, and he sawe the busyenes, and che that wept and wayled greatly. And he went in, & sayde vnto them: Why are ye troubled, & wepe? The damsell is not dead, but slepeth. And they laughed hym to scoorne. But (whā they were all dryuen out) he taketh the father and mother of the damsell, & them that were wyth hym, & they go in where the damsell laye. And he toke the damsell by the hand, and sayd vnto her: Talitha cumi, the whych by interpretation is: Damsell, I saye vnto the, aryse. * And immediarly the damsell arose, and walked. She was twelue yere of age. And they were astonnyed wyth great wonderfyll age. And he charged che greatly, that nomā shulde knowe it: and commaunded to geue her to eate.

Ioh. xi. b.

iiii. Re. iiii. d

Ioh. i. v. c.

Act. ix. f.

The. vi. Chapter. *

mat. xiii. g.
Luc. iiii. b.

¶ And he departed thence, and wente vnto hys owne cuntry, and hys disciples followed hym. And whan the Sab

CAPVT VI

ET egressus inde, abiit in patriam suam & secutus eum discipuli sui. Et factum

& sensit corpore quia laeta esset a plaga. Et factum IESVS in semetipso cognoscens virtutem, quare exiit de illo, conuersus ad turbam aiebat: Quis tetigit vestimenta mea? Et dicebant ei discipuli sui: Vides turbam circumstantem te, & dicis: Quis tetigit? Et circumspectus dedit eam quare hoc fecerat. Mulier vero timens & tremens, sciens quod factum esset in se, venit & prostrata ante eum, & dixit ei in veritatem. Ille autem dixit ei: Filia, fides tua te habet fecit, vade in pace, & es sana a plaga tua.

Adhuc eo loquente, non nunci ab archiepiscopo, dicentes: Quia filia mortua est, quid ultra magistram? IESVS non auditus verbo quod dictum est, ait archiepiscopo: Time, tantummodo. Et non admisit querere se sequi, nisi petrum & iacobum, & iohannem & iacobum. Et veniunt ibi archiepiscopi, & multi, & stantes multum. Et cuncti ait illis: Quid turbamini ploratis? Puella non est tua, sed dormit: & iussit eum. Ipse vero (circumstantibus), assumit matrem puellae, & quae erant, & ingressum puella erat iacentem. Et cum manum puellae, ait illi: Talitha cumi, quod est interpretatum: Puella, ubi dictum est: & ambulabat: cuncti autem annorum duodecim obstupuerunt stupore magno. Et praecepit illis in mentem, ut nemo id scire iussit dari illi mandatum.

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bato, cepit in synagoga docere. Et multi audientes ada mirabantur in doctrina ei⁹, dicentes: Vnde huic hæc oia? & quæ est sapientia quæ data est illi? & virtutes tales, quæ per manus eius efficiuntur? Nonne hic est faber, filius Mariæ, frater Iacobi, & Ioseph, & Iudæ, & Simonis? Nonne & sorores eius, hic nobiscum sunt? Et scandalisabantur in illo. Et dicebat illis IESVS: Quia nō est propheta sine honore, nisi in patria sua, & in domo sua, & in cognatione sua. Et nō poterat ibi virtutem vllam facere, nisi paucos in firmos impositis manibus curauit: Et mirabatur propter incredulitatem eorum.†

Et circumibat castella in circuitu, docens. Et vocauit duodecim, & cepit eos mittere binos, & dabat illis potestatem spirituum immundorum. Et præcepit eis ne quid tollerent in via nisi virgam tantum, non peram, non pascuem, neq; in zona es sed calceatos sandals, & ne induerentur duabus tunicis. Et dicebat eis: Quocūq; introieritis in domū, illic manete, donec exeatis inde. Et quicūq; non receperint vos, nec audierint, exeuntes inde excutite puluerē de pedibus vestris in testimonium illis. Et exeitis prædicabāt vt præmittentiam agerent: & dæmonia multa eieciēāt, & vnguebant oleo multos agros, & sanabantur.

Et audiuit rex Herodes manifestum nomen eius, & dicebat, Quia Ioannes Baptista resurrexit a mortuis, & propterea virtutes operantur in illo. Alii autem dicebant: Quia Elias est. Alii vero dicebant: Quia propheta est, quasi vnus ex prophetis. Quo audito, Herodes ait: Quem ego decollavi Ioannem, hic a mortuis resurrexit. † Ipse enim Herodes

misit

bat was come, he beganne to teache in the synagoge. And many hearyng it, maruayled at his lernyng, say engi from whence hath he all these thynges? And what wysedome is thys, that is genen hym? and such vertues as are wrought by hys handes? Is not thys the carpenter, the sonne of Mary, the brother of James, and of Ioseph, and Jude, and of Simon? Are not also hys sisters here wyth vs? And they were offered at him. And Iesus sayde vnto them: * A prophete is not wythout honoure, saue in hys owne contry, and in his owne house, & among his owne kynred. And he coulde do no miracle there, saue that he layed handes on a fewe that were sick, and healed them: And he maruayled at theyr vnbefese. †

* And he wente aboute the townes, teaching on every syde. And * he called the twelue, and beganne to sende them two and two, and gaue them power ouer vncleane spertes: and commaunded they, that they shulde take nothyng with they in the waye, saue only a rodde: no scrip, no bread, nerher money in the gydle: but shulde be shod wyth sandales, and that they shulde not be clothed wyth two coates. And he sayd vnto they: Whether soeuer ye shall entre into an house, there abyde, vntill ye go out from thence. And * whosoever wyl not receaue you, nor heare you, go ye out from thence, and shake of the dust from your fete, for a wytnesse vnto them. * And they goynge forth, preached, that mē shuld repent. And they cast out many deuels, and * annoynted many syck wyth oyle, and they were healed.

* And kynge Herode herde of it (for his name was knowne) and he sayd: Ihon Baptiste is risen agayn from the deed, & therfore are miracles wrought in hym. Some sayd: It is Elias. But some sayd: It is a prophet, as one of the prophetes. The which whan Herode herde, he sayd: Ihon Whom I beheaded, the same is risen fro the deed. † For the same Herode

f sent

Mat. xii. g.
Luc. iiii. c.Mat. ix. d.
Luc. xiii. b.
Mat. x. a.
Luc. ix. a.mat. x. d.
Luc. ix. a.

mat. x. a.

Iaco. v. c.

mat. xiii. a.
Luc. ix. a.

Marke.

sent forth, and toke Jhon, and boude him in prelson because of Herodias the wyfe of hys brother Whilippe, for he had married her. For Jhon sayd vnto Herode: * It is not lawfull for the to haue thy brothers wyfe. But Herodias layed wayte for hym, and wolde haue slayne hym, & could not. Neuerthelesse Herode feared Jhon, knowynge hym to be a iuste man and holy, & kepte hym: & after he had herd him, he dyd many thynges, and herkened vnto hym gladly.

Leui. xviii. b.
& xx. c

mat. xiii. a.
Gene. xl. c.

C * And whan a conuenient daye was come, Herode made * hys byrth dayes bancket vnto hys mynnes, and captaynes, and to the chiefe of Galile. And whā the daughter of Herodias was come in, and had daunced, and had pleased Herode and them also that sat at boorde with him, The kynge sayde vnto the damsel: A she of me what thou wilt, and I shall geue it the. And he swaue vnto her: Whatsoeuer thou shalt aske, I will geue it the, though it be halfe my kynngdome. She went forth, and sayde vnto hys mother: What shall I aske? She sayde: The head of Jhon Baptiste. And immediarly whan she was hastily come in vnto the kynge, he demaunded sayenge: I Wyll that thou geue me strayght waye in a platter, the head of Jhon Baptiste. And the kynge was fory: For the oath, and because of them that sat at boorde wyth hym wolde he not discomfoure her, but sent for the hangeman, and commaunded his heade to be brought in a platter.

D

And he beheaded hym in the prelson, and brought hys heade in a platter, and gaue it vnto the damsell, & the damsell gaue it vnto hys mother. And whan hys disciples heard of it, they came, & toke hys body, and larde it in a graue. &

mat. xiii. b.
Luc. ix. b.

* And the Apostles commynge together to Iesus, tolde hym all thynges that they had done and taught. And he sayde vnto them: Come asyde in to a deserte place, and rest a while. For ther were many that came & went, and they had no space to eat. And they gat the vp into a shippe

misit ac tenuit Ioannem
vinxit eum in carcere
pter Herodiam uxorem
lippi fratris sui, quia de
rat eam. Dicebat enim
nes Herodi: Non licet
habere uxorem fratris
Herodias autem infa
tur illi, & volebat occi
eum, nec poterat. Her
autē metuebat Ioannem
eum virum iustum & san
& custodiebat eum in
dito eo multa faciebat
benter eum audiebat.

Et cum dies oportuit
cidisset, Herodes natale
coenam fecit principibus
tribunis & primis Gal
Cumq; introisset filia
Herodiadis, & saltasse
placuisse Herodi omni
recēben: ibus, Rex ait
le: Petce a me quod vi
dabo tibi. Et iurauit
Quia quicquid petere
bo tibi, licet dimidium
gni mei. Quae cum es
dixit matri suae: Quic
tam? At illa dixit: Et
Ioannis baptistae. Cum
troisset statim cum se
tione ad regem, peti
cens: Volo ut proce
mihi in disco caput Iu
baptistae. Et contritus
rex propter iuramentum
propter simul discum
noluit eam contristare,
misso spicatore precep
ferri caput eius in disc
decollauit eum in car
& attulit caput ei in di
& dedit illud puellae, et
la dedit matri suae. Qui
dito, discipuli sui vener
& tulerunt corpus eius
posuerunt illud in me
mento. &

Et conuenientes apud
ad IESVM, reuer
uerunt ei omnia quae
& docuerant. Et ait
Venite seorsum in ali
tum locum, & requiesce
filium. Erant enim quie
bant & redibant multi
nec spacio manducandi
bebant. Et ascendente

navim, abierunt in desertū
locum seorsum. Et viderunt
eos abeuntes, & cognouerunt
multi, & pedestres de
omnibus ciuitatibus cucu-
rerunt illuc, & prænuerunt
eos. Et exiens vidit turbam
multam IESVS, & mis-
tus est super eos, quia erant
sicut oves non habentes pas-
torem, & cepit illos docere
multa.

Et cō iam hora multa fiet,
ret, accesserunt discipuli ei⁹,
dicentes: Desertus est loc⁹
hic, & iam hora præterit, di-
mitte illos, vt euntes in pro-
ximas villas & vicos, emant
sibi cibos quos manducant.
Et respondens ait illis: Das
te illis manducare. Et dix-
erunt ei: Euntes emamus di-
centis denariis panes? & da-
bitus illis māducare. Et di-
xit eis: Quot panes habes
tis? Itē & videte. Et cum co-
gnouissent, dicunt: Quinq⁹,
& duos pisces. Et præcepit
illis vt accubare facerēt oēs
secundū contubernia, super
viride fenum. Et discubue-
runt in partes, per centenos
& quinquagenos. Et acces-
sit quinq⁹ panibus & duob⁹
bus piscibus, intuens in coe-
lum benedixit, & fregit pas-
nes, & dedit discipulis suis
vt ponerēt ante eos, & duos
piscēs dimisit oibus. Et man-
ducauerūt omnes, & saturati
sunt. Et sustulerunt reli-
quias fragmentorum: duos
decim cophinos plenos, &
de piscibus. Erāt autē q mā-
ducauerūt, qnq milia viro-
rū. Et statim coegit discipu-
los suos ascendere nauim, vt
præcederēt eū trans fretū ad
Bethsaidā, dñs ipse dimittes
ret populū. Et cō dimississet
eos, abiit in montē orare.

Et cum sero esset, erat
navis in medio mari, & ipse
solus in terra. Et videns eos
laborantes in remigando,
(erat enim ventus contras-
tius eis) & circa quartam
vigiliam noctis venit ad
eos, ambulans supra mare,
& volebat præterire eos. At

Shippe, & vēte asyde into a deserte place.
And many sawe them goynge, & knewe
thē, & rāne thither on foore frō all cities,
& prænuered them. * And as Iesus Was
goynge out, he sawe a great multitude, &
had pytie vpon them: for they Were as
* Shepe hauinge no shepeherde, & he be-
ganne to teach them many thynges.

And whan the tyme was now farre
past, hys disciples came to him, sayenge:
Thys is a deserte place, and the tyme is
now past, * let them departe, that they
maye go into the nerre villages & tow-
nes, and bye them meate to eate. And
he answerynge sayde vnto them: Gene-
re them to eate. And they sayed vnto
hym: Shall we go and bye two hun-
dred peny worth of bread: and we shall
geue them to eate. And he sayde vnto
them: * Wo we many loanes of bread
haue ye? So and se. And whan they had
knowen, they saye: fyue, & two fyshes.
And he commaunded them, that they
shulde cause them all to syt downe by
companyes, vpon the grene grasse. And
they sat downe in rowes, by hundredes
and fyfyes. And whā he had taken the
fyue loanes and the two fyshes, he lo-
ked vp into heauen, and blessed, and bra-
ke the loanes, and gaue vnto hys disci-
ples to set before them, & the two fyshes
parted he vnto all. And they all dyd ea-
te, and were satisfied. And they toke vp
the leaunges: euentwelue baskets full
of the broken peces, and of the fyshes.
And they that dyd eate, were fyue thou-
sande men. * And anon he caused hys
disciples to go vp in to a shippe, that they
shuld go before him ouer the arme of the
see to Bethsaida, whyle he sent awaye
the people. And whā he had sente them
away, he vēte into a mountaine to praye.

* And whan it was late, the Shippe
was in the middes of the see: & he alone
vpo the lāde. And he sawe the labouringe
in rowynge, (for the wynde was agaynst
thē,) and aboute the fourth watch of the
nryght, came he to them, walkynge vpon
the see, and wolde haue gone by them.

¶ If But

mat.ix.d

Eze.xxxiii.
a.

mat.xviii.b

mat.viii.a

mat.xiii.c
Ioh.vi.b

Marke

But whā they sawe hym walky nge bpō the see, they thought it had ben a spere, and they cryed out: for they all sawe hym, & were afraied. And forthwyth he spake wyth them, and sayd vnto them: Be of good cheare It is I, feare not. * And he wente vp to them in to the shyppe, & the wynde ceased. And they were more greatly astonnyed wythin themselues: for they remembred not of the * loanes, because they had beene blynded.

mat. xiii. d.

mar. vi. b.

And whan they had shypped ouer, they came in to the lāde of Genezareth, and dyed neare the shore. And whan they were come out of the shyp, immediatly they knewe hym: and they ranne thowow out all that region, and beganne on euery syde to brynge in beddes, them that were sycke, where they herde hym to be. And whether soeuer he entred in to towne, or villages, or cities, they layed the sycke vpon the strees, and prayed hym, that they might onely touch the hemme of hys garment: and as many as touched hym, were made whole. ✠

At illi vt viderunt eum ambulātem supra mare, peruerit phantasma esse, & clamauerunt. Omnes autē viderunt eum, & conterriti sunt. Et statim locuti sunt eis, & dixit eis: Confidite ego sum, nolite timere. Et ascendit ad illos in nauem, & cessauit ventus. Et plures magis inter se stupefacti sunt. Enim intellexerunt de panibus, erat enim cor eorum obtusum.

Et cum transiret, venerunt in terram Genezareth, & applicuerunt. Egressi essent de nauibus, & nunc agnouerunt eum, & percurrentes vniuersam regionem illam, ceperunt in portibus eos qui se male habebant circumferre, ubi uidebant eum esse. Et quousque introbat in vicum, vel in las aut ciuitates, in sinu ponebant infirmos, & decubant eum, vt vel tantum vestimenti eius tangentes quotquot tangebant eum, ui fiebant. ✠

The. vii. Chapter. ✠

CAPVT VII.

A



And ther resoꝛte vnto hym the Pharises, and certayne of the Scribes comyng from Ierusalem. And whā they had sene some of hys disciples eate bread wyth commune (that is to saie, not washen) handes, they blaymed the. For the Pharises and all the Iewes eate not, wythout they ofte washe they handes, obseruyng the tradicions of the Elders: And whan they come frō the market, they eate not, wythout they wash themselves. And many other thynges ther be, which are geuen them to obserue, as the washyng of cuppes, & cruises, and brassen vessel, & the tables.

And the Pharises and Scribes asked hym: Why walke not thy disciples after the tradicion of the elders, but eate byed wyth comune handes? But he answerynge,



Et conueniunt ad eum Pharisei, & quidam de scribis iherosolymis. Cum vidissent quosdam discipulis eius commanib*, id est, non loti, ducere panes, vituperant. Pharisei enim & Iudæi, nisi crebro lauant manus, non manducantes traditiones suas & a foro, nisi baptizati non comedunt. Et alia sunt quæ tradita sunt seruare, baptizata calicis & vrecorum, & aerarum, & lectorum.

Et interrogabant Pharisei & Scribæ: Quod discipuli tui non ambulant iuxta traditionem leuile sed communibus manibus manducant panem? Respon-

respondens, dixit eis Bene prophetavit Isaias de vobis hypocritis, sicut scriptum est: Populus hic labiis me honorat, cor autem eorum longe est a me: in vanum autem me colunt, docentes doctrinas & praecepta hominum. Relinquentes enim mandatum dei, tenetis traditiones hominum: baptismata vero caecorum & calicum, & alia similia his facitis multa. Et dicebat illis: Bene, spiritum fecistis: praeceptum dei vultis traditionem vestram seruetis. Moses enim dixit: Honora patrem tuum & matrem tuam: & qui maledixit patri vel matri, morte moriatur. Vos autem dicitis: Si dixerit homo patri vel matri Corban, quod est idonum quoddam ex me, tibi profuerit: & ultra non dimittis eum quicquam facere patri suo, aut matri, rescindentes verbum dei per traditionem vestram quam tradidistis, & similia huiusmodi multa facitis.

Et aduocans iterum turbam, dicebat illis: audite me omnes, & intelligite: Nihil est extra hominem introiens in eum, quod possit eum contaminare: sed quae de homine procedit, illa sunt quae contaminant hominem. Si quis habet aures audiendi, audiat. Et cum introisset in domum turbam interrogabant eum discipuli eius parabolam. & ait illis: Sic & vos imprudentes estis? Non intelligitis, quia omne extrinsecus introiens in hominem, non potest eum contaminare: quia non intrat in cor eius, sed in ventrem vadit, & in secessum exit, purgans omnes escas. Dicebat autem, quoniam quae de homine exeunt, illa contaminant hominem. Ab intus enim (de corde hominum) male cogitationes procedunt, adulteria, fornicationes, homicidia, furta, auaritia, nequitia, dolus, impudicitia, oculus malus, blasphemia, superbia, inuidia.

Omnia

answerynge, sayde vnto the: Wel hath I saye prophcyed of you (ypocrites) as it is wyrtten: * Thy people honoure me with theyr lypes, but theyr harte is farre fro me: But in bayne do they seme me, teachyng doctrines and comāndementes of men. For ye leaue the commaundement of God, and kepe the traditions of men, as the washynges of cruises and cuppes, and many such lyke thynges do ye. And he sayd vnto the: Well, ye haue cast asyde the commaundement of God, that ye myght kepe youre owne tradicion. For Moses sayde: * Honour thy father & thy mother. And: * Who so curseth father or mother, let hym dye the death. But ye saye: A man shall saye vnto father or mother: Corban, that is, whatsoeuer gyfte cometh from me, shall profite the: and ye suffre hym not to do anye moze for hyr father or mother, makynge the woide of God of none effecte thow your tradicion, whych ye haue ordeyned. And many such lyke thynges do ye.

* And he called vnto him the people agayn, & sayde vnto them: Heken vnto me ye all, & vnderstande: Ther is nothyng without a man, that can defyle hym, entrynge into hym: but the thynges that go out of a man, those be they that defyle a man. yf any man haue eares to heare, let hym heare. And whan he was entered into the house, from the people, hyr disciples asked hym of the parable. And he sayde vnto them: Are ye also so vnderseyde? Do not ye vnderstande, that euery thyng entrynge into a man fro wythout, can not defyle hym: for it entreteth not into hyr harte, but goeth into the belly, and is boyded into the draught, pourgyng all meates. But he sayde: Those thynges that go out of a man, they defyle the man. For from wythin (out of the harte of men) come forth euell thoughtes, adulteries, fornicacions, manslaughteres, theftes, couetousnesses, wychednesses, decaete, vnclenneses, a wycked eye, blasphemy, pryde, foolyshnesse.

F iii

All

Esa. xxix. e.

Exo. xx. b.

Deu. v. a.

Exo. xxi. b.

mat. xv. b.

Marke.

mat. xv. c.

All these euels come forth from wythyn
and defyle a man.

* And he rose vp fro thence, & went in
to the borders of Tyre & Sidon: & entred
in to a house, & wolde that noman shulde
knowe of it, & yet he could not be hid. For
a womā (whose daughter had an vnclean
nes sware) anone as she heard of hym, she
came in, & fell dwne at his fete. (For she
was an heithen woman, of the nation of
Syrphenissa) and besought hym, that
he wold cast out the deuell out of hyr
daughter. He sayde vnto her: Let the
chylde first be satisfyed: For it is not
good to take the chyldeys beede, and to
cast it vnto dogges. But she answered,
and sayde vnto hym: yee LORD, for
the whelpes also eate of the chyldeys
crommes vnder the table. And he sayde
vnto her: For thyrs sayenge gothy waye,
the deuell is gone out from thy daughter.
And whan she came home, she founde
the damsell lyenge vpon the bed, and the
deuell gone out.

mat. ix. d.
Lxxxi.

* * And he went forth agayne out of
the borders of Tyre, and came thorow
Sidon to the see of Galile, amonge the
coastes of the ten cyties. And they bryn-
ge vnto hym one deaf and dymme, & bes-
ought hym, that he wolde laye hys han-
de vpon hym. And he toke hym asyde
from the people, and put hys fyngers in
to hys eares, and dyd spytte, and touched
hys tunge, and loked vp into heauen and
syrghed, and sayde vnto hym. Hepheta:
That is, be opened. And forthwyth we-
re hys eares opened, and the stryng of
hys tunge was lowsed, and he spake
ryght: * and he cōmmanded them, that
they shuld tell it vnto noman. But the
moze he forbad them, somoch the moze
dyd they publish it, & manayled so moch
the moze, sayēg: * He hath done all thyng
ges well, & hath made the deaffe to hea-
re, & the dymme to speake. *

mat. ix. d. &
ix. 2.

Gen. i. d.
Ecc. lxxxix
c.

Omnia hæc mala ab in-
procedunt & colunt
hominem.

Et inde surgens, abi-
sines Tyri & Sidonis
gressus domum, nemo
luit scire, & non potuit
re. Mulier enim statim
diuit de eo, cuius filia ha-
bat spiritum immundum,
travit & proclit ad pe-
dus eius. (Erat enim mulier
tilis Syrophœnissa gens
& rogabat eum vt deum
eiceret de filia eius. Qui
xit illi: Sine prius san-
ctus: non est enim bonum
mere panē filiorum, & a-
tere canibus. At illa res-
dit, & dicit illi: Vngui-
mine, nam & catelli cu-
dunt sub mēsa de mīn-
rorum. Et ait illi: Pro-
hunc sermonem vade,
demonium a filia tua:
cum abiisset domum,
uenit puellam iacentem
pralectum, & dæmon
exiisse.

* Et iterum exiens de
nibus Tyri, venit per si-
nem ad mare Galilee
medios fines Decapoli.
Et adducunt ei surdum
mutum, & deprecaban-
tur eum, vt imponeret illi ma-
nu. Et apprehendens eum
turba seorsum, misit digi-
tuos in auriculas eius, &
prensus, tetigit linguam
& suspiciens in celum
muit, & ait illi: Hephetai
quod est, adaperire. Et
tunc apertæ sunt aures ei-
us, & solutum est vinculum
lingue eius, & loquebatur
etc. Et præcepit illis ne
dicerent. Quanto autem
præcipiebat, tanto magis
prædicabant, & eo amplius
admirabantur, dicentes
ne omnia fecit, & surdum
fecit audire, & mutum
qui.

The .viij. Chapter. *

CAPVT VIII.



N diebus illis iterum cōstituta multa esset nec haberent quod manducarent: conuocatis discipulis, ait illis: Misereor super turbam, quia ecce iam triduo sustinent me, nec habent quod manducent: & si dimiserō eos ieiunos in domum suam, deficient in via. Quidam enim ex eis de longe uenerunt. Et responderunt ei discipuli sui: Vnde istos quis poterit hic saturare panibus in solitudine? Et interrogauit eos: Quot panes habetis? Qui dixerunt: Septem. Et præcepit turbæ discumbere super terram. Et accipiens septem panes, gratias agens, fregit, & dabat discipulis suis ut apponerent, & apposuerunt turbae. Et habebant pisciculos paucos: & ipsos benedixit, & iussit apponi. Et manducauerunt, quasi quatuor milia, & dimisit eos.

Et statim ascendens nauim cum discipulis suis, uenit in partes dalmanutha. Et exierunt Pharisei, & cōperunt conquirere eum eo, quarens tes ab illo signum de cœlo, tentantes eum. Et ingemiscens spiritu ait: Quid genes ratio ista signum querit? Amen dico uobis: si dabitur generationi isti signum.

Et dimittens eos, ascendit iterum nauim, & abiit trans fretum. Et obliui sunt panem sumere, & nihil unum panem non habebant secum in nauē. Et præcipiebat eis, dicens: Videte & caute a fermento Phariseorum, & fermento Herodis. Et cogitabant ad alterutrum, dicentes: quia panes non habemus. Quo cognito, ait illis IESVS: Quid



In those dayes * also **A** whan ther was moche people (and they had no thing to eate) he called his disciples together, and sayd vnto them: I haue pytie vpo the people, for lo, they abyde with me now thze daies, & haue naught to eate: and yf I shall let them go fasting home to theyr houses, they shall faynte by the way: * for some of them came from farre. And hys disciples answered hym: Whence shall any man satisfye these wyth bread here in the wyldernesse? And he asked them: * How many loanes haue ye? They sayde: Seuen. And he commaunded the people to syt downe vpon the grounde. And he toke the seuen loanes, gaue thanks, and brake them, and gaue them vnto hys disciples to set befoze them, and they set them befoze the people. And they had a fewe tytle fyshes: those also he blessed, and commaunded them to be set afoze them. And they dyd eate, and were satisfied: and they toke vp that was left of the broken meate, seuen baskettes. And of them that dyd eate, ther were aboute foure thousande, and he let them go.

And strayght waye he went vnto a shyppe wyth hys disciples, and came in to the parties of Dalmanutha. * And the Ioharises wente out, and beganne to dispute wyth hym, requyringe of hym a token from heauen, tempting hym. And he syghed in spere, & sayde: Why doth this generaciō seeke a token? Verely I saye vnto you: ther shall no token be geue to this generaciō.

And he lefte the, & wet vp agayne in to the shyppe, & deped ouer the arme of the see. * & they forgat to take bread, & they had but one loafe with the in the shyppe. & he comaunded the, sayng: * Take hede & be war of the leue of the Ioharises, & of the leue of Herode. & thei thought, sayng one to another: we haue no bread: The which whā Iesus knew, he said vnto the:

F uij Why

Math. xv. d.

Tobi. xiii. b.
Esa. ix. a.

Mar. vi. c.

Mat. xvi. a.
Ioh. vi. d.

Mat. xii. d.
Luc. xi. c.

mat. xvi. a.
Luc. xii. a.

Marke.

C Why take ye thought, because ye haue
no bread? Do not ye yet knowe noz vn-
derstande? Haue ye your harte yet blind-
ded? haue ye eyes, and se not? and
haue ye eares, and heare not? Remem-
bre ye not * When I brake fyue loaves
among fyue thousande, and how many
baskets full of broken meate toke ye vp?
They saye vnto hym: Twelke.
* And when (I brake) seven anon:
ge foure thousande, How many bas-
kettes of broken meate toke ye vp?
And they saye vnto hym: Seven: And
he sayd vnto them: Howe do ye not yet
understande? R

marc. vi. e.
loh. vi. a.

Mat. xv. d.
marc. viii. a.

* And they come to Bethsaida, and
they brynge vnto hym a blynde man:
and prayed hym, that he wolde touch
hym. And he toke the blynde man by the
hande, and led hym out of the towne, and
did spit in his eyes, & layed his handis on
him, and asked hym yf he sawe ought.
And he looked vp & sayd: I se men as it
were trees, walkyng. Afterward layed
he hys handes agayne vpon hys eyes,
and he began to se, and was restored, so
that he sawe all thynges cleary. And he
sent hym to hys house, sayenge: Go in to
thy house, and yf thou comest into the
town, tellit vnto noman. R

D * And Iesus and hys disciples went
into the towne of Cesaria Philippi, and
by the way he asked his disciples, saye g
vnto them: Whom do men saye that I
am? They answered him, sayeng: I hon
the baptiste: some, Elias: but some, as
one of the prophetes. Than sayeth he
vnto them: But who saye ye that I am?
Peter answeringe, sayd vnto hym:
* Thou arte Christ. And he charged
them, that they shuld tell no man of
hym. * And he began to teach them,
that the sonne of man must suffre many
thynges, and be cast out of the elders,
and of the hygh prestes and scribes, and
be put to death, & to ryse again after thre
dayes: and he spake the worde openly.

math. xvi. b.
Luc. ix. c.

Ioh. vi. g.

marc. xvi. c.

And Peter toke him, & bega to blame
hym.

Quid cogitatis, quia p-
non habetis? nondum
gnoscentis, nec intelligi-
adhuc caecatum habetis
vestrum? oculos habetis
non videtis? Et aures habetis
non auditis? nec recorda-
ni, quando quintus panes
gum quibus milia, & quor-
phinos fragmentorum pla-
sustulisti? Dicunt ei: Quo-
cim. Quando & septem pa-
nes in quatuor milia, &
sportas fragmentorum in-
stis? Et dicit ei: Septem
dicebat ei: Quomodo
dum intelligitis?

+ Et veniunt Bethsaida
& adducunt ei caecum
gabant eum, ut illum tang-
ret. Et apprehensa manu
ei, eduxit eum extra viam
& expuens in oculos ei-
impositis manibus suis
terrogavit eum, si quid
deret. Et aspiciens ait: Vi-
homines, velut arbores
bulantes. Deinde iterum
posuit manus super o-
eius, & cepit videre, &
stitutus est, ita ut cla-
deret omnia. Et mili-
lum in domum suam, &
cens: Vade in domum
am: & si in vicum iue-
ris, nemini dixeris.

Et ingressus est Iesus
& discipuli eius in cali-
Caesarea Philippi, & in-
interrogabat discipulos
os, dicens eis: Quomodo
dicunt esse homines? Re-
ponderunt illi, dicens
Iohannem baptistam, &
Eliam, alii vero quasi
de prophetis. Tunc dicit
illis: Vos vero quem me
dicitis? Respondens Pe-
trus, ait ei: Tu es Christus.
Et comminatus est eis,
cui dicerent de illo. Et
cepit docere eos, quoniam
et filium hominis patien-
ta, & reprobari a senioribus
& a summis sacerdotibus
scribis, & occidi, & post
dies resurgere. Et palam
hum loquebatur.

Et apprehendens
Petrus, cepit increpare

Qui conuersus & videns discipulos suos, cōminatus est Petro, dicens: Vade retro me Satana, quoniam non sapis quæ dei sunt, sed quæ sunt hominum. Et cōgocata turba cum discipulis suis, dixit eis: Si quis vult me sequi, de se neget semetipsum & tollat, crucē suam, & sequatur me. Qui enim voluerit animam suam saluam facere, perdet eam: qui autem perdiderit animam suam propter me & euangelium, saluū faciet eā. Quid enim proderit homini, si lucretur mundum totū, & detrimentum animæ suæ faciat: Aut quid dabit homo commutationis pro anima suā? Qui enim me confusus fuerit, & verba mea, in generatione ista adultera & peccatrice, & filius hominis confundetur eum, cum venerit in gloria patris sui cum angelis sanctis.

CAPVT. IX. *

ET dicebat illis: Amē dico vobis quia sunt quidā de hic stantibus, qui nō gustabūt mortem, donec videant regnum Dei veniens in virtute. Et post dies sex assumptus p̄sit IESVS Petrus & Iacobus & Iohānes, & ducit illos in montem excelsum seorsū solos, & transfiguratus est coram ipsis. Et vestimenta ei facta sunt splendida & candida nimis, velut nix, qualia fullo non potest super terrā candida facere. Et apparuit illis Elias cum Moysē, & erant loquentes cum IESV. Et respondens Petrus, ait IESV: Rabbi, bonum est nobis hic esse, & faciamus tria tabernacula: tibi vnum, & Moysi vnum, & Eliæ vnum. Non enim sciebat quid diceret: erant enim timore exterriti. Et facta est nubes obduens eos, & venit vox de nube, dicens: Hic est filius meus charissimus, audite illum. Et statim circumspicientes, nēmē amplius viderunt, nisi Iesum

hym. Who beyng turned aboute, and lo: hyng vpon hys disciples, repoynded Peter, sayenge: Go after me Satā, for thou sauest not the thynges that be of God but of mā. * And whan the people were called together with hys disciples, he sayd vnto them: yf any man wyll folloke me, let hym denye him selfe, and take vpon hys crosse, and folloke me. * For who so wyll saue hys lyfe, shall lose it: who so wyll lose hys lyfe for me and the Gospel, shall saue it. For what shall it awaye le a man, yf he wyne the whole worlde, and yet suffre harme vnto hys soule? What erchaunge shall a man geue for hys soule? * For he that is ashamed of me and my wordes in thys aduourerous and synfull generacion, of hym also will the sonne of man be ashamed, whan he shall come in the glozy of his father with the holy angels.

The. ix. Chapter. *



And he sayd vnto them: * We rely I say vnto you: Ther be some of them that stande here whyche shall not se death, but they se the kyngdome of God, commynge in power. * And after fyve dayes toke Iesus Peter, James, and Iohn, and leadeb them in to an hygh mountayne out of the waye alone, and was transfigured before them. And hys clothes were shynynge, and very whyte as the snowe, euen so whyte, as no fuller vpon earth can make. And ther appeared vnto the Elias with Moyses, and they talked with Iesu. And Peter answering, sayd vnto Iesus: Master, it is good for vs to be here, and let vs make thre tabernacles: one for the, and one for Moyses, and one for Elias. For he knew not what he sayd: for they were amazed for feare. And ther fell a cloude ouer shadowynge them, and out of the cloude came a voyce, sayenge: * Thys is my moost deare beloued sonne, * heare hym. And sodely they lokyng about them, sawe no man moze, saue only Iesus

mat. xvi. d.
Luc. ix. c.

Luc. xvii. d.
Ioh. xii. c.

mat. x. d.
Luc. ix. c.

mat. xvi. a.
Luc. ix. c.

mat. xvii. a.
Luc. ix. d.

Mat. iii. b.
Mar. i. c.
Luc. iii. c.
Deut. xviii. c.

Marke.

B Jesus wyth them. And as they came
downe from the mounte, * he comman-
ded them, that they shulde tell no man
what they had sene, but whan the
sonne of man shall ryse agayne from
the deed.

mal.iii.d.

Psal.xi.a.
Esa.lii.a.

math.xvii.b.
Luc.ix.d.

And they kepte that sayenge by the
selues, asking one of another what that
shulde be (whan he shall ryse agayne fro
the deed) And they asked hym, sayeng
Why than do the pharises, and scriybes
saye, * that Elias must fyrt come? He
answered and sayd vnto them: Elias
(whan he commerh) shall fyrt rehoze
all thynges: and * as it is wrytten of the
sonne of man, that he must suffre moch,
and be despyled. But I saye vnto you,
that Elias also is come, & they haue done
vnto hym whatsoeuer they wolde, as it
is wrytten of hym. * And as he was co-
ming to hys disciples, he sawe a great peo-
ple about the, & the scribes disputing with
the. And anon all the people seig Iesv,
were ashyndred & amased, & they rane to
him, & saluted hym. And he asked them:
What dispute ye among your selues?

* And one of the people answered, &
sayd: Wayter, I haue brought vnto the,
my sonne, hauynge a dome sprete, why-
che whersoeuer it taketh hym, teareth
hym, and he somech, and gnaweth wyth
the teith, and pineth awaye. And I haue
spoken vnto thy disciples, that they shul-
de cast hym out, and they could not. He
answered them, and sayd: O faithles ge-
neracion, how longe shall I be with you
how longe shall I suffre you? Bynge him
to me, And they brought him. And whā
he had sene him, anon the sprete trou-
bled hym, and he fell to the grounde, and
weltered fomyng. And he asked hys fa-
ther: How longe is it, sence thys happe-
ned vnto him? He sayd: fro hys yowth, &
pftymies it hath cast hym in to the fyre,
& in to the water: to destroue him, But yf
thou canst do any thing, haue mercy vpon
vs, & helpe vs. Iesus said vnto hym: yf
thou canst beleue, * all thynges are possi-
ble vnto hi that beleueth, And immediatly
the

Luc.i.c.
and.xviii.c.

I E S V M tantum
Et descendentes illi
monte, praecepit illis ne
quam, quod vidissent au-
rent, nisi cum filius homi-
nis a mortuis resurrexerit.
Et verbum edicens ut
se, conquerentes quid
cum a mortuis resurrexerit.
Et interrogabant eum
centes: Quid ergo de
phariseis & scribis, quia
am oporteat venire prius
Qui respondens, ait
Elias cum venerit, pre-
stituet omnia, & quod
scriptum est in filii
minis, ut multa patiantur,
contineatur. Sed dico
vobis, quia & Elias ven-
serunt illi quaecumque
luerunt, sicut scriptum
de eo. Et veniens addu-
pulos suos, vidit turbam
gnam circa eos, & con-
quirentes cum illis.
Confestim omnis populus
dixit IESVM, impet-
tus est, & expauescentes
accurrentes, salutabant.
Et interrogauit eos: inter
vos conquiretis?
Et respondens turba,
dixit: Magister, tuli
filium meum ab in-
bentem spiritum meum
vbi cumque eum apprehen-
dit, alidit illum, & spum
stridet dentibus, & car-
dixi discipulis tuis, res-
rent illum, & non potuerunt.
Qui respondens eis, &
O generatio incredula
diu apud vos ero? quan-
vos patiar? afferite illum
me. Et attulerunt eum
cum vidisset eum, stans
ritus conturbauit illum.
Iesus in terram, volutabat
mans. Et interrogauit
trem eius: Quantum tem-
ris est, ex quo el hoc
dixit? At ille ait: ab infan-
& frequenter eum in igne
& in aquam misit, ut
perderet. Sed si quid pos-
adiuuu nos, miserere nobis.
Iesus autem ait illi: Si po-
credere, omnia possibilia
sunt credenti. Et conueni-
exclamauit

ex-
lacr-
mun-
mea-
S
com-
mun-
mut-
tibi-
intra-
mar-
eum
est
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I
num
surre-
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Qua-
eius
Hoc
exin-
iuni-
+
terg-
nece-
Doc-
suos
filium
man-
den-
die n-
ban-
terre-
Cap-
mi e-
Qui
illi t-
inter-
eoru-
den-
ait il-
esse
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Et a-
eum
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his v-
iust-
nom-
quo-
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sit n-
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nes,
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quor-

exclamans pater pueri cum lacrimis, aiebat: Credo Dos meus, adiuua incredulitatem meam. Et cum vidisset Iesus V S concurrentem turbam, comminatus est spiritui immundo, dicens illi: Surde & mute spiritus, ego precipio tibi, exi ab eo, & amplius ne introas in eum. Et exclamans, & mulum discerpens eum, exiit ab eo: & factus est sicut mortuus, ita vt multi dicerent, quia mortuus est. Iesus V S autem tenens manum eius, eleuauit eum, & surrexit. Et cum introisset in domum, discipuli eius secreto interrogabant eum: Quare nos non potuimus eicere eum? Et dixit illis: Hoc genus in nullo potest exire, nisi in oratione & ieiunio. f

* Et inde profecti, praetergrediebantur Galilaeam, nec volebat quengquam scire. Docebat autem discipulos suos, & dicebat illis: quoniam filius hominis tradetur in manus hominum, & occident eum, & occisus tertia die resurget. At illi ignorabant verbum, & timebant interrogare eum. Et venerunt Caphernaum. Qui cum domi esset, interrogabat eos: Quid in via tractabatis? At illi tacebant. Si quidem in via inter se disputauerant, quis eorum maior esset. Et reficiens, vocauit duodecim: & ait illis: Si quis vult primus esse, erit omnium nouissimus, & omnium minister. Et accipiens puerum, statuit eum in medio eorum. Quae cum complexus esset, ait illis: Quisquis vnum ex his iusmodi pueris receperit in nomine meo, me recipit: & quicumque me susceperit, non me suscipit, sed eum qui mihi sit me. f

* Respondit illi Iohannes, dicens: Magister, vidimus quendam in nomine tuo eicientem daemonia, qui non sequitur nos, & prohibui eum eum. Iesus V S autem ait: Nolite

the father of the chyldre cryed out wyth reares, & said e: LORD I beleue, helpe thou myne vnbelefe. And whan Iesus sawe the people runnyng together, he rebuked the foule sperte, sayenge vnto hym: Thou deafe and domme sperte, I charge the, departe out of hym, and entre nomoie into hym. And he cryed out, and dyd reare hym greatly, and wente out of hym: and he became as deed, insomoch that many dyd saye: He is deed. But Iesus toke hym by the hande, and lyfte hym vp, and he rose.

* And when he was come in to the house, hys disciples asked hym secretly: Wherfore coulde not we cast hym out? And he sayde vnto them: This kynde can go out by nothyng, but by prayser and fastyng. f

* * And they departed thence, and wente by Galile, neher wolde he haue any man to knowe it. And he taughte hys disciples, and sayde vnto them: The sonne of man shalbe deliuered into the handes of men, and they shall put hym to death: and whan he is put to death, he shall ryse agayne the thyrde daye. But they vnderstode not that worde, and were afrayed to aske hym: *

And they came to Caphernaum. Whan he was at home, he asked them: Wherof dyd ye treat by the way? But they helde they peace. * For they had disputed by the way amonge themselves, whych of them shulde be the greatest. And he sate downe, and called the twelue, and sayde vnto them: * yf any man will be the fyrst, he shalbe the last, of all, and the seruaunte of all. And he toke a chyldre, and set hym in the middes of the. Whome whan he had takē in his armes, he sayde vnto them: * Who soeuer receaueth one of such chyldre, in my name receaueth me: & who soeuer receaueth me, receaueth not me, but hiȝ sent me. f

* I hon answered him, sayēge: Waske we saue one castyng out deuils in thy name, the whyche doth not folowe vs, and we forbad hym. But Iesus sayde: Forbydde

mat. xvii. c.

mat. xvii. b.
mar. viii. d.
and. x. d.
Luc. ix. c.
and. xviii. a.

mat. xviii. a.

mar. x. e.

mat. xx. d.

Luc. ix. e.
and. x. b.
Ioh. xiii. c.

Marke.

1. Cor. xii. a. For bydde hym nor. * For ther is noman that wozketh a myracle in my name, and can soone speake euell of me. For whofo is nor agaynste you, is wyth you. * Who so geueth you to drynke one cup of water, in my name, because ye belonge vnto Christ: verely I saye vnto you, he shal not lose hys rewarde. * And who so offenderth one of these lytle ones, that beleue in me, it were rather better for hym, yf a mylstone of asses were hanged aboure hys necke, and he cast in to the see. * And yf thy hande offende the, cut it of. Better is it vnto the to go lame in to lyfe, than (hauynge two handes) to go in to hell, in to vnquencheable fyre: where they wozme dyeth nor, and the fyre is not quenched. *

mat. x. e.

mat. xviii. a.

Luc. xvi. a.

Mat. v. a, & xviii. a.

And yf thy foote offende the, cut it of. Better is it for the to entre i to lyfe euer lastynge, crepell, than (hauynge two fete) to be cast in the hell of vnquencheable fyre. * Where they wozme dyeth nor, and the fyre is not quenched. yf thyne eye offende the, cast hym out. Better it is for the, to etre into the kyndome of God, hauynge one eye, then (hauynge two eyes) to be cast into the fyre of hell: where they wozme dyeth nor, & the fyre is not quenched. For euery man shalbe salted wyth fyre, & euery sacrifice shalbe seasoned wyth salte. * Salt is good: But yf salt be vnseuerye, where i shal ye season it? Haue salt in you, and haue peace among your selues.

Esay. lxvi. d.

Ezec. xxx. f.

Leui. ii. j.

mat. v. b.

Luc. xiii. d.

The .x. Chapter. *

And he rose vp from thence, and came in to the borders of Iewry, beynde Iordane. And the people come agayn to hym, and (as he was wonte) he taught them agayn. And the pharises comynge vnto him, asked him: is it laful for a mā to put away hys wyfe & reptynge i him. But he answered, & sayd vnto the: What dyd Moses byd you? They sayde: * Moses suffered to wyte a byll of deuocement, & to put her awaye. Ier^{us} answered vnto the

Deut. v. d.

mala. ii. c.

mat. v. d.

Nolite prohibere enim, mo est enim qui facit: tūc in nomine meo, si sit cito male loqui de me, enim non est aduerus: pro vobis est. Quisq; potum dederit vobis, cem aqua in nomine quia Christi estis, aut covobis, non perdet mercedem suam. Et quisq; scandalizaverit vnum ex his fillis credentibus in me, num est ei magis, si recur mola asinaria cuius, & i mare mitteretur, si scandalizaverit maris abicinde illam. Bonum bi debilem introire in: quam (duas manus habere in gehennam in igne extinguiibilem, vbi eorum non moritur, non extinguitur. Et si pes tuus te scandalizat, amputa illum: tibi claudum introire aeternū, quā (duas pedes habentem) introire in gehennam in igne extinguiibilem, vbi eorum non moritur, & non extinguitur. Quod si tuus scandalizat te, Bonum est tibi lacerare in regnum Dei, si oculos habentem) introire in gehennam in igne extinguiibilem, vbi eorum non moritur, & non extinguitur. Omnis enim mo igne salietur, & a victima sale salietur: est sal: quod si sal non fuerit, in quo illud coquitur? Habete in vobis sal, & habete inter vos.

CAPVT. X. Et inde exiens, in fines Iudaeae venit, danem, & conueniens turbas ad eum, (et sic ut fuerat, iherosolymam docuit. Et accedentes pharisei interrogabant eum: si viro uxorem dimittentes eum. At ille respondens, dixit eis: Quod praecipit Moyses? Qui respondit: Moyses permisit illi repudiū scribere, & dimittere. Quid? respondit

asti A
stri sc
istud.
tura;
fecit e
telino
& ma
vxore
in car
sunt d
ergo
non f
Et i
puli e
gaues
Quic
suam
ulteri
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Qu

ait Ad duriciam cordis ves-
tri scripsit vobis præceptū
istud. Ab initio autem crea-
tura, masculum & femina
fecit eos Deus. Propter hoc
relinquet homo patrem suū
& matrem, & adherabit ad
uxorem suam, & erunt duo
in carne vna. Itaque iam nō
sunt duo, sed vna caro. Qd
ergo Deus coniunxit, homo
non separet.

Et in domo iterum discipu-
li eius de eodem interro-
gauerunt eum. Et ait illis:
Quicquid dimiserit uxorem
suam, & aliam duxerit, ad
ulterius cōmittit super eā.
Et si vxor dimiserit virū su-
um, & alii nupserit, mœcha-
tur. Et offerebant illi paru-
los, vt tangeret illos: discipu-
li autem comminabantur of-
ferentibus. Quos cum vides-
set IESVS, indignus tulit, &
ait illis: Sinite paruulos veni-
re ad me, & ne prohibueris
tis eis talium est enim reg-
num Dei. Amen dico vobis:
Quisquis non receperit
regnum Dei velut paruulus,
non intrabit in illud. Et cō-
plexans eos, & imponens
manus super illos, benedices
bat eos. *

* Et cum egressus esset in
viam, procurress quidam ge-
nu flexo ante eum, rogabat
eum dicēs: Magister bone,
quid faciam, vt vitam æternā
nam percipiā? IESVS an-
tem dixit ei: Quid me dicis
bonum? Nemo bonus, nisi
vnus Deus. Præcepta nosti:
Ne adulteres, ne occidas, ne
fureris, ne falsum testimonia
um dixeris, ne fraudem fece-
ris. Honora patrem tuum &
matrem. At ille respondēs,
ait illi: Magister, hæc om-
nia obseruaui a iuuentute
mea. IESVS autem intus
tus eum, dilexit eum, & dia-
xit ei: Vnum tibi deest vas-
de, quæcunque habes, ven-
de, & da pauperibus, & ha-
bebis thesaurum in cœlo,
& veni, sequare me.
Qui contristatus in verbo,

abiit

and sayde: For the hardnesse of your
hart byd he wyte you that commaunde-
ment. But from the begynnyng of the
creature, God made them man and
woman. * For thys cause shall a man lea-
ue hys father and mother, and shal cle-
ue vnto hys wyfe, and they shalbe two
in one flethe. Therfore are they now
not two, but one fleth. That God ther-
for hath ioyned together, let not man se-
parate.

And in the house hys disciples asked
hym agayne of the same. And he sayde
vnto the: * Who so euer putteth awaye
hys wyfe, and maryeth another, commyt-
teth aduouty to her warde. And yf the
wyfe forsake hys husbände, and maryeth
another, she cōmyteth aduouty. * And
they brought vnto hym lytle chyldren, &
he shulde touch them: but the disciples
repyoned the brynghers. Whom whan Je-
sus sawe, he was displeased, and sayd vn-
to them: Let the chyldre come vnto me,
and so byd them nor: for vnto suche per-
tayneth the kingdome of God, Werek I
saye vnto you: Who so receaueth not the
kingdome of God as a chylde, shal not en-
tre therein. And he toke the in his armes,
and layed hys handes vpon them, & bles-
sed them. *

* * And whan he was gone forth in-
to the way, one runnyng furth, bowed
the kne befoze him, & prayed hym, say-
enge: Good master, what shall I do, þ
I maye optayne the lyfe euerlastyng?
Vnto Iesus sayde vnto hym: Why doest
thou call me good? * Ther is no man
good, saue only God. Thou knowest the
commaundementes: * Commyt no ad-
uouty: kill nor: steale nor: beare no fal-
se wytnesse: begyle nor: honoure thy fa-
ther & mother. But he answered, & sayd
vnto hym: Master, all these haue I obser-
ued fro my youth vp. Iesvs looked vpo hym,
loued hym, & sayd vnto hym: One thyng
thou lackest: So, * sell what soeuer thou
hast, & geue to the poore, & thou shalt ha-
ue a treasure in heauē, & come follo me.
Who beyng discōforted in that sayēge,
wente

Gene. ii. d.

Mat. v. d.
and. xix. b.
Lu. xvi. c.B
mat. xix. b.
Luc. v. xxi. b.mat. xix. c.
Luc. xviii. e.

Deu. xxxii. f

Exod. xx. b

Actu. ii. e.
and. iii. d.

Marke.

Mat. xix. c.
Luc. xviii. c.

Wete awayne soȝy: for he had great posses-
sions. * And Iesus lokyng about, sayd vn-
to his disciples: How hardly shall they
that haue mony, entre into the kyngdo-
me of God? But the disciples were aston-
nyed at his wordes. And Iesus answe-
rynge agayne, sayde vnto the: Wy chyl-
deren, how harde is it for them that haue
cōfidence in mony, to entre into the kyng-
dome of God? It is easyer for a camel to
passe thorow the eye of a nedle, than a
rych man to entre into the kyngdome of
God. They maruailed the more, say-
enge among themselues: And who can
be saued? And Iesus beholdyng them,
sayde: Wyth men it is impossible, but not
wyth God: * for all thynges are possi-
ble wyth God.

Zach. viii. a.

mat. xix. d.
Luc. xviii. c.

And after these begane Peter to saye
vnto hym: * Beholde, we haue forsaken
all, & haue folloved the. Ies^s answeryn-
ge, sayde: Werely I save vnto you: ther
is noman that shal forsake house or bre-
thre, or sisters, or father, or mother, or chyl-
deren, or landes: (for my sake & for the go-
spel) that shall not receaue an hundred
tymes as moch: Now at this tyme, hou-
ses, and brethren, and sisters, & mothers
& chyliden, and landes wyth persecuti-
ons: And in the world to come, euerlastin-
ge lyfe. * But many first, shalbe the las-
te: and the laste, first. * And they were
by the waye goyng vnto Ierusalem,
and Iesus wente afore them: and they
were astonnyed, and folowed hym, and
were afraied.

Luc. xiii. c.

mat. xx. b.
Luc. xviii. d.

And he toke to hi the twelue agayne,
& beganne to tell the, what thynges shul-
de happē vnto hym: Beholde, we go vnto
Ierusalem, and the sonne of mā shalbe
deliuered vnto the hygh prestes & scri-
bes and elders, & they shal condēne hym
to death, and shall deliuer hym vnto the
Gētyles, and they shall mocke hym, and
spitte vpon hym, & scourge hym, and put
hym to death, & the thyrde daye shall he
rise agayne. * And James and Jho the
chylde of Zebede, come to hym & saye:
master, we desyre that thou do for vs,
what:

mat. xx. c

abūt moriens erat enim
bens multas possessiones
Et circumspiciens Iesus
ait discipulis suis: Quan-
tile q pecunias habetis
gnum Dei introibunt
puli autem obstupescunt
in verbis eius. At Iesus
rursus respondens, ait
Filioli, & difficile est
fidentes in pecuniis, in-
gnum Dei introire: Fac-
est camelum per forame-
cus transire, quam dicit
intrare in regnum dei.
magis admirabantur au-
tes ad semetipsos: Et
potest saluus fieri? Et in-
illos Iesus ait: Apud
mōs impossibile est, sed
apud deū omnia pos-
sibilia sunt aūd deū

Et post hæc cepit es-
trus dicere: Ecce non in-
simus omnia, & secun-
te. Respondens Iesus
Amen dico vobis
qui reliquerit domum,
fratres, aut sorores, aut
trē, aut matrē, aut frā,
agros, ppter me, & an-
gēl d, qui non acqui-
ties tantum: Nunc in-
rehoc, domos, & frā-
sorores, & matres, &
& agros cum persēp-
nibus, & in seculo fru-
tam aternā. Multi autē
primi nouissimi, & nos-
primi. Erant autē in-
scendentes Hierosolym
& præcedebat illos Iesus
& stupebant, & segu-
mebant.

Et assumens iterum
decim, cepit illis dici-
essent ei ventura: Quis
ascēdimus Hierosolym
& filius hominis tradi
principibus sacerdotum,
scribis, & senioribus, &
nabunt eum morte, &
dent eum gentibus, &
dent ei. & cōspuent em-
fiagellabunt eū, & inieci-
ent eū, & tertia die resur-
get. Et accedunt ad eum Iam
& Iohannes filii Zebede
dicentes: Magister, volū-
t quodcunque petierim

faci-
eist
bis:
vt v-
& al-
de
SV
qd
tali-
ptis
ptiz
Pol-
eist
bib-
quo
bim
xtr-
non
sed

dig-
Ioh-
can-
hi
tib-
pri-
hal-
aut-
q
vel-
que-
ess-
Na-
ver-
vt
ma-
pro-

fici-
dis-
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Ba-
iur-
eum
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m
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E
xi-
ci-

facias nobis. At ille dixit
eis: Quid vultis vt facia vos
his? Et dixerunt: Da nobis,
vt vnus ad dexteram tuam,
& alius ad sinistram tua, sea
deamus in gloria tua. IES
VS autem ait eis: Nescitis
qd petatis. Potestis bibere
calicē, quē ego bibo: aut ba
ptismo quo egobaptizor, ba
ptizari? At illi dixerunt ei:
Possumus. IESVS autē ait
eis: Calicē quidē quem ego
bibō, bibetis: & baptismo,
quo ego baptizor, baptizas
bimini: sedere autem ad dex
tram meam vel ad sinistram,
non est meum dare vobis,
sed quibus paratum est.

Et audientes decem, ins
dignati sunt de Iacobo &
Iohanne. IESVS autem vo
cans eos, ait illis: Scitis, quia
hi qui vidētur principari gē
tibus, dominantur eis: &
principes eorum potestatē
habent ipsorum. Non ita est
autem in vobis: sed quicum
q; voluerit fieri maior, erit
vester minister: & quicum
que voluerit in vobis primus
esse, erit omnium seruus.
Nam & filius hominis non
venit vt ministraret ei, sed
vt ministraret, & daret anis
mam suam in redemptionē
pro multis.

Et veniunt Hierico, & p:
fisciente eo de Hierico, &
discipulis eius, & plurima
multitudine, filius Timaei
Bartimaeus cæcus, sedebat
iuxta viam mendicans. Qui
cum audisset quia IESVS
Nazarenus est, corpit clama
re & dicere: IESV fili
Dauid miserere mei. Et cōs
minabantur ei multi, vt tace
ceret. At ille multo magis
clamabat: Fili Dauid misere
re mei. Et itans IESVS,
præcepit illum vocari. Et vo
cant cæcum, dicentes ei: An
maquior esto, surge, voca
te. Qui proiecto vestimen
to suo exiens, venit ad Iesū.
Et respondens IESVS dix
it illi: Quid tibi vis fac
iam? Cæcus autem dixit ei:

Raba

whatsoever we shall aske. But he saye
de vnto them: What wyll ye that I shall
do for you? And they sayde: Graunte vs,
that we may syt in thy gloxy: the one at
thy ryght hād, and the other at thy lefte
hand. But Iesus sayde vnto them: ye
know not what ye aske: Maye ye drynk
the cuppe that I drynke: or be bapti
sed wyth the baptyme, that I am bapti
sed wyth all? But they sayde vnto hym:
We maye. Iesus sayde vnto them: The
cup in dede that I drynke, shall ye dryn
ke: and wyth the baptyme þ I am bapti
sed wyth, shall ye be baptysed: but to syt
at my ryght hād or left, is not mine to
geue you, but to the þ it is prepared for.

And whan the ten heard it, they
disdayned at Iames and Iohn. But Je
sus callinge them, sayde vnto the: * ye
knowe, that they that be sene to rule as
monge the people, raygne as lordes
ouer them, and they: prynces haue auc
torite of them. Nor wythstondyng it is
not so amōge you: but whoso euer will be
the great est, shalbe yonre minister: & he
that wyll be the pryncipall amōge you,
shalbe the seruaunt of all. For the sonne
of man also came not to be ministrēd vnto
you, but to minister, * and to geue hys lyfe
for the redemption of many.

* And they come to Hierico. And
whan he wente out of Hierico, & hys dis
ciples, & a greate multitude, blynd Bar
timens, the sonne of Ty mens, sat beg
gyng by the waye. The whyche whā
he herde that it was Iesus of Nazareth,
he beganne to crye & to saye: Iesu thou
sonne of Dauid, haue mercy vpon me.
And many reppoued hym, that he shulde
holde hys peace. But he cryed moche mo
re: Thou sonne of Dauid, haue mercy
vpō me. And Ies^s sādyinge styl, cōmaū
ded him to be called. And they call the bli
de, say eng vnto hym: Be of good cheare,
a ryse, he calleth the: Who callinge a
waye hys garment, came leapyng to
hym. And Iesus answeringe, sayde
vnto hym: What wyll thou that I shall
do for the? The blynde sayd vnto hym:

master

mat. xx. d.
mar. ix. d.
Luc. ix. e.
and. xxi. b.

Iohā. x. b.

mat. xx. d.
Luc. xviij.

Mathe.

master, that I maye se. Iesus sayde vnto him: So thy wawe, thr say the hath made the safe. And forth wyth he saue, and folloved hym in the waye.

Rabboni, vt videmus
SVS autem ait illis: Vade
des tua te salu fecit. Hic
festum vidit, & sequen
eum in via.

The. xi. Chapter.

CAPVT. XI.

mat. xxi. a.
Luc. xix. c.

And whan they came nye to Ierusa
lem and Bethany vnto mounte Oli
uete, he sente two of hys disciples, & say
ed vnto them: Go into the towne that
lyeth ouer agaynst you, and anone en
trynge in thither, ye shal fynde a colte
tyed, vpon the whiche noman hath yet
sytten, lowse thesame, and brynge it he
ther. And yf any man saye vnto you:
What do ye? Say ye: that it is necessary
for the LORD, & anone he shall sende
it hether. And they went theyr waye,
and founde the colte tied wythout at the
doore, at the parynge of the way, & they
dyd lowse it. And some of them that sto
de there, sayd vnto the: What do ye low
syng the colte? Why ch sayde vnto the,
as Iesus commaunded them and they let
them go. And they brought the colte to
Iesus, and layed theyr clothes vpon it, &
he sat thereon. * Many spied theyr clo
thes in the waye, but ocher cut brāiches
from the trees, and strowed them in the
waye. And they that wente before and
that folloved, cryed, sayenge: Hosanna.
* Blessed be he that commeth in the na
me of the LORD: blessed be theyng
dome of our father Dauid, that commeth,
Hosanna in the heyrh.

loh. xii. b.

Psal. cxvii. c.

And he entred into Ierusalem into
the temple: & whan he had looked aboute
vpon all thynges, and it was now euen
tyde) he wete forth vnto Bethany wyth
the twelue. And the nexte daye whan
they wente out fro Bethany, * he was
auhungred. And whan he sawe afarre of
* a fyggerre haung leaues, he came (to
se yf happily he myght fynde any thyng
ge thereon. And whan he came to it, he
founde nothyng but leaues: for it was
no tyme of fygges. And he answered, &
sayd vnto it: Neuer mā eate frute of the
now any moze. And his disciples herd it.

mat. xxi. b.

Luc. xiii. a.

ET cum appropinquauit
Hierosolyma & Beth
ania ad montem Oliuete
mittit duos ex discipulis
is, & ait illis: Ite in castra
quod contra vos est, & i
tum introeuntes illic, in
nietis pullum ligatum, in
quem nemo adhuc homo
sedisti soluite illum, & ac
cite. Et si quis vobis d
rit: Quid facitis? dicite:
domino necessarius est.
Et cum uo illum dimiserit
Et abeuntes inueniunt
pullum ligatum ante ianu
ris in bivio, & solunt e
Et quidam de illis stant
dicebant illis: Quid he
soluitis pullum? Qui
runt eis sicut praecep
lis IESVS, & dimiser
eos. Et duxerunt pullu
IESVM, & imponunt
stimenta sua, & sedit
eum. Multi autem velt
ta sua strauerunt in vi
autem frondes cedrus
arboribus, & sterneba
in via. Et qui praebat
qui sequebantur, clamab
dicentes: Hosanna! Be
ctus qui venit in nomi
mini: benedictum qui
nit regnum patris nostri
uid, hosanna in excelsis.
Et introiuit Hierosol
in templum, & circumsp
omnibus, cum iam vlt
esset hora, exiit in Bets
am cum duodecim. Et
die cum exiret a Betsa
esuriit. Cumq; vidisset
figum habentem folia
nit, si quid forte inuen
ea. Et cum venisset ad
nihil inuenit praeter folia
enim erat tempus figae
Et respondens dixit eis:
non amplius in aeternu
te fructu quicquam m
Et audiebant discipuli

And

Et veniunt Hierosolymam
Et cum introisset in templū,
cepit eicere vendentes &
ementes in templis & men-
sas nummulariorum, & cas-
chedras vendentium colōbas
enerut, & non finebat vt q̄s
quam transferret vas per tē-
plum: & docebat, dicens eis:
Nōne scriptum est: Quia do-
mus mea, domus orationis
vocabitur omnibus genti-
bus: Vos autē fecistis eam
spelancam latronum.

Quo audito, principes sa-
cerdotum & scribæ quæres-
bant quomodo eum perdes-
rent. Timebant enim eum,
quoniam vniuersa turba ad-
mirabatur sapientiam ei⁹.
Et cum vesp̄a facta esset,
egrediebatur decemitate. Et
cum mane transirent, vides
rōt sic aridā factā a radici-
bus. Et recordatus Petrus,
dixit ei: Rabbi, ecce ficus
cui maledixisti, aruit. Et re-
spondēs: I E S V S, ait illis:
Habete fidē dei. & Amē dī-
co vobis, quia quicūq; dis-
xerit huic monti: Tollere,
& mittere in mare, & non
hæsitauerit in corde suo, sed
crediderit, quia quodcūq;
dixerit, fiat, fiet ei. Propter
ea dico vobis: Omnia quæ
cūque orantes petitis, cre-
dite quia accipietis, & eue-
nient vobis. Et cum stabitis
ad orandum, dimittite si qd
habetis aduersus aliquē, vt
& pater vester qui in cœlis
est, dimittat vobis peccata
vestra: Quod si vos non di-
miseritis, nec pater vester q
in cœlis est, dimittet vobis
peccata vestra.

Et veniunt rursus Hieroso-
lymam. Et cum ambularet
in templo, accedunt ad eum
summi sacerdotes & scribæ
& seniores, & dicunt ei: In
qua potestate hæc facis? &
quis dedit tibi hanc potestā-
tem, vt ista facias? I E S V S
autem respondens, ait illis:
Interrogabo vos & ego vñs
verbū, & respondete mihi, et
dicā vobis in qua potestate
hæc

* And they come to Ierusalem. And whā
he was come in to the temple, he beganne
to cast out thē that bought & solde in the
temple: & ouerthrowe the tables of the
mony chaungers, & the seates of thē that
solde doues, and suffred not that any man
shuld cary a vessel thow the temple:
and he taught, sayenge vnto them: Is it
not writtē: * My house shalbe called a
house of prayer vnto all nacions: But ye
haue made it a dēne of theues.

* Whan the hy ghe prestes and scry-
bes heard of it, they sought how they
myght destroye him. For they feared him
because that all the people wondered at
his doctrine. And whā the euentyde was
come, he wente forth out of the cytie.

* And whan they wente by on the mo-
row, they sawe the fygg tre wythered,
euē from the rootes. And Peter remē-
brynge, sayd vnto hym: Master, beholde,
the fyggetre that thou dydest curse,
is wythered awaye. And Iesus answer-
ed, and sayde vnto them: * Haue sayth
in God. * Verely I saye vnto you: that
whosoener sayeth vnto this mountayn:
Auoyde, & cast thy selfe into the see, (&
* doubteth not in his harte, but beleueth,
that whatsoener he sayeth, shall come to
passe) it shalbe done vnto hym. Therefore
I saye vnto you: * All thynges what-
soener ye desyre in youre prayer, beleue
ye shall receaue thē, & they shall happē
vnto you. * And whā ye shall stande to
praye, forgeue, yf ye haue ought against
any man: & your father also which is in
heauē, maye forgeue you youre synnes.
But yf ye forgeue not, youre father & he
in heauē shal not forgeue you youre synnes.

* And they come agayne to Ierusa-
lem. And whan he dyd walke in the tem-
ple, the hygh prestes, and scrybes and el-
ders come to hym, and saye vnto hym:
By what authorite west thou these thynges:
and who gaue the thes authorite, &
thou shuldest do these thynges? But Iesus
answered and sayde vnto them: I also
wyl demaunde one worde of you, answer
me, & I shall tell you, by what authorite I
do these

Mar. xxi. b.
Luc. xix. d.
Ioh. ii. b.

esā. lvi. b.
Hier. vii. a.
iii. re. viii. d.

Mat. xxi. c.
Ioh. vii. d.

mat. xxi. b.

mat. xvii. c.
Luc. xvii. c.

Iaco. i. a.

Ioh. xiii. b.
xv. a. xvi. c.

Mat. vi. b. &
xviii. c. d.
Luc. xvii. a.

mat. xxi. c.
Luc. xx. a.

Marke.

to these thynges. The baptyrme of Jho, was it from heauen, or of men: answer me. But they thought within themselves, sayeng: yf we saye from heauen, he shall saye vnto vs: Why dyd ye not the belene him: & if we saye of me, we feare the people: for euery man helde Jho, that he was in dede a prophet. And they answered and sayd vnto Iesus: We can not tell. And Iesus answered and sayde vnto the: Neither do I tell you, by what power I do these thynges. *

The.xii. Chapter. *

Mat. xxi. d.
Luc. xx. a.

And he began to speake vnto them in parables: A certayne man * planted a byneyarde, and made a hedge aboute it, & dygged a wynepresse, and buylt a towre, and let it out vnto husbandemen, & went into a straunge contry. And whan the tyme was, he sente a seruaunt: that of the husbandemen, he myght receaue of the frute of the vyne. But they toke hym, and bet hym, and sent hym awaye empty. Agayne, he sente vnto them another seruaunt: also: and hym they wounded in the head, and intreated hym shamefully. And agayne he sente another, and hym they slewe: and many other, bearynge some, and putting some to death.

Ge. xxxvii. d

Psal. cxvii. c.

Wherefore, he hauyng yet one sonne most dearly beloued, sent hym to them at the last, sayenge: They wyll stand in awe of my sonne. But the husbandmen sayde amonge them selues: This is the heyere, * come, let vs slaye hym, and the heritage shall be oures. And they toke hym, and cast him out of the byneyarde. What shall the LORD of the byneyarde do therfore? He shall come, and destroye the husbandemen, and shall gene hys byneyarde vnto other. Haue ye not redde this scripture: * The same stone whiche the buylders refused, is become the head stone in the corner: This is the LORDS doying, and it is marueylous

hæc faciam? Baptismus Iohannis, de celo erat, an ex hominibus? Respondentes ei: At illi cogitabant secum dicentes: Si dixerimus ex celo, dicit nobis: quare ergo non credidimus ei? Si dixerimus ex hominibus, timebunt populum: omnes enim habebant Iohannem, quia propheta esset. Et respondentes dicunt IESU: Nescimus. Et respondens illis SVS, ait illis: Nescio ego vobis, in qua potestate hæc faciam. *

CAPVT XII.

Et cepit illi parabolas loqui. Vineam palmarum plantauit, et circumdedit eam pariete, et edificauit turrim, et locauit eam agricolis, et egre profectus est. Et misit ad agricolas in tempore uinum, ut ab agricolis acciperet de fructu vinearum. Quosdam autem cum caecis et dimiserunt vacuos. Iterum misit ad illos seruum, et illum in vineam vulnerauerunt, et conuulsi affecerunt. Et rursum misit, et illum occiderunt, et plures alios, quosdam occidentes, alios vero mites.

Adhuc ergo misit filium charissimum, illum misit ad eos, dicens: Quia reuerentur filium meum. Cui autem dixerunt ad Iesum: Hic est hæres, venite, occidamus eum, et nostram hereditatem habeamus. Et apprehentes eum, occiderunt, et eiecerunt extra vineam. Quo ergo faciet dominus vni? Veniet et perdet colorem, et dabit vineam aliis. Scripturam hanc legitis: lapidem quem reprobaui, edificantes, hic factus est caput anguli? A domo factum est istud, et est

ble in oculis nostris: Et qui
rebant eum tenere, & timue
runt turbam: cognouerunt
enim quoniam ad eos para
bolam hanc dixerit. Et relis
it eo, abierunt.

Et mittunt ad eum quos
dam ex Phariseis & Heros
dianis, vt eum caperent in
verbo. Qui venientes, dicit
eis Magister, scimus quia ve
rax es, & non curas quens
quam: nec enim vides in fa
ciem hominum, sed in verita
te viam dei doces. Licet
dare tributum Cæsari, an nō
dabimus? Qui sciens versus
nam illorum, ait illis: Quid
me tentatis? Afferte mihi
denarium, vt videam. At il
li obtulerunt eis. Et ait illis:
Cuius est imago hac, & ins
criptio? Dicunt ei: Cæsaris.
Respondens autem I E
S V S, dixit illis: Reddite
igitur quæ sunt Cæsaris, Cæs
ari: & quæ sunt dei, deo.
Et mirabantur super eo.

Et venerunt ad eum Sa
ducae (qui dicunt resurre
ctionem non esse) & inters
rogabant eum, dicentes: Mas
gister, Moses nobis scripsit,
vt si cuius frater mortu^s fue
rit & dimiserit uxorem, & fi
lius non reliquerit, accipiat
frater eius uxorem ipsius, &
resuscitet semen fratri suo.
Septem ergo fratres erant,
& primus accepit uxorem,
& mortu^s est, non relicto se
mine. Et sec^{undus} accepit eam,
& mortuus est, & nec ille
reliquit semen. Et tertius si
militer. Et acceperunt eam
similiter septem, & non reli
querant semen. Nouissima
omnium defuncta est & mu
lier. In resurrectione ergo
eum resurrexerunt, cuius de
his erit uxor? Septem enim
habuerunt eam uxorem. Et
respondens I E S V S, ait illis:
Nonne ideoratis, non
scientes scripturas, neque
virtutem dei? Cum enim a
mortuis resurrexerint, neq
nubent, neque nubentur, sed
sunt sicut angeli dei in caelis.

De

lous in oure eyes. * And they sought
to laye holde vpon him, & feared the peo
ple: for they perceaued, that he had spo
ken this parable by them. And they left B
hym, and wente they? waye?

* And they sende vnto hym some of
the Pharises and Herodes officers, to tas
ke him in a worde. Which whan they ca
me, sayd vnto hym: Master, we knowe
that thou arte true, and carest for noman:
for thou beholdest not the outward ap
pearance of men, but teachest the waye
of God in truerh. Is it lawfull to gene
tribute vnto the Emperoure, or shall we
not gene it? He knowynge they? wyly
nesse, sayde vnto them: Why do ye temp
te me? Brynge me a peny, that I maye
se it. And they brought it hym. And he
sayde vnto them: Whose ymage and
superscription is this? They saye vnt
to hym: The Emperours. Iesus answer
ed and sayde vnto them: * Gene ther
fore vnto the Emperoure, the thynges
that belong to the Emperour: and those
that are Gods, vnto God. And they
marualed at hym.

* And the Saducees (whiche saye ther
is no resurrection) came to hym, & asked
hym, sayenge: Master, * Moses hath
wrytten vnto vs, that yf any mans bro
ther be deed, and leaue a wyfe, and
leane no chylderen, hys brother shall
take hys wyfe, and rayse vp sede vnt
to hys brother. Now were ther seuen
bretthren, and the fyrste toke a wyfe, and
dred, nor leauryng sede. And the secon
de toke her, and dred, and he also lefte no
sede, and the thyrde lyke wyse. And they
seuen had her in lyke maner, and lefte no
sede. Last of all dyed the woman also. In
the resurrection therfore, whā they shall
ryse, whose wyfe shall she be of these?
for seuen had her to wyfe. And Iesus
answered and sayde vnto them: Wo not
ye etre therfore, nor knowynge the scri
ptures, nor the power of God? for whā
they shall ryse from the deed, they shall
nether mary, nor be maryed, but they
are as the angels of God in heauen.

S ij

Wut

mat. xxi. b.
Luc. xx. b.

Luc. xx. c.

mat. xvii. d.
Rom. xiii. b.

mat. xxii. c.
Luc. xx. d.
Act. xxiii. a.
Deut. xv. a.

Marke.

But of the deed, that they shall cryse, haue he not red in the booke of Moyses, how God spake vnto hym in the bushe, saye: * I am the God of Abraham, & the God of Isaac, and the God of Jacob: He is no God of dead, but of lyuynge. Therfore do ye greatly erre.

exo. iiii. a.
Act. vii. d.

Mat. xxii. d.

Deu. vi. b. &
xxx. b.

Leuit. xix. c.
Rom. xiii. b.

* And ther came vnto hym one of the scribes, that had herde them disputyng: and he seyng, that he had answered the well, asked hym, which was the cheffest commandement of all. Iesus answered hym, that the cheffest commandement of all is: * Heare o Israell, the LORD & thy God, is God onely: & thou shalt loue the LORD thy God with all thy harte, and with all thy soule, and with all thy mynde, and with all thy power: that is the cheffest commandement. The second is lyke vnto it: * Thou shalt loue thy neyghboure as thy selfe. Ther is none other commandement greater than these. And the scribe sayd vnto hym: Master, of a truth thou hast sayd well: for ther is one God, and ther is none other besyde hym: & that he be loued with the whole harte, and with the whole vnderstandynge, and with the whole soule, & with the whole strength: and a man to loue his neyghboure as hymselfe, is moze than all burnt offerynges and sacrificies. Iesus seyng, that he had answered wysely, sayd vnto hym: Thou art not farre fro the kyngdome of God. And noman now durst aske him any question.

D

mat. xxii. d.
Luc. xx. e.

Psal. cix. a.

mat. xxiii. a.
Luc. xx. c.

* And Iesus answered and sayde, as he was teachynge in the temple: How saye the scribes, that Christ is the sonne of Dauid: For Dauid hymselfe sayeth in the holy booke: * The LORD & sayde vnto my god: LORD & saye: syt thou at my ryghte hande, tyll I make thyne enemies thy fore stoole. Dauid hymselfe calleth hym LORD & how is he then hys sonne: And moche people herde hym gladly. And he sayde vnto them in hys doctryne: * Beware of the scribes, that wyll walk in longe garmentes, and

De mortuis autem quod surgant, non legistis in libro. Most super rubrum quod dixit illi deus, in libro. Ego sum deus Abraham, deus Isaac, & deus Iacob. Non est deus mortuorum. Vos ergo male erratis.

Et accessit vnus de his, qui audierat illos discipulantes: & videns quod bene illis responderetur, rogauit eum, quod esset numerum omnium mandatorum IESVS autem respondit, quia tria sunt mandata: Audi Israel, Dominus deus solus, & diliges dominum deum ex toto corde tuo, & ex tota anima tua, & ex tota te tua. & ex tota virtute tua. Hoc est primum mandatum. Secundum autem simile illi: Diliges proximum tanquam teipsum. Maius est, quia tria sunt mandata. Et ait illi scriba: magister in veritate dixisti, quia vnus est deus, & alius prater eum: & dicitur ex toto corde tuo, & ex tota anima, & ex tota virtute tua: & diligere proximum tanquam teipsum, maior omnibus holocaustis & sacrificiis. IESVS videns quod sanctus respondit, dixit illi: Non est a regno dei. Et non audebat eum interrogare.

Et respondit IESVS dicebat docens in templo. Quomodo dicunt illi Christum filium esse David. Ipse enim David dixit spiritu sancto: Dixit domino meo, sedes ad dexteram meam. Donec ponam inimicos tuos, scabellum pedum tuorum. Ipse ergo dicit eum dominum, & est filius eius: Et non habet eum libenter audire. Et dicebat eis in libro suo: Cauete a scribis, volunt in stolis ambulare.

& saluari in foro, & in pri-
mis cathedris sedere in syna-
gogis, & primos discubitu-
sus in cenis, qui deuorat do-
mos viduarum sub obtentu
prolixæ orationis, hi accipis
ent prolixius iudicium.

† Et sedens IESVS con-
tra gazophilacium, aspiciens
bat quomodo turba iactaret
as in gazophilacium: & mul-
ti diuites iactabant multa.
Cum venisset autem vidua
vna pauper, misit duo minu-
ta, quod est quadrans. Et cō-
nocans discipulos suos, ait
illis: Amen dico vobis, quon-
iam vidua hæc pauper plus
omnibus misit, qui miserunt
in gazophilacium. Omnes
enim ex eo quod abundabat
illis, miserunt: hæc vero de
penuria sua oīa quæ habuit,
misit, totum victum suum. †

CAPVT. XIII. †

ET cum egredere-
retur de templo,
ait illi vnus ex
discipulis suis:
Magister, aspi-
ce quales lapis
des, & quales structuræ: Et
respondens IESVS ait il-
li: vides hæc omnes magnas
ædificationes? Non relin-
quetur lapis super lapidem,
qui non destruat. Et cum
sederet in monte Oliuarum
contra templum, interrogas-
bant eum separatim Petrus
& Iacobus & Iohannes &
Andreas: Dic nobis, quan-
do ista fient? & quod signifi-
erit, quando hæc omnia insi-
cipient consummari? Et res-
pondens IESVS, cepit
dicere illis: Videte, ne quis
vos seducat: multi enim veni-
ent in nomine meo, dicen-
tes: quia ego sum, & multos
seducent. Cum audieritis au-
tem bella, & opinioniones bel-
lorum, ne timueritis: i opor-
tet enim hæc fieri, sed non
dum finis. Exurret enim gēs
contra gentem, & regnum
super regnum, & erunt ter-
remoti per loca, & fames,
initium dolorum hæc.

Videte

and be saluted in the market, and sit
in the first seates in the synagoges, & will
haue the vppermost rowmes at meate
tymes: why ch deuoure wedows houses
vnder the pterence of longe prayer:
these shall receaue the greater iudge-
ment.

† * And as Iesus satt ouer against
the * treasury, he behelde, how the peo-
ple dyd cast mony in to the treasury: and
many rych men cast in much. But whan
a pooze wedow was come, she put in two
mites: that is, a farthyng. And he calli-
ge his disciples together, sayd vnto the:
Werely I saye vnto you, that this pooze
wedowe hath put more in to the treasu-
ry, the all they that haue put in. For they
all haue put in of their abundaunce: But
she of hir poverte, hath put in all that she
had, euen all hyr lyuynge. †

Luc. xxi. a.
iii. Re. xii. b

The. xlii. Chapter. †

AND * whan he wente out of the tē-
ple, one of hys disciples sayd vnto
hym: Master, loke what stoness & what
burydynge these be. And Iesus answe-
rynge, sayd vnto hym: Doeſt thou se all
these greate burydynge? Ther shal
not one stone be lefte vpon another, that
shal not be destroyed. And whan he sat
vpon mount Oliuete ouer agaynst the
temple, Peter and James and Ihon and
Andrew asked hym seuerally: Tell vs,
whā shal these come to passe? and what
shal be the token, whan all these shal be-
gyn to be fulfilled? And Iesus answe-
rynge, began to saye vnto them: be wa-
re, that noman disceane you. For many
shal come in my name, sayenge: I am
he, and shal disceane many. But whan
ye shal heare of warres and rumoures
of warres, be not afrayed: For these
thynges must come to passe, but the end
is not yet. * For nacyon shal ryle
bp agaynst nacion, and kyngdome vpon
kyngdome, and ther shal be earthquakes
and derth here and there. These are the
begynnynges of sorowes.

Mat. xxiii. a
Luc. xxi. a.

3. ay. xix. a.

B iij

* But

Mathe

mat. x. b.

* But take ye hede to your selues. For they shall deliuer you vp in coun-
celes, and in synagoges shall ye be beate:
and ye shall stande before debites & kyn-
ges for my sake for a witness vnto the.
And to all nations must the Gospell first
be preached. * And whā they leade you
and deliuer you vp, thynke not ye afoze
what ye shall speake, but whatsoeuer
shall be geuen you in the same houre, that
speake: for yt is not you that speake,
but the holy goost. The brother shall de-
liuer vp the brother vnto death, and the
father the sonne, and the ciuyliden shall
arise together agaynst the elders, and
shall put them to death. And ye shall be
euen as hate vnto all men for my names
sake. But who so endureth vntill the
ende, the same shall be safe.

Mat. ix. e.
mat. xxiii. b
Luc. xxi. c.

* Whā ye see the abomination of deso-
lacion, stande where it ought not (who
so readeth, let hym vnderstande,) that
let the that be in Jewry, fflye vnto the hyll-
es: & who so is vpon the roose, let hym
not come to dwene in to the house, nor entre
in, to take ought out of hys house: and
who so shall be in the felde, let hym not
turne back to fetch his garment: But wo
vnto them, that are with chylde and ge-
ne such in those dayes. Beneathelasse
praye ye, that they do not happen in wynter.
For those dayes shall be such tribu-
laciōs, as were not fro the begynnyng
of the creature that God dyd make, vntill
nowe, nor shall be. And excepte the
LORD had shortened the dayes, all
flesh shulde not be saued: but for the cho-
sen sake (who he hath elect) hath he shor-
tened the dayes.

mat. xii. b.
Luc. xvi. c.

* And the if any man saye vnto you:
Lo, here is Christ: lo, he is there, beleue
it not: For ther shall arise false Christs
& false pyphers, & shall worke signes and
wonders, to deceaue (yf it maye be) euen
the chosen also. Take ye hede therfore:
beholde, I haue tolde you all thynges be-
foze. * But in those dayes, after the sa-
me tribulaciō, the Sonne shall be darkened,
and the Moone shall not geue hir light, &
the

mat. xiii. c.
Luc. xxi. c.
locl. i. b.

Videte autem relin-
quos. Tradent enim vos in
ciliis, & in synagogis
labitis, & ante prebites
ges stabitis propter ma-
ritum. Et cum duxerint
trudentes, nolite praeparare quid loquamini, sed
quod dabit vobis fuerit in illo
tempore loquimini non
eritis loquentes, sed
sanctus. Tradet autem
ter fratrem in mortem
fratrem, & conuer-
ter filium, & conuer-
ter parentem, & mor-
tuetur eos. Et erit
omnis propter nomen
Qui autem sustinuerit
hic saluus erit.

Cum autem videritis
minutionem desolationis,
tunc ubi non debet (qui
intelligat) tunc qui in
tunc, rugiant in montem
super iectum, ne desin-
at domum, nec in
soliat quid de domo
qui in agro erit, non
retro tollere velum
suum. Vae autem pra-
bus & nutriendis
diebus. Orationes vero,
me non fiant. Erunt
illi tribulationes tales
les non fuerit ab in-
tura quam conditio
vique nunc, neque
nisi breuasset domus
non fuisset salua
ros sed propter electos
elegit, breuavit dies.

Et tunc si quis volu-
erit Ecce hic est Christus
illuc, ne credideritis.
gent enim pseudochristi
pseudoprophetae. Et
signa & portenta ad
dos (si fieri poterit) faci-
ent. Vos ergo videte
praedixi vobis omnia
in illis diebus post
tionem illam, sed con-
brabitur, & luna non
bit splendorem suum.

Rel-
& v-
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stelle cœli erunt decedentes: & virtutes quæ in cœlis sunt mouebuntur: Et tunc videntur filium hominis venturum in nubibus, cum virtute multa & gloria. Et tunc mittet angelos suos, & congregabit electos suos a quatuor ventis, a summo terræ, vsque ad summum cœli.

A fici autem discite parabolam: Cum iam ramus eius tener fuerit, & nata fuerint folia, cognoscitis: quia in proximo sita eras: sic & vos, cum videritis hæc fieri, scitote, quod in proximo sit in oiliis. Amen dico vobis, quoniam non transibit generatio hæc, donec omnia ista fiant. Cœlum & terra transibunt, verba autem mea non transibunt. De die autem illo vel hora nemo scit, neque angeli in cœlo, neque filius, nisi pater. Videte, vigilate, & orate, ne scitis enim quando tempus sit: Sicut homo qui peregre profectus reliquit domum suam, & de dedit seruis suis potestatem cum iussu operis: & ianitori præcepit, ut vigilaret. Vigilate ergo, ne scitis enim quando dominus domus veniat, sero an media nocte, an gallicantu, an mane, ne cum venierit repente, inueniat vos dormientes. Quod autem vobis dico, omnibus dico: Vigilate.

CAPVT. XLIII. *

ERat autem Pascha & azyma post biduum, & quarebant summi sacerdotes & scribæ, quomodo eum dolo tenerent & occiderent. Dicebant autem: Non in die festo, ne forte tumultus fieret in populo. Et cum esset Bethaniz in domo Simonis leprosi, & recumberet, venit mulier habens alabastrum vnguenti Nardi pistacæ preciosa: & fracto alabaistro, effudit super caput eius, Erant

the starres of heauen shall fall downe: & the powers that are in heauen, shall be moued. * And then shall they see the sonne of man communge in the cloudes, with great power and glory. And then shall he sende forth his angels, and he shall gather his chosen from the foure wyndes, from the hyghest parte of the earth vnto the hyghest parte of heauen.

* Learne a similitude of the fygge: When his brannche is now tender, and the leaues be spronge, ye knowe, that sommer is at hande: Euen so ye also, when ye see these come to passe, be sure, that it is nye, euen in the doores: Whereby I saye vnto you, that this generation shall not passe, tyll all these thynges be fulfilled. Heauen and earth shall passe, but my wordes shall not passe. * But of that daye or houre, knoweth noman, neither the angels in heauen, nor the sonne, saue the father. * Take hede, watch and praye, for ye knowe not when the tyme is. Lyke as a man that wente in to a straunge contrye, left his house, & gaue vnto his seruantes authorite of euery worke: and commanded the porter to watche. Watch ye therefore (for ye knowe not when the lord of the house wyll come, at euen, or at mydnyght, or at the cockcrowng, or in the morninge) lest when he cometh sodainly, he fynde you slepinge. Loke what I saye vnto you, I saye vnto all: Watch.

The. xliij. Chapter. *

After two dayes it was Easter, and the dayes of sweete bread: & the hygh prestes & the scribes soughte, how they might by deceit take hym and put hym to death. But they sayde: Not on the holy daye, lest ther be an vprouce among the people. * And when he was at Bethaniz, in the house of Simon the leper, and sat at the table, ther came a woman haniinge an alabastr bore with pure and precious Nardus oymmet: and she brake the alabastr bore, & powred it vpo his head.

S iiij

And

Dani. vii. b.

Mat. xxiii. c.
Luc. xxi. d.Actu. i. a.
Mat. xxiii. d.
and. xxv. a.
Luc. xii. d.
and. xix. a.Mat. xxvi. a.
Luc. xxii. a.
Ioh. xi. c.Mat. xxvi. a.
Luc. vii. d.
Ioh. xii. a.

Marke.

And ther were some dyfdaynyng at it wythin themfelues, and fayenge: Where to is thys wast of the oymnente made? For thys oymnente myghte haue bene folde for more than thye hundred pens, and geuen to the pooze. And they grudged at her. But Iesus sayd: Let her alone. Why are ye troublous vnto her? She hath wrought a good worke vpon me. For ye haue allwayes the pooze wyth you: and whan so euer ye wyll, ye maye do good vnto them, but me haue ye not all wayes. What she could, that hath she done: she is come before, to anoynte my body to the buryall. Werely I saye vnto you: where so euer thys Gospell shall be preached in the whole worlde, shall thys also that she hath done, be tolde for a remembraunce of her.

mat. xxvi. b.
Luc. xxii. a.
Ioh. xiii. a.

Exo. xii. c.
mat. xxvi. b.
Luc. xxii. a.

* And Judas Iscariot one of the twelue, wente to the hyghe prestes, that he myghte betray hym vnto them. The which whā they heard it, were glad, and promysed, that they wolde geue him money. And he sought, how he myghte coueniently betraye hym. * And vpon the fyfth day of swete bread (whan they offered the Passeouer) the disciples saye vnto hym: Where wylt thou that we go & prepare for the, to eat the Passeouer? And he sendeth two of his disciples, and sayeth vnto them: Go in to the cytie, and ther shall mete you a man, bearynge a pytcher of water, follovy hym: and whether so euer he shall go in, saye ye vnto the master of the house: The mayster sayeth: where is my place of refreshynge, where I maye eate Passeouer with my disciples? and he shall shew you a great parloure paved, and there prepare for vs. And hys disciples wente, and cam in to the cytie, and founde as he had sayd vnto them, and they made ready the Passeouer.

C
mat. xxvi. b.
Luc. xxii. b.
Ioh. xiii. c.

* And at euen, he cam wyth the twelue. And as they were syttinge at the table and eatynge, Iesus sayd: Werely I saye vnto you, that one of you which eateth with me, shall betraye me.

And

Erant autem quidam in gne ferentes intra semet ipsos, & dicentes: Vt quid ista vnguenti facta est? Poterat enim vnguentum istud venditari plus quam centis denariis, & dari pauperibus. Et fremebant in IESVS autem dicebat eis: Quid illi molestis? Boni opus operati in me. Semper enim pauperes habetis vobiscum: illi volueritis, potestis illis facere: me autem non semper habetis. Quod habuit, fecit: praeuenit vnguentum in sepulchrum, in die vobis, vbi cumque dicatum fuerit euangelium istud in vniuerso mundo, quod fecit haec, narrabitur memoria eius.

Et Iudas Iscariotes de duodecim abiit ad illos sacerdotes, vt produm illis. Qui audientes uisi sunt, & promissum cum se daturus. Et rebat, quomodo illi optune traderet. Et per azimorum, quando immolabant, dicunt illi: puluque vis eamus? mus tibi, vt manducetis: Et mittit duos cupulis suis & dicit eis: ciuitatem, & occurret homo lagenam aquae: lans, sequimini eum: & cumque introierit, domo, quia magis dicit: vbi est refectio? vbi pascha cum discipulis meis manducemus? & ipse demonstrabit vobis lum grande stratum, & parate nobis. Et ueni discipuli eius, & ueni in ciuitatem, & moras sicut dixerat illis, & parant pascha.

Vespere autem factus nit cum duodecim. Et benedixit eis & manducavit. IESVS: Amen dico vobis, quia vnus ex vobis det me, qui manducavit

At illi exeperunt contristari, & dicere ei singulatim: Nunquid ego? Qui ait illis: Vnus ex duodecim, qui intingit mecum manum in catino. Et filius quidem hominis vadit, sicut scriptum est de eo: Vt autem hominis illi, per quem filius hominis tradetur: bonum erat ei, si non esset natus hominile. Et manducantibus illis, accepit IESVS panem, & benedicens, fregit, & dedit eis: & ait illis: Sumite, hoc est corpus meum. Et accepto calice, gratias agens, dedit eis: & biberunt ex illo omnes, & ait illis: Hic est sanguis meus noui testamenti, qui pro multis effundetur. Amen dico vobis, quia iam non bibam de genimine vitis, vsque in diem illum cum illud bibam nouum in re agno des. Et hymno dicto, exierunt in montem Oliuorum.

Et ait eis IESVS: Omnes scandalizabimini in me in nocte ista. Quia scriptum est: Percutiam pastorem, & dispergetur oves. Sed postquam resurrexero, præcedam vos in Galileam. Peccatus autem ait illi: Etsi omnes scandalizati fuerint, sed non ego. Et ait illi IESVS: Amen dico tibi, quia tu hodie in nocte hac priusquam gallus vocem bis dederit, ter me es negaturus. At ille amplius loquebatur: Et si oportuerit me simul comes mori tibi, non te negabo. Similiter autem & omnes dicebant. Et veniunt in prædium, cui nomen Gethsemani, & ait discipulis suis: Sedete hic, donec orem. Et assumpsit Petrum & Iacobum & Iohannem secum, & coepit pauere & tædere. Et ait illis: Tristis est anima mea vsque ad mortem: sustinete hic, & vigilate.

Et cum processisset paululum, prociudit super terram, & orabat, vt (si fieri posset) transiret ab eo hora, &

dixit:

And they began to be sozry, and to saue vnto hym one after another: Is it I? He sayd vnto them: One of the twelue, that dyppeth hys hande with me in the plate ter. And the sonne of man truly goeth forth, as it is wyrtten of hym: But vnto that man, by whom the sonne of man is betrayed: It had ben better for that man, yf he had not ben bozne. * And whyle they were eatynge, Iesus toke the bread, and blessed it, & brake it, & gaue it them, & sayd vnto them: Take, this is my body. And whan he had taken the cuppe, he thanked, and gaue it vnto the: and they all dyd drynke of it, and he sayd vnto them: Thys is my bloude of the new testamēt, the whych shall be shed for many. Verely I say vnto you, that now I shall not drynke of the fruite of the vyne, vntyll that daye whā I shall drinke it newe in the kyngdom of God: And whan the grace was said, they wēt forth vnto mount Oliuete.

* And Iesus sayd vnto them: All ye shall be offended at me in thys nyght. For it is wyrtte: * I will smyte the shepherd, and the shepe shall be scattered abrode. But after that I am risen agayne, * I shall go before you in to Galile. Peter sayd vnto hym: Though they all be offended, yet shall not I. And Iesus sayd vnto hym: Verely I saye vnto the, that to daye in thys nyghte (before the cocke haue crowed thwys) thou shalt denye me thre tymes. But he sayde moreouer: And though I must dye with the, I wyll not denye the. Likewise also dyd they all saye. * And they came in to the felde called Gethsemani, and he jayeth vnto hys disciples: Syt ye here, whyle I praye. And he takerh with hym Peter and James and Iohn, & began to be fearfull and in an agonie. & he sayd vnto the: My soule is heuye vnto the death: tary ye here, & watch. And whan he had gone a lytle farther, he fell vpon the earth, And prayed, that (yf it were possible) the houre myght passe from hym, and he sayd:

mat. xxvi. c.
Luc. xxii. b.
i. Cor. xii. c.

Mat. xxvi. c.
Zacha. xiii. b

Actu. i. a.

mat. xxvi. d.
Luc. xxii. c.
Ioh. xviii. a.

Ioh. xii. c.

Marke.

sayd: Abba, father, all thynges are possible vnto the, take a waye this cuppe from me: Neuertheles, not what I wyl, but what thou wilt. And he came, and founde them sleeping, and said vnto Peter: Simon, sleepest thou? Couldst thou not watch one houre? Watch ye, and praye, that ye entee not in to temptacion. The spere truly is redy, but the flesh is weak. * And he went agayne, & prayed, speaking the same wordes. And he returned, and founde them sleeping agayne (for they: eyes were heavy) and they knewe not, what they shuld answer hym. And he came the thyrde tyme, and sayd vnto them: sleepe on now and take youre rest. It is y pough, the houre is come: Beholde, the sonne of man shalbe betrayed in to the handes of synners. Ryse vp, let vs go: beholde, he that shal betraye me, is at hande.

Mat. xxvi. d

math. xxvi. c
Luc. xxii. d.
Ioh. xviii. a.

* And as he was yet speakinge, Iudas Iscariot (one of the twelue) came, and wyth hym a greate multitude wyth sweardes and staves, from the hygh prestes and scribes and elders. But his traytoure had given them a token, sayinge: Whomsoener I shall kysse, that is he, laye holde on hym, and leade hym awaye rely. And when he was come, they ght waye he cam to hym, and sayde: Haille Master, and kysed hym. And they layde handes on Iesus, and helde hym. But one of them that stode there about, drewe out a sworde, and stroke the seruant of the hygh prest, and cut of his eare. * And Iesus answered, and sayd vnto them: ye are come forth, as it were to a murderer wyth sweardes and staves, to take me. I was dayly wyth you, teaching in the temple, and ye helde me not. But this is done that the scriptures may be fulfilled. Then all his disciples left hym, and fled awaye. And there dyd followe hym a yong man clothed in linnen vpon the bare shynne, and they helde hym. But he let the linnen go, and fled naked from them.

math. xxvi. f
Luc. xxii. d.

Esai. liii. b.
marc. xv. c.

* And

dixit: Abba, pater, tibi possibilia sunt, quod ego volo, sed non quod tu vis. Et venit, & inuenit eos dormientes, & ait Petro: dormis? non potuisti hora vigilare? Vigilate, vt non intretis in temptationem. Spiritus promptus est, caro vero firma. Et iterum alio orauit eundem sermonem dicens: Et reuersus, inuenit eos dormientes: enim oculi eorum uati? & ignorabant, & responderunt ei. Et tertio, & ait illis: Dormite, & requiescite. Venit hora: ecce, filius hominis tradetur in manus eorum. Surge, ecce, qui me tradidit.

Et adhuc eo loquente Iudas Iscariot de duodecim, & turbam multa cum glignis, a summis sacerdotibus & scribis & levitis dederat autem tradidit signum eis, dicens: cunq; oscularis, ego est, tenete eum, & caute. Et cum uocatum accedens ad eum. Aue Rabbi. Et osculatus eum. At illi manus eorum in IESUM, inueniunt eum. Vnde quidam de circumstantibus educens gladium, & seruum summi sacerdotis amputauit illi aurem: respondens IESUS illis: Tanquam ad lucem existis cum gladio comprehendere me? At ille reiecit gladium, & ait: pater, docens, & non uisus. Sed ut impleretur scriptura. Tunc discipuli eius relinquentes eum, fugerunt. Adhuc autem quidam sequentem, & amictus syndonem per nudo, & tenuerunt eum. At ille reiecit syndonem, & profugit ab eis.

Et adduxerunt IESVM ad summum sacerdotem, & conuenerunt omnes sacerdotes, & scribæ & seniores. Petrus autem a longe se catus est eum, visus intro in atrium summi sacerdotis: & sedebat cum ministris ad ignem, & calefaciebat se. Summi vero sacerdotes & omnes concilium, querebant aduersus IESVM testimonium (ut eum morti traderent) nec inueniebant. Multi autem testimonium falsum dicebant aduersus eum, & conuenientia testimonia non erant. Et quidam surgentes, falsum testimonium ferebant aduersus eum, dicentes: Quoniam nos audiuimus eum dicentem: Ego dissoluam templum hoc manufactum, & post triduum aliud non manufactum ædificabo. Et non erat conueniens testimonium illorum.

Et exurgens summus sacerdos in medium, interrogauit IESVM, dicens: Non respondes quicquam ad ea, quæ tibi obiciuntur ab his? Ille autem tacebat, & nihil respondit. Rursum, summus sacerdos iterum interrogabat eum, & dixit ei: Tu es Christus filius dei benedicti? IESVS autem dixit illi: Ego sum, & videbitis filium hominis sedentem a dextris virtutis, & venientem cum nubibus cæli. Summus autem sacerdos scindens vestimenta sua, ait: Quid adhuc desideramus testes? Audistis blasphemiam. Quid vobis videtur? Qui omnes eum condemnauerunt eum esse reum mortis. Et ceperunt quidam edspuere eum, & velare faciem eius, & colaphis eum cedere: & dicere ei prophetizans: & ministri alapi eum cecidebunt.

Et cum esset Petrus in atrio deorsum, venit una ex ancillis summi sacerdotis: et cum visisset Petrum calefacientem se, aspiciens illum, ait: Et tu es Iesu Nazareno eras? At ille negant, dicens: Neque scio, neque noui, quid dicar. Et exiit foras ad atrium, & gallicantus.

Rursum

*And they brought Iesus vnto the hygh priesse: and all the priesles, & scribes, and elders were come together. But Peter dyd folle to hym a farre of, in to the palace of the hygh priesse: & sat wryth the seruantes by the fyre, and dyd warme hym. *But the hygh priesles and all the counsell sought wytnesse agaynste Iesu, (that they myght brynge hym to death), and found none. Many spake false wytnesse agaynste hym, and the wytnesses agreed not together. And some rose vp, & bare false wytnesse agaynste hym, sayenge: We hearde hym saye: *I wyll breake downe this temple made wryth handes, and after thre dayes wyll I builde another not made wryth handes. And the hygh wytnesse agreed not.

*And the hygh priesse rose vp in the myddes, and asked Iesus, sayenge: Answerest thou nothyng to those sayenges, which be layed agaynst the of these men? But he helde hys peace, and answered nothyng. *The hygh priesse asked hym agayne, and sayde vnto hym: Art thou Christ, the sonne of the blessed God? Iesus sayde vnto hym: I am, & aud ye shall see the sonne of man sittynge at the ryght hande of power, & commynge wryth the cloudes of heauen. *But the hygh priesse rent hys clothes, and sayde: Why do we yet requyre wytnesses? ye haue heard the blasphemy. What thynke ye? They all condeigned hym, to be guilty of death. And some beganne to spytte vpon hym, and to couer hys face, and to buffet e hym, and to saye vnto hym: Prophesy: & the seruantes beat hym wryth fyres.

*And whan Peter was beneth in the palace, one of the maydens of the hygh priesse came: and whan she sawe Peter warme, she sayde: Thou also wast wryth Iesu of Nazareth. But he denyed it, sayenge: I knowe hym not, nether wote I what thou sayest. And he went forth in to the forecourte, and the cock crew.

And

Mat. xxvi. f.
Luc. xxii. d.
Ioh. xviii. b.

Mat. xxvi. f.

Ioh. ii. c.

Mat. xxvi. f.

Luc. xxii. e.

Ioh. vi. g.

Mat. xxvi. g.

iii. Re. xxii. d.

Ioh. xvi. b. g.

Mat. xxvi. g.

Luc. xxii. d.

Ioh. xviii. b.

Marke.

And agayn whan the mayde sawe hym,
she beganne to saye vnto the that stode
by: This is one of the. And he denyed
it agayne. And againe after a lytle why
le, they that stode by, sayde vnto Peter:
Truly thou art one of them, for thou art
a Galilean. But he beganne to curse
e to sweare: I knowe not the man, that ye
speake of. And forh wyth dyd the cock
crowe agayn. And Peter remembred the
worde, that Iesus sayde vnto hym: Be-
foze the cocke haue crowed twyse, thou
shalt denye me thye tymes. And he be-
ganne to wepe.

The .xv. Chapter.

And soone i the moynynge the hygh
presles holdynge counsel wyth the
elders, & scribes & the whole councel, bou-
de Iesus, and led hym furth, and dely-
uered hym vnto Pilate. And * Pilate
asked hym: Art thou the kynge of the
Jewes? He answered, & sayd vnto hym:
Thou sayest it. And the hygh presles
accused hym in many thynges. And Pi-
late asked hym agayne, sayenge: Answer-
rest thou nothyng? Beholde, in how
great thynges they accuse the. But Je-
sus gaue nomore answer, in somoch that
Pilate maruayled. * Now was he wont
at the feast day to let lowse vnto them
one of the prisoners, whome they dyd
desyre. Ther was wyth the sedicious, a
psoner, that was called Barrabas, which
had committed manslaughter in the by-
roure. And whan the people was come
by, they beganne to praye hym, to do as
he allwaye dyd vnto them. But Pilate
answered them, and sayde: Wyll ye that
I shall let lowse vnto you the kynge of
the Jewes? For he knew, that the hygh
presles had delyuered him thoro wenny.

* But the hygh presles had moued
the people, that he shulde rather let Bar-
rabas lowse vnto them. * Pilate answe-
red agayne, and sayde vnto them: What
wyll ye than that I shall do vnto the
kynge of the Jewes? But they cryed
agayne: Crucifie hym. Pilate sayde
vnto them: What euell hath he done?

But

Rufus autē cū videret
ancilla, cepit dicere con-
stantibus: Quia hic est
est. At ille iterum nega-
uit. Et post pusillum rursū
astabant, dicebat Petrus
re ex illis es, nam & tu
Galileus es. Ille autem con-
fessus est. Quia nescio hominem
quem dicitis. Et statim
Iesus iterum cantauit. Et
condatus est Petrus
quod dixerat ei Iesus
priusquam gallus caner-
et me negabis. Et
flet.

CAPVT. XV.

Et confestim man-
dauit facientes sum-
mos sacerdotes, cum senato-
ribus & vniuerso con-
vincientes IESUM, ve-
niant, & tradiderunt ei.
Et interrogauit eum
dicens: Tu es rex Iude-
e? At ille respondens, ait
Tu dicis. Et accipiens
summi sacerdotum
Pilatus autem rursū
rogauit eum, dicens
respondes quicquid
quantis te accusant?
At ille amplius nihil re-
spondit, ita vt miraretur
eum. Per diem autem fe-
lebat dimittere illi
vinculis, quemcumque
petissent. Erat autem
tunc in carceribus Bar-
rabas, qui quondam
seditionis erat vinc-
tus. Cum autem ascen-
disset turba, petiit
rogare, sicut semper
petebat illis. Pilatus
respondit eis, & dixit
vobis dimittam vobis
quodcumque vo-
ueritis? Sciebat enim
per inuidiam traditus
summi sacerdotis.
Pontifices autem
tauerunt turbam, &
Barabbam dimittere
voluerunt. Pilatus
autem iterum
dixit illis: Quid vo-
tis faciatis regi Iude-
e? Illi iterū clamauerunt
dicens: Crucifige eum.
Pilatus vero dixit
illis: Quid enim malum

At illi magis clamabant: Crucifige eum. Pilatus autē vos-
lens populo satisfaccere, dimi-
sit illis Barrabam: & tradidit
IESV M flagellis cæ-
sum, vt crucifigeretur. Milites
autem duxerunt eum in
atrium prætorii, & conuo-
cant totam cohortem, & in-
duunt eum purpura, & im-
pouunt ei, plectentes spineam
coronam. Et ceperunt salu-
tare eum: Auerex iudeos
rym. Et percutiebant caput
eius arundine, & confusce-
bant eum: & pohnes ges-
nua, a Iorabant eū. Et postea
quam illuserunt ei, exuerūt
illum purpura, & induerunt
eum vestimentis suis, & edu-
cunt illū, vt crucifigeret eū.

Et angariauerūt præters
euntē quempiam Simonē
Cyrenæam, venientem de
villa, (patrem Alexandri &
Rufi, vt tollerēt crucem es-
ius. Et perducunt illum in
Golgotha locum: quod est
interpretatum: caluarie los-
cus. Et dabāt ei hibere myr-
rhatum vinum, & non ace-
pit. Et crucifigentes eum,
diuiserunt vestimenta eius:
mittentes sortem super eis,
quis quid tolleret. Erat au-
tem hora tertia, & crucifixe-
runt eum. Et erat titulus can-
sæ eius inscriptus: Rex iu-
dæorum. Et cum eo crucifi-
gant duos latrones: vnum a
dextris, & alium a sinistris
eius. Et impleta est scriptura
ra, q̄a dicit: Et cum iniquis
repositus est.

Et præterites blasphemā-
bant eum, mouentes capita
sua, & dicebant: Vah qui des-
truis templum dei, & in tri-
bus diebus reedificas: Saluū
fac te templum, descendens
de cruce. Similiter & summi
sacerdotes illudentes, ad al-
terutrum cum scribis dicebant:
Alios saluos fecit, seipsum
nō potest saluū facere. Chris-
tus rex Israel, descēdat nūc
de cruce, vt videam⁹, & cre-
dam⁹. Et q̄ cū eo crucifixi es-
sūt. cōuiciabāt ei. Et facta ho-
ra sexta, tenebræ factę sunt
pera

But they cryed the more: Crucifye hym.
Dilate wyllynge to satisfye the people,
let loose vnto them Barrabas, & deliue-
red Iesus (beinge scourged) to be cruci-
fied. * And the souldyers led hym into
the comune hall, & called all the cōpany
together, & clothed hi wyth purple, & plat-
ted a crowne of thorne, & set it vpon hys
heade, & begāne to salure him: Wyle kyn-
ge of the Jewes. And smote hym on the
heade woth a rede, and dyd spyt vpon
hym, and kneled and wothyped hym.
* And after they had mocked him, they
stryked hym out of the purple, and put
on hys owne clothes, and led hym out, &
they myghte crucifye hym:

* And they compelled one Simon of
Cyrene that passed by, comyng from the
village (the father of Alexander & Rus-
fus, that he shuld beare hys crosse. And
they ledde hym to the place Golgotha,
whych by interpretation is, a place of deed-
mens skulles, & they gaue hym to drynke
wyne myrte wyth myrre, & he toke it
not. * And whā they crucifyed him, they
parted hys garmētes, castyng lotte vpon
thē. What enery one shuld take. It was
the thyrde houre, & they crucifyed hym.
And the title of hys cause was wyrtē:
kyng of the Jewes. And they cruci-
fye wyth hym two murtherees: the one
at hys ryght hande, and the other at the
left. And the scripture was fulfyllled,
whych saareth: * And he was counted
wyth the enell doers.

* And they that wōt by, blasphemed
hym, waggyng theyr heades, and sayen-
ge: Fre on the, thou that destroyest the
temple of God, and buildest it agayne in
thre daies. Sane thyself, and come downe
from the crosse. Lyke wyse also the
hvygh prestes woth the scribes mocked, &
sayde one to another: He hath saned o-
ther, hymselfe cā he not saue. Let Christ
the kyng of Israel, come downe now
from the crosse, that we maye se, and
beleue. They that were crucified wyth
hym, reuyled hym also. * And whā
the fyrte houre was come, ther was dar-
nesse

mat. xxvii. d
loh. xix. a.

loh. xix. b.

mat. xxvii. d
Luc. xxiii. c.

Plal. xxi. b.
mat. xxvii. d
loh. xix. c.

E say. liii. b.
mat. xliii. f.

mat. xxvii. c.
Luc. xxiii. d.

mat. xxvii. g.
Luc. xxiii. d.

Marke.

nesse ouer the whole earth, vntill the
nyenth houre. And at the nyenth houre
vnto Iesus crye out wyth a loude voyce,
saye: * Eloi, eloi, lamma a zabathan?
whych is by interpretation: My God,
My God, why hast thou forsaken me?
And some of them that stode by (hearyn-
ge it,) sayde: Beholde, he calleth Elias.

mat. xxvii. c.
Ioh. x. c.

* But one ranne, and fylled a spoun:
ge wyth vyneger, and putte it about a res-
de, and gaue hym to drynke, sayenge:
Hold styll, let vs se, yf Elias wyll come
to take hym downe. But Iesus cryed
loude, & gaue vp the goost. And the bay-
le of the temple was rente in two, from
aboute yll beneth. * But the Centurio,

mat. xxvii. f.
Luc. xxiii. a.

¶

Ioh. xix. c.

whych stode ouer agaynst hym, whan he
sawde that Iesus had geuen vp the goost
wyth such a crye, he sayde: Truly this
man was the sonne of God. * And ther
were womē also, beholdynge it asafarre of,
amonge whom was Mary Magdalene,
and Mary the mother of James the les-
se, and the mother of Ioseph, and Salo-
me. And whan he was in Galile, * they
folloved hym, and ministered vnto hym:
and many other were there) whych ca-
me vp to Ierusalem wyth hym.

Luc. viii. a.

mat. xxvii. g
Luc. xxiii. c.
Ioh. xix. d.

* And whan it was now euen (becau-
se it was the daye of preparacion, which
is before the Sabbath) ther came one Jo-
seph of Arimathea, a noble senator, ouer,
whych also lothed for the kyngdome of
God: and boldly went he in vnto Pila-
re, and asked the body of Iesu. But Pilate
late manayled, that he was dead alre-
ady. And whan he had called the capta-
ne, he asked hym, yf he were dead al-
ready. And whā he had knowlege of the
captayne, he gaue the body vnto Ioseph
So Ioseph boughte a lynnē cloth, & toke
hym downe, and wrapped hym theryn,
and layd hym in a graue that was hewen
out of a rocke, and he rolled a stone to the
dore of the sepulchre. * Mary Magda-
lene and Mary Ioseph behelde, where
he was layde. *

mat. xxvii. g

per totam terram vbi
ram nonam. Et horum
exclamaui IESVS
magna, dicens: Eloi, eloi,
lamma a zabathan: quod
est interpretatum Deus
us, deus meus, vt quid
liquisti me? Et quidam
circumstantibus audien-
dicebant: Ecce, Elias
cat.

Currentes autem
plens spongiam aceti,
componentesq; calami-
tum dabat ei, dicens:
te, Videam? si veniat
ad deponendum eum.
SVS autem emissit ve-
gna, expiravit. Et ve-
pli scissum est in duas
mo vsq; deorsum. Et
autem Centurio qui ve-
uerio stabat, quia ve-
mans expiravit, ait: hic
homo filius dei
rant autem & multi
longe aspicientes, in-
erat Maria Magda-
Maria Iacobi mater
seph mater, & Salome
cum esset in Galilea
bantur eum, & multi
ei, & aliae multae, qui
cum eo ascenderant
solyman.

Et cum iam sero
etum, quia erat post
quod est ante sabbatum
nit Ioseph ab Arima-
nobilis decurio, qui
erat expectans regnum
& audacter introiit
latum, & petiit corpus
S V. Pilatus autem
tur, si iam obisset
ceris Centurione, ut
gaucit ed, si iam mor-
let. Et cum cognosce-
tione, donauit corpus
seph. Ioseph autem
tus syndonem, & depo-
eum, inuoluit syndone
sunt est in monumento
erat excisum de petra
aduoluit lapidem ad
monum. Maria autem
gdalene & Maria
aspiciebant, ubi posu-

The. xvi. Chapter. *

End

CAPVT. XVI.

ET cum transisset sabbatum, Maria Magdalene, & Maria Iacobi, & Salome emerunt aromatas, ut venientes, vngerent IESVM. Et valde mane vna sabbatorum, veniunt ad monumentum, orto iam sole, & dicebant ad mulierem: Quis reuoluet nobis lapidem ab ostio monummenti? Et respicientes, viderunt reuolutum lapidem: Erant quippe magnus valde. Et introeuntes in monumentum, viderunt iuuenem sedentem in dextris, coopertum stola candida, & obstupuerunt. Qui dicit illis: Nolite expauescere, IESVM quaeritis Nazarenum crucifixum, surrexit, non est hic: ecce locus ubi posuerunt eum. Sed ite, dicite discipulis eius & Petro, quod praecidit vos in Galilaeam: ibi eum videbitis, sicut dixit vobis.

At illae exeuntes, fugerunt de monumento: Inualerat enim eas tremor & pavor, & nemini quicquam dixerunt, timebant enim. Surgens autem IESVS mane prima sabbati, apparuit primo Mariae Magdalene, de qua eiecerat septem daemonia. Illa vadens, nuntiavit his qui cum eo fuerant, iugentibus & stentibus. Et illi audientes quia viveret, & visus esset ab ea, non crediderunt. Post haec autem, duobus ex his ambulatibus ostensus est in alia effigie euntibus in villam: & illi euntes nuntiaverunt ceteris, nec illis crediderunt.

+ Nouissime autem relictis illis undecim, apparuit, & exprobrauit incredulitatem eorum, & duritiam cordis: quia his quid esset resurrectus, non crediderunt. Et dixit eis: Euntes in mundum vniuersum, praedicare euangelium omni creature. Qui crediderit & baptizatus fuerit, saluus erit: qui vero non crediderit, condemnabitur.

Signa

And *Whan the Sabbath was past, A Mary Magdalene, & Mary James, & Salome bough: spices, & they myght come and anoynte Iesu. And on a daye of the Sabbathes very early, (Whan the Sonne was now rylen) they come to the graue, and sayde one to an other: Who shall rolle vs the stone from the doze of the graue? And whan they looked, they sawe the stone rolled awaye: for it was a very great one. And they wet into the graue, and sawe a yonge man syttinge at the right hande, clothed with a white longe garment, and they were abashed. *Who sayeth vnto the: Be not afrayed. ye seeke Iesus of Nazareth that was crucified, he is rylen, he is not here: Beholde the place where they layed him. But go ye, tell his disciples & Peter, that he goeth before you into Galile: *there shall ye see him, *as he sayd vnto you.

So they wet forth, and fled from the graue: for tremblinge and feare was come vpon them, and they sayde nothyng to any man, for they were afrayed. *Jesu rose early the first daye of the sabbot, & apereid first to Mary Magdalene (out of who he had cast seven deuils) & she wet, & told it vnto the that had be with hym: as they were mournynge and wepyng. And they hearynge that he lyued, and was sene of her, dyd not beleue it. *But after this appeared he in another figure vnto two of them, as they were walking and goying to a village: and they went & tolde it to the other, and they beleued them not.

* * But at the laste he appeared to the eleuen, syttinge at the table, and rebuked they: vnbeseke, and hardnesse of harte: because they beleued not them, whych had sene that he was rylen agayne. And he sayde vnto them: * Go ye in to all the world, and preach the gospel vnto euery creature. & who so beleueth and is baptised, shall be saved: but who so beleueth not, shall be damned.

These

mat. xxviii.
a.
Luc. xxiii. a
loh. xx. a.

mat. xxviii. a
Luc. xxiii. a

Actu. i. a.
mar. xvi. d.

mat. xxviii. a
Luc. xxiii. a
I. Cor. xv. a.

Luc. xxiii. b

Luc. xxiii. c

mat. xxviii. c
loh. xx. a.

Marke.

C These tokens shall folowethē that be-
 leue: * In my name shall they cast out
 deuels,*they shall speake wyth newe
 tungen,*they shall dryue awaye serps-
 tes: And yf they drynke any deadly thin-
 ge,it shall not hurt them: * They shall
 laye handes vpon the sycke, and they
 shall recover.* And the **LOKDE** Je-
 sus,(after that he had spoken vnto thē,
 was taken vp into heauen, and sitteth
 at the ryght hand of God. So they wēt
 they waye, and preached euery Where,
 *the **LOKDE** workynge wyth them,
 and confyrmyng the worde wyth to-
 kens followynge. ✠

Act.v.b.viii
 a.xix.c.xix.
 a.
 Actu.ii.a.
 Luc.x.b.
 Act.xxvii.o
 Act.xiii.b.
 and.xxviii.a
 Luc.xxiii.b
 Actu.i.b.
 and.vii.g.

Heb.ii.a.

C The ende of the gospel
 after.S.Marke.

The

Signa autem eorū qui
 derint,hac sequentur
 mine meo demonia eu-
 linguis loquentur noui-
 pentes tollent:Et si ne-
 rum quid biberint,nu-
 nocebit:Super agros im-
 ponēt, & bene habebit.
 Et dominus quidem
 S V S postquam locu-
 eis,assumptus est in cae-
 & sedet a dextris dei.
 autem profecti,prae-
 runt vbique,dominum
 rante, & sermonem eu-
 mante,sequentibus ip-

FINISEVA
 gelii secundum
 Marcum.

S
 fic
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 char

SANCTVM
IESV CHRISTI
Euangelium secun-
dum Lucam.

Caput. i.

fo. lviij.

The holy gospel of
Jesu Christe after. S.
Luke.

The Prologe.

PRAEFATIO.



Voniam quidē
multi conati sūt
ordinare narra-
tionem quae in
nobis complexa
est sunt rerum,
sicut tradiderunt nobis qui
ab initio ipsi viderunt, & mi-
nistri fuerunt sermonis: vis-
sam est & mihi (assequato
omnia a principio) diligēter
ex ordine tibi scribere opta-
me Theophile, vt cognoscas
eorum verborum, de quibus
eruditus es, veritatem.



Or as much as many have
take in hand to seth forth
the declaraciō of the actes,
that are come to passe amo-
ge vs, lyke as they deliue-
red them vnto vs, that first
saw them themselues, and
were ministres of the word: I thought
it good also (after that I had gotten the
knowledge of all from the begynnyng)
to wyte them diligently vnto the in or-
der (good Theophilus) that thou might-
test knowe the truth of those wordes,
wherof thou art enfourmed.

CAPVT I.

The. iij. Chapter.



Vit in diebus
Herodis Rea-
gis Iudaeae sa-
cerdos quidā
(nomine Zaa-
charias) Je vi-
ce Abta, & vxor illi de fa-
liabus Aaron, & nomen ei
Elizabeth. Erant autē ius-
ti ambo ante deum, inces-
dentes in omnibus manda-
tis & iustificationibus do-
mini sine quarela: & non
erat illis filius, eo quod esset
Elizabeth sterilis, & ambo
processissent in diebus suis.
Factum est autem cum sa-
cerdotioungeretur Zacha-
rias, in ordine vicis suae ante
deum (secundum consuetu-
dinem sacerdotii) sorte exiit
vt incensum poneret, ingres-
sus in templum domini, &
omnis multitudo populi erat
orans foris hora incensi. Ap-
paruit autem illi angelus do-
mini, stans a dextris altaris
incensi. Et Zacharias tursus
batus est videns, & timor in-
ruit super eum. Atque ait ad
illū angelus: Ne timeas Za-
charia, quoniam exaudita est
deprecatio



Ther was in the dayes of A-
Herode kynge of Jewe:
rye, a prieske (named zacha-
ry) of the * course of Abia, i. Pa. xxv. 5.
& hys wyfe of the daugh-
ters of Aaron, & hys name
was Elizabeth. They were
both ryghteous before God, and walked
wyth out blame in all the comādemē-
tes and statutes of the LORD. And
they had no chyldre, because Elizabeth
was baren, and they both well stricken
in age. And it came to passe, whan zacha-
ry executed the presthode before God, in
the order of hys course, (after the custo-
me of the presthode,) * it fell by the lott,
that he shulde laye in the incense. And he went in to the temple of the LORD,
and all the multitude of the people was
prayinge wythout at the houre of incen-
se. So the angell of the LORD appeared
vnto hym, standyng at the ryght hande
of the altare of incense. And whan za-
chary saw hym, he was abashed, and
fear came vpon hym. But the angell
sayd vnto hym: feare not zachary, for thy
prayer

Exo. xxx. 6
Heb. ix. 24

Luke.

prayer is heard, and thy wyfe Elizabeth shall beare the a sone, & thou shalt call his name Jhs, & thou shalt haue ioye & gladnesse: & many shalt reioyse at his natyure: for he shall be great before the Lord. Wyne also & strögdrynke shall he not drynke, and he shall be fylled with the holy goost, from hys mothers wombe. And he shall turne many of the chyldre of Israel vnto the LORD & they: God, and he shall go before hym in the spere and power * of Elias, that he may turne the hartes of the fathers vnto the chyldren, and the vnbelenyng to the wysedome of the ryghteous, to make ready a perfecte people vnto the LORD.

Malach. iij. d.
Matt. xi. d.

B And zachary sayde vnto the angell: Wherby shall I know this? * For I am olde, and my wyfe is well srychen in age. And the angell answered and sayde vnto hym: I am Gabriel, that stande before God, and am sent to speake vnto the, and to shew the these glad tydynges. And beholde, thou shalt be domme, and not able to speake, vntyll the daye that these thynges come to passe: because thou * dydest not beleue my wordes, wherch shall be fulfilled in thy tyme. And the people was waytyng for zachary, and marauyled, that he caryed in the temple. But whan he was gone out, he could not speake vnto this, and they perceaued that he had sene a vison: and he beckened vnto them, and remayned domme. And it fortuneth, that whā the dayes of hys office were srynked, he departed in to hys house. And after those dayes Elizabeth hys wyfe dyd conceaue, and byd herselfe srynke monethes, sayenge: Thus hath the LORD done vnto me in the dayes wherin he hath loked vpon me, to take awaye my rebuke among men.

Mat. i. c.

* * In the sxt moneth was the agell Gabriel sent from God in to a cytie of Galile (whose name was Nazareth) vnto a virgin sponised vnto a man, whose name was Joseph, of the house of Dauid: and the name of the virgine was Mary.

deprecatio tua, & vnde Elizabeth pariet tibi filium & vocabis nomen eius iohannem, & erit gaudium tibi & exultatio: & multitudine eius gaudebitur, erit enim magnus cornu mino, & vinum & fides habet, & spiritu sancto repletur, adhuc ex vtero matris sue. Et multos filios israel conuertet ad dominum ipsum, & ipse procedet ante illum in spiritu virtute Elizabeth conuertenda patrum in filios, & in dulos ad prudentiam iurum, parare domino plebem perfectam.

Et dixit Zacharias: gelum? Vnde hoc? ego enim sum senex, & mea processit in diem. Et respondens angelus: xit ei: Ego sum Gabriel qui sto ante deum, & tu sum loqui ad te, & tibi euangelizare. Tu eris tacent, & non poteris loqui, vsq; in diem quando pro eo quod mandidisti verbis meis, implebuntur in tempore. Et erat plebs expectans eum, & mirabatur tardaret ipse in templo. Ipse autem non poterat quod illos, & cognouit quod visionem videret in templo. Et ipse erat in illis, & permansit in factum est, ut impleat dies officii eius, abbatum suam. Post hoc dies cocepit Elizabeth eius, & omenabat in huius quinque, dicens: sic fecit mihi dominus diebus quibus repperit ferre opprobrium meum ter homines.

* In mense autem missus est angelus Gabriel deo in civitatem Galilee cui nomen Nazareth. Cui nomen erat Ioseph filius David, & nomen

Maria. Et ingressus angelus ad eam, dixit: Ave gratia plena, dominus tecum, benedicta tu in mulieribus. Quæ cum audisset, turbata est in sermone eius, & cogitabat qualis esset ista salutatione. Et ait angelus ei: Ne timeas Maria, invenisti enim gratiam apud deum: Ecce concipies in utero, & paries filium, & vocabis nomen eius IESVM: hic erit magnus, & filius altissimi vocabitur: & dabit illi dominus deus sedem David patris eius, & regnabit in domo Iacob in æternum, & regnum eius non erit finis. Dixit autem Maria ad angelum: Quomodo fiet istud, quoniam virum non cognosco? Et respondens angelus, dixit ei: Spiritus sanctus superueniet in te, & virtus altissimi obumbrabit tibi. Ideoque & quod nascetur ex te sanctum, vocabitur filius dei. Et ecce, Elizabeth cognata tua, & ipsa concepit filium in senectute sua: & hic mensis sextus est illi quæ vocatur sterilis, quia non erat impossibile apud deum omne verbum. Dixit autem Maria: Ecce ancilla domini, fiat mihi secundum verbum tuum. Et discessit ab illa angelus. *

* Exurgens autem Maria in diebus illis, abiit in montana cum festinatione in civitatem Iuda: & intravit in domum Zacharie, & salutavit Elizabeth. Et factum est, ut audivit salutationem Mariæ Elizabeth, exultavit infans in utero eius, & repleta est spiritu sancto Elizabeth, & exclamavit voce magna, & dixit: Benedicta tu inter mulieres, & benedictus fructus ventris tui. Et una de hoc mihi, ut veniat mater domini mei ad me? Ecce enim, ut facta est vox salutationis tuæ in auribus meis, exultavi in gaudio infans in utero meo: & beata quæ

Mary. And the angell came in unto her, and sayd: Hail thou full of grace, the LORD is wyth the, blessed art thou amonge women. The which whan she had herde, she was troubled at hyr woordes, and thought, what maner of salutation thys shuld be. And the angell sayd vnto her: Feare not Mary, for thou hast founde grace wyth God. * Beholde, thou shalt conceaue in thy wombe, and byynge forth a sonne, * and thou shalt call hys name Iesus: he shalbe great, & shall be called the sonne of the highest, and the LORD God shall geue hym the seate of Dauid hys father. * And he shall raygne for euer in the house of Iacob, * and ther shalbe no ende of hys raygne. And Mary sayde vnto the angell: How shall thys be, seynge I know no man? And the angell answered and sayde vnto her: The holy goost shall light in to the, & the power of the highest shall ouershadowe the. And therfore that Holy which shalbe borne of the, shalbe called the sonne of God. And beholde, Elizabeth thy cosen, she also hath conceaued a sonne in hyr olde age, and thys is the syxth moneth of her, that is called barren, * For nothyng shall be vnpossible wyth God. Mary sayde: Beholde, I am the handmayden of the LORD: be it vnto me, according to thy woorde. And the angell departed from her. *

* * Mary rose vp in those dayes, and went into the mountaynes wyth hast into the cyrie of Iuda, and entred in to the house of zachary, and saluted Elizabeth. And it fortuneth, that whan Elizabeth herde the salutation of Mary, the chyld leapt in hyr wombe, and she was fylled wyth the holy goost, and cryed wyth loude voyce, and sayde: Blessed art thou amonge women, and blessed is the frute of thy wombe. And how happeneth this vnto me, that the mother of my LORD cometh vnto me? For beholde, as soone as the voyce of thy salutation came in myne eares, the babe leapt for ioye in my wombe: and happye art thou

¶ ij thas

Esa. vii. c.

Mat. i. c.
Luc. ii. c.

Esa. ix. b.

Dan. vii. d.
Mich. iii. b.
Heb. ii. b.Mar. ix. c.
Luc. xviij. c.

Luke.

that hath belened, for the thynges shall be fulfilled, which were tolde the from the LORD. And Mary sayde:

Esa. lxi. b.

* My soule magnifyeth the LORD.

And my spere is reioyced in God my sauyoure. For he hath looked vpon the lowe degre of hys hande mayde: be- holde, from hence forth shall all genera- cions call me blessed. For he that is migh- ty, hath done great thynges for me, & ho- ly is his name. And his mercy endureth from generation to generations, vpon them that feare hym. He hath shewed strength in hys arme, he hath scattered the proude in the imaginacion of theyr hartes. * He hath purdowne the mygh- ty from the seate, and hath exalted them of lowe degre. He hath fylled the hon- gry with good thynges, and left the rich empty. He hath taken vp Israel hys seruaunte, in remembraunce of his mercy. Euen as he spake vnto our fathers * Abrahā, & to his sede for euer.

i. Reg. ii. a.
Eccli. x. c.

Gen. xxii. c.

And Mary remayned wyth her about thre monethes, & returned agayne vnto her house.

* Elizabethes tyme came, that she shulde be deliuered, & she brought forth a sonne. And hyr neighbours and kyn- folkes hearde that the Lorde shewed his great mercy vpon her, and they reioyced wyth her. And it fortuneth that vpon the eyght daye, they came * to circumcise the chyld, and called hym by hys fa- thers name, zachary. And hys mother answeringe, sayde: Not so, but he shal be called Jhon. And they sayd vnto her: Ther is noman in thy kynred that is cal- led by that name. And they made sygnes vnto hys father, how he wolde haue him called. And he asked for wytynges ta- bles, and wrote sayenge: Jhon is hys name. And they dyd all manerwise. But hys mouth was forthwyth opened and hys tonge, and he spake, & praysed God. And ther came a feare vpon all theyr neighbours, & vpon all the hyll cōtryes of Iewry were all these wordes noysed. And all they that herde therof layed the vp

Gen. xvii. b.
Leui. xii. a.

quæ credidisti, quæ per-
tur ea quæ dicta sunt tibi
domino. Et ait Maria:

Magnificat, anima me
dominum. Et exultauit
ritus meus, in deo salu-
meo. * Quia respexit hu-
ilitatē ancillæ suæ, ecce em-
ex hoc beatam me dice-
omnes generationes. Qu-
fecit mihi magna qui pot-
est, & sanctum nomen eius.
Et misericordia eius up-
genie in progenies, amem-
bus eum. Fecit potentia
in brachio suo, dispersit in-
perbos mēte cordis sui. De-
posuit potentes de sede,
exaltauit humiles. Elia-
tes impleuit bonis, & in-
tes dimisit inanes. Sicut
pit Israel puerum suum, pa-
rari misericordie suæ. In-
cut locutus est ad patrem
stros, Abrahā & semini
in secula.

Mansit autē Maria
illa quasi mensibus tribus
& reuersa est in domum suam.

* Elizabeth autem
pletum est tempus pariri
& peperit filium. Et au-
runt vicin & cognati eius
quia magnificauit domus
misericordiam suam cum
la, & congratulabantur ei.
Et factum est in die illa
venerunt circumcidere pu-
rum, & vocabant eum
nomen patris sui, Zacharia.
Et respondens mater ei
dixit: Nequaquam, sed
cabitur Iohānes. Et di-
runt ad illam: Quia no-
est in cognatione tua, pro-
cetur hoc nomine. Respondit
autem patri eius, quomodo
let vocari eum. Et postquam
pugillarem, scripsit, dicens
Iohannes est nomen eius.
Et mirati sunt omnes ei.
Et nuntium est autem illud ei
& lingua eius, & loquebatur
benedicens deum. Et factus
est timor super omnes vi-
nos eorum, & super omnes
montana Iudæe circum-
tur omnia verba hæc & pro-
fuerunt omnes qui audierunt

E

versus
prima
ria C
vt pro
cluiat
Ioseph
te Naz
uitaten
tur Be

in corde suo, dicens: Quispu-
tas puer iste erit? Etem mas-
mus domini erat cum illo. Et
Zacharias pater eius reple-
tus est spiritu sancto, & pros-
phetauit, dicens:

Benedictus dominus de-
us israel, quia uisitauit & fecit
redemptionem plebis sue. &
Et erexit cornu salutis nos-
tris, in domo dauid pueri sui.

Sicut locutus est per os san-
ctorum, qui a seculo sunt pro-
phetarum eius. Salutem ex
inimicis nostris, & de manu
omnium qui oderunt nos,

Ad faciendam misericor-
diam cum patribus nostris,
& memorari testamenti sui
sancti. Iurandum quod
iurauit ad Abraham patrem
nostrum, daturum se nobis.

Ut sine timore de manu
inimicorum nostrorum libe-
rati, seruamus illi. In san-
ctitate & iusticia corā ipso,
omnibus diebus nostris. Et
tu puer propheta altissimi vo-
caberis, præbīs enim antea fa-
ciem domini parare vias eius.

Ad dandam scientiam salu-
tis plebi eius, in remissionem
peccatorum eorum. Per visce-
ra misericordie dei nostri, in
quibus uisitauit nos oriens
ex alto. Illuminare his qui
in tenebris & in vmbra mor-
tis sedent, ad dirigendos pes-
des nostros in viam pacis. &

Puer autem crescebat, &
confortabatur spiritu, & erat
in desertis, vsque in die osten-
sionis sue ad israel.

CAPVT II.

Erat autē in diebus illis, exiit
edictum a Cæsare
Augusto, vt
describeret vni-
uersus orbis. Hæc descriptio
prima facta est a præside Sy-
riæ Cyrino. Et ibāt omnes,
vt profiterentur, singuli in suā
ciuitatem. Ascendit autē &
Ioseph a Galilæa, de ciuitas-
te Nazareth, in Iudæā in ci-
uitatem Dauid, quæ vocat-
tur Bethleem, eo quod esset
de

in the; harte, sayenge: What trowe ye
wyl thy s chylde be? for the hande of
the Lorde was wryth hym. And zachary f
hys father was fylled wryth the holy
gost, & prophecyed, sayeng:

Blessed be the LORD God of Is-
rael, for he hath visited, and perfourmed
the redemption of hys people. & And
hath set vp vnto vs * an hoine of salua-

cion in the house of Dauid hys seruaunt.
As he promised by the mouth of his
holy prophetes, whych were sence the
world began. Saluacion from our ene-
myes, and from the hande of all the that
hated vs. To deale mercifully With our
fathers, & to thy nke vpon his holy * co-
uenauente. Euen the othe that he swore
vnto our father Abrahā, for to gene vs.

* That we beyng delyuered out of the
hande of our enemyes, myght serue him
wythout feare. In holy nesse and rygh-
tconnesse before hym, all our dayes.

And thou chylde shalt be called a pro-
phete of the hyghest: for thou shalt go
before the face of the LORD, to pre-
pare hys wayes. To gene the know-
lege of saluacion vnto hys people, for the
remission of theyr synnes. Thow the
tender mercy of our God, in the whych
the daye sprynge from an hye hath visi-
ted vs. To lyghten the that syt in dar-
kenesse, & in the shadow of death, to aye-
our fete in to the waye of peace. & And
the chylde grewe, and was strenghted in
spere, and was in wyldernes, vntill the
daye that he dyd shewe hym selfe to
Israel.

The. ii. Chapter. *



And it befell in those dayes, f
ther wente out a comādemēt
fro Augustus the Emperors
re, f the whole worlde shulde
be taxed. Thy s taringe was
fyrst made vnder Cyri^{us} the taxite of Sy-
ria. And they wete all to be taxed, enery
one to his owne cytie. And Ioseph wete
bp fro Galile, out of the cytie Nazareth,
into Ierway to the citie of Dauid, * which
is called Bethleem: because he was of
the

Psal. cxxxix.

Gene. xxii. e

Esa. xxxviii.

d.
Heb. iz, c.

A

i. Regū. xv.
xvi. a. xx. b.

Luke.

Mat. i. c.

the house and kynage of Dauid: that he myghte be tared wyth Mary hye sponse wyfe, beyng wyth chylde. * And it fortuneth that whyle they were there, the dayes were come, that the hulde be deliuered. And she brought forth hye fyll be gotten sonne, and wrapped hym in clothes, and layd him in a maunger: for he had no rowme in the inne.

25

i. Timo. iii. b

And ther were shepherdes in the same region, watchynge, and keepynge the nyghtwatches ouer theye flocke. And behold, * the angell of the LORD shode by them, and the bryghtnesse of God dyd shyne rounde aboute them, and they were soze afrayed. And the angell sayd vnto them: feare not. for lo, I brynge you glad tydynge of greate ioye, the whych shalbe vnto all people: for vnto you this daye is bozne, in the cytie of Dauid, a saueoure, whych is Christus the LORD. And this shalbe a token vnto you: ye shall fynde the babe wrapped in clothes, and layed in a maunger. And sodenly was there wyth the angell a multitude of the heauenly host, prayng: syngge God and sayenge: Glozy be vnto God in the hyghes, and peace be in earth vnto men of a good wyll. ¶

And it fortuneth, whan the angels were gone from the into heauen, * the shepherdes spake one to another: Let vs go ouer vnto Bethleem, and se this thyng that is happened, whych the LORD hath done, and hath shewed it vnto vs. And they came wyth haste, and founde Mary and Ioseph, and the chylde layed in the maunger. And whan they sawe it, they remembred the sayenge, that was tolde them of this chylde. And all they that heard it, maruayled at the thynges whiche were tolde them of the shepherdes. But Mary kepte all these sayenges, ponderynge them in hye harte. And the shepherdes returned, glorifyng and prayng God, in all that they had heard and sene, as it was tolde them. ¶

** And

de domo & familia. Dicitur
ut profiteretur cum Ma-
desponsata sibi. vxore pu-
gnante. Factum est autem
cum essent ibi, impleti in-
dies vt pareret. Et peperit
lium suum primogenitum
& pannis eum involuit
reclinavit eum in praese-
quia non erat ei locus in i-
uerforio.

Et pastores erant in
gione eadem vigilantes,
custodientes vigilanter
super gregem suum. Et
angelus Domini stetit inter
illos, & claritas dei circum
fulsit illos, & timuerunt
magno. Et dixit illis
gelus: Nolite timere. E-
nim, euangelizo vobis
dium magni, quod erit
nisi populo: quia natus est
hodie Saluator, qui
Christus Dominus, natus
est Dauid. Et hoc vobis
gnum: Inuenietis infantem
pannis involutum, & pos-
itum in praeseptio. Et facta
est cum angelis multi-
tudo militum coelestium,
laudantium Deum, & di-
cant: Gloria in altissimis
& in terra pax hominibus
bonae voluntatis.

Et factum est, vt dicitur
runt ab eis angelus in
uicem: Transieramus in
Bethleem, & videamus
verbum quod factum est
quod fecit Dominus. Et
venientes, & inuenientes
Mariam & Ioseph, & in-
fem positum in praeseptis
dentes autem, cognoverunt
de verbo, quod dictum
illis de puero hoc. Et ve-
nerunt quod audierant, &
sunt de his quae dictae
a pastoribus ad ipsos. Ma-
ria autem conservabat in
nia verba haec, conser-
uans corde suo. Et reuer-
tes pastores, glorificabant
laudantes Deum, & di-
bant quae audierant & ve-
runt, sicut dictum est
los, &

ffo. 1x.

Ge.xvii.b.

Luc. S. C.

Leu. xli. b. 1
i. Re. i. d.

Exo. xiii. 2.
Num. viii. c.

Землі, хліб, б.

Блау.хлх.б
А.Сл.хлх.б

Phanuel

22 111

Phanuel

Luke.

Iohanuel of the tribe of Aser: the same
 was well aged, and had lyued seven yea-
 re from his virginite with hyr husban-
 de. And the same was a wedowe fou-
 rescore and foure yeaere, the whych de-
 parted not from the temple, seruyng
 God nyght and daye with fastinges and
 prayers. And she came forth the same
 houre, and praised the LORD, & spake
 of hym vnto all them that wayted for
 the redemption of Israel. And whan they
 had performed all thynges accordyng
 to the lawe of the LORD, they retur-
 ned agayn to Galile, into the cytie Na-
 zareth. And the chyld grew, and was
 stronge, full of wysdom, and the gra-
 ce of God was in hym. And his elders
 went euery yeaere to Jerusalem, at the
 feast daye of Easter.

Exo. xxiii. b
 and. xxxiii.

Leuit. xxiii. a

* And whan he was twelue year ol-
 de, they wente vp to Jerusalem * after
 the custome of the feast daye: and whan
 the dayes were finished, as they retur-
 ned agayne, the chyld Jesus remained
 at Jerusalem, & hyr elders knewe it not.
 But they thynging him to be in the co-
 pany, came one dayes iourneye, & sought
 hym amonge their kynnsfolkes and ac-
 quayntaunce. And whan they founde
 hym not, they went agayn to Jerusale,
 sekyng hym. And it fortuned, that after
 thre dayes they founde hym in the tem-
 ple, syttinge amonge the doctoures, hea-
 ryinge them, and appoyng them. * And
 all they that heard hym, were asto-
 nyed at his wyrdome and answers. And
 whan they sawe him, they marvelled.
 And hyr mother sayd vnto hym: Wy-
 sonne, why hast thou done so vnto vs?
 Behold, thy father and I sought the so-
 rowing. And he said vnto them: * What
 is it, that ye sought me? * knewe ye not
 that I must be in those thynges, that be
 long to my father? * And they under-
 stode not the sayenge, that he spake vn-
 to them. And he wente downe wyth
 them, and came to Nazareth, and was
 obedient vnto them. * And hyr mo-
 ther kepte all these sayenges in hyr
 harte.

Mat. vii. c
 Mar. i. b.
 Luc. ii. d.

Ioh. ii. a

Luc. ix. c.
 and. xvi. d.

Ge. xxxviii. b

Phannel de tribu Aser
 processerat in diebus
 & vixerat cum viro
 nis septem a virginitate
 Et hac vidua usque ad
 nos octoginta quatuor
 non discedebat de tem-
 pletis & obsecratione
 seruans nocte ac die
 hac ipsa hera super
 confitebatur domino
 quebatur de illo, omne
 expectabam redemptionem
 Israel. Et ut perficeretur
 secundum legem domini
 uersi sunt in Galilaeam
 tatem suam Nazareth
 autem crescebat & cre-
 batur, plenus sapientia
 gratia dei erat in illo
 ibant parentes eius per-
 nes annos in Hierusalem
 die solemnibus Pascha.

* Et cum factus esset
 norum duodecim annis
 tibus illis Hierosolyma
 cundum consuetudinem
 festi, consummansq; di-
 cum redirent, remansit
 I E S V S in Hierusalem
 non cognouerunt pare-
 ejus: existimantes autem
 lum esse in comitatu
 runt iter diei. & requie-
 uerunt inter cognatos
 tos. Et non inueniens
 gressi sunt in Hierusalem
 quirentes eum. Et
 est post triduum inuen-
 illum in templo, seden-
 tem in medio doctorum
 tem illos, & interroga-
 eos. Stupebant autem
 qui eum audiebant, pro
 prudentia & responsione
 Et videntes, admirabantur
 Et dixit mater eius ad
 Fili, quid fecisti nobis
 Ecce, pater tuus & ego
 lentes querebamus te ad
 ad illos: Quid est quod
 querebatur: nesciebat
 in his quae patris mei
 oportet me esse? Et
 intellexerunt verbum
 locutus est ad eos. &
 scendit cum eis, & ve-
 zareth, & erat subdu-
 Et mater eius conser-
 omnia verba haec in

fu. Et IESVS proficiebat
sapientia, & aetate, & gratia
apud deum & homines. f

CAPVT. iij. *

Anno autē quin-
to decimo impe-
rii Tyberii Cē-
saris, procuran-
te pontio Pila-
to iudæam, Te-
trarcha autem Galilæe Hes-
rode, Philippo autem fratre
eius Tetrarcha Iuræe &
Trachonitidis regionis, &
Lysania Abilene Tetrarcha
sub principibus sacerdotum
Anna & Caipha, factum est
verbum Domini super Iose-
phum Zachariæ filium in
deserto. Et venit in omnem
regionem Iordanis, prædi-
cans baptismum penitens-
tiæ in remissionem peccato-
rum, sicut scriptum est in li-
bro sermonum Isaie ppheta:
Vox clamantis in deserta
to: Parate viam domini, res-
tas facite semitas eius. Om-
nis vallis implebitur, & om-
nis mons & collis humilia-
bitur: & erunt praua in dire-
cta, & aspera in vias planas:
& videbit omnis caro salu-
tare dei.

Dicebat ergo ad turbas
quæ exhibent vt baptizaren-
tur ab ipso: Genimina viper-
arum, quis ostendit vobis
fugere a ventura ira? Facite
ergo fructus dignos penitenti-
æ, & ne cœperitis dicere:
patrem habemus Abrahā.
Dico enim vobis, quia pos-
tens est deus, de lapidibus
istis suscitare filios Abrahæ.
Iam enim securis ad radicē
arboris posita est. Omnis er-
go arbor non faciens fru-
ctum bonum, exciditur, &
in ignem mittitur. Et inter-
rogabant eum turbæ dicen-
tes: Quid ergo faciemus?
Respondens autem dicebat
illis: Qui habet duas tunicas
det nō habenti: & qui habet
ekas, similiter faciat. Veni-
unt autē & publicani, vt ba-
ptizarentur, & dixerunt ad
eum: Magister, quid faciemus?

At ille

harte. * And Iesus increasid in wyse
dome, and age, and grace, wryth God and
men. f

The. iij. Chapter. *

In the fyfteenth yere of the
Emprye of Tiberius the Em-
peroure, Pontius Pilate bey-
nge lefetenassite in Iewry, * &
Herode one of the foure prin-
ces in Galile, and Philippe hys brother
one of the four princes in Iuria & in the
region Trachonitis, and Lysanias being
one of the foure princes in Abilina, whan
Annas and Caiphas were hys prestes,
the worde of the LORD came vpon
Jhon the sonne of zachary, in the wy-
bernesse. * And he came in to all the re-
gion of Iordane, preachynge the bapty-
me of repētaunce, for the remissō of syn-
nes, as it is wyrtē in the boke of the say-
enges of Isaye the prophete: * The
voyce of a cryer in the wilderness: Pre-
pare ye the waye of the LORD, ma-
ke hys pathes straghte. Euery valley
shalbe fylled, and euery mountayne and
hyll shalbe brought lowe: and the croked
shalbe made straght, and the rough shal
be turned into smoothe wayes: & all flesh
shall se the saluacion of God.

* Therfore sayde he vnto the people
that wente out to be bapty sed of hym: ye
generation of vipers, who hath thewed
you how to fflye fro the wyath to come?
Wing furth therfore due frutes of repē-
taunce, and begynne not to saye: We haue
Abraham to our father. for I saye vnto
you, that God is able, of these stones to
rayse vp chyldren vnto Abrahā. For enē
now is the ax layde to the roote of the
tre. * Euery tre therfore not byngynge
forth good frute, is hewen downe, & cast
into the fyre. And the people asked hi,
sayenge: * What shall we do than? He
answered, and sayd vnto them: He that
hath tūo coates, let hym geue vnto hym
that hath none: and he that hath meate,
let hym do lyke wyse. The publicans ca-
me also, to be bapty sed, and they sayde
vnto hym: Master, what shall we do?
And

fo. Reg. ii. e

A

Luc. xxii. 2.

Mat. iii. a.

Mar. i. a.

Ioh. i. b.

Esa. xl. a. i

B

mat. iii. a.

Mat. iii. a.

and. vii. b.

Actu. i. d.

Luke.

And he sayde vnto them : Do nomore then that which is appoynted you. And the souldoyours asked him, sayenge: And what shall we do? And he sayde vnto them: Do noman violence nor wronge, and be content wyth your wages.

C Whye the people were mulyng and thynkyng euey one in theyr hartes concernyng Jhon (whether happely he were Chast) Jhon answered, sayenge vnto them all: * I verely baptyse you wyth water, but there doth one come stronger than I, whose shoe lachet I am not worthy to loose: * He shall baptyse you with the holy ghost and with fyre: * whose fanne is in hyr hande, and he shall poure hyr come ffre, and gather the wheate into hyr barn, but the chaffe shall he burne wyth vnquencheable fyre. And many other thynges exhorted he, and preached vnto the people.

mat. iij. b.
mar. i. a.
loh. i. c.

eze. xxxvi. d.
and. i. c.
mat. iij. b.

mat. xiii. a.

math. iij. b.
mar. i. a.
loh. i. d.

Mat. xiii. g.
mar. vi. a.
luc. iiii. c.
loh. i. e.

* But Herode one of the foure princes, when he was rebuked of hym (because of Herodias hyr brothers wyfe, and for all the euils that Herode dyd) he added this also aboue all, and put Jhon in prison.

* And it fortunied when all the people was baptyfed, and when Iesus also was baptyfed and prayed, the heauen was opened, & the holy ghost came downe in a bodyly shappe (lyke a doue) vpon him, and there came a voyce fro heauen: Thou art my beloued sonne, in the is my delecte. And Iesus hym selfe (when he beganne) was aboute thyrty yere olde: * so that he was thought to be the sonne of Ioseph,

D Whych was the sonne of Heli,
Whych was the sonne of Mathas,
Whych was the sonne of Zeni,
Whych was the sonne of Melchi,
Whych was the sonne of Ianne,
Whych was the sonne of Ioseph,
Whych was the sonne of Marthias,
Whych was the sonne of Amos,
Whych was the sonne of Naum,
Whych was the sonne of Heli,

Whych

At ille dixit ad eos: Non amplius quam quod constitutum est vobis, faciamus. Interrogabant autem eum milites, dicentes: Quod facimus & nos? Et ait illis: Minime concutatis, neque calumniam faciatis, & contenti estote stipendiis vestris.

Existimante autem populo & cogitantibus eum in cordibus suis: Hanc, ne forte ipse esset Christus, respondit Iohannes, cens omnibus: Ego quidem aqua baptizo vos, et qui tem fortior me, cuius sum dignus soluere calceamentorum eius ipse vos baptizabit in spiritu sancto & igne, cuius est labrum in manu eius: Purgabit aream suam, & gregabit triticum in silum, paleas autem comburet igni inextinguibili. Ita quidem & alia euangelizabat populo. Rodes autem Tetrarchis corriperebatur ab illis: Rodiade vxore fratris de omnibus malis quae Herodes) adiecit. Et per omnia, et includit neminem in carcerem.

Factum est autem et baptizaretur omnis populus. Et baptizato et aperto est coelum, & dixit spiritus sanctus eum in specie (sicut columba) ipsum, & vox de caelo: Tu es filius meus dilectus. Et hoc placuit ei. Et erat Iesus annorum triginta, & batur filius Ioseph.

Qui fuit Heli,
Qui fuit Mathas,
Qui fuit Zeni,
Qui fuit Melchi,
Qui fuit Ianne,
Qui fuit Ioseph,
Qui fuit Marthias,
Qui fuit Amos,
Qui fuit Naum,
Qui fuit Heli,

Qui fuit Nagge,
 Qui fuit Maath,
 Qui fuit Mathathias,
 Qui fuit Semei,
 Qui fuit Ioseph,
 Qui fuit Iuda,
 Qui fuit Ioanna,
 Qui fuit Rhesa,
 Qui fuit Zorobabel,
 Qui fuit Salathiel,
 Qui fuit Neri,
 Qui fuit Melchi,
 Qui fuit addi,
 Qui fuit Colam,
 Qui fuit Helmadam,
 Qui fuit Her,
 Qui fuit Iesu,
 Qui fuit Heliezer,
 Qui fuit Iorim,
 Qui fuit Marthat,
 Qui fuit Leui,
 Qui fuit Symeon,
 Qui fuit Iuda,
 Qui fuit Ioseph,
 Qui fuit Iona,
 Qui fuit Eliachim,
 Qui fuit Melcha,
 Qui fuit Menna,
 Qui fuit Mattatha,
 Qui fuit Nathan,
 Qui fuit Dauid,
 Qui fuit Iesse,
 Qui fuit Obed,
 Qui fuit Booz,
 Qui fuit Salmon,
 Qui fuit Naasson,
 Qui fuit Aminadab,
 Qui fuit Aram,
 Qui fuit Elrom,
 Qui fuit Phares,
 Qui fuit Iadæ,
 Qui fuit Iacob,
 Qui fuit Isaac,
 Qui fuit Abraham,
 Qui fuit Thare,
 Qui fuit Nachor,
 Qui fuit Sarug,
 Qui fuit Ragau,
 Qui fuit Phaleg,

Whych was the sonne of Nagge,
 Whych was the sonne of Maath,
 Whych was the sonne of the mathathias,
 Whych was the sonne of Semei,
 Whych was the sonne of Ioseph,
 Whych was the sonne of Iuda,
 Whych was the sonne of Ioanna,
 Whych was the sonne of Rhesa,
 Whych was the sonne of Zorobabel,
 Whych was the sonne of Salathiel,
 Whych was the sonne of Neri,
 Whych was the sonne of Melchi,
 Whych was the sonne of Addi,
 Whych was the sonne of Colam,
 Whych was the sonne of Helmadam,
 Whych was the sonne of Her,
 Whych was the sonne of Iesu,
 Whych was the sonne of Heliezer,
 Whych was the sonne of Iorim,
 Whych was the sonne of Marthat,
 Whych was the sonne of Leui,
 Whych was the sonne of Symeon,
 Whych was the sonne of Iuda,
 Whych was the sonne of Ioseph,
 Whych was the sonne of Iona,
 Whych was the sonne of Eliachim,
 Whych was the sonne of Melcha,
 Whych was the sonne of Menna,
 Whych was the sonne of Mattatha,
 Whych was the sonne of Nathan,
 Whych was the sonne of Dauid,
 Whych was the sonne of Iesse,
 Whych was the sonne of Obed,
 Whych was the sonne of Boos,
 Whych was the sonne of Salmon,
 Whych was the sonne of Naasson,
 Whych was the sonne of Aminadab,
 Whych was the sonne of Aram,
 Whych was the sonne of Elrom,
 Whych was the sonne of Phares,
 Whych was the sonne of Iuda,
 Whych was the sonne of Iacob,
 Whych was the sonne of Isaac,
 Whych was the sonne of Abraham,
 Whych was the sonne of Thare,
 Whych was the sonne of Nachor,
 Whych was the sonne of Sarug,
 Whych was the sonne of Ragau,
 Whych was the sonne of Phaleg,

Qui

Whych

Luke.

Whych was the sonne of Heber,
 Whych was the sonne of Sale,
 Whych was the sonne of Chainan,
 Whych was the sonne of Arphaxat,
 Whych was the sonne of Sem,
 Whych was the sonne of Noe,
 Whych was the sonne of Lamech,
 Whych was the sonne of Mathusala,
 Whych was the sonne of Enoch,
 Whych was the sonne of Jared,
 Whych was the sonne of Malalehel,
 Whych was the sonne of Cainan,
 Whych was the sonne of Enos,
 Whych was the sonne of Seth,
 Whych was the sonne of Adam,
 Whych was the sonne of God,

Qui fuit Heber,
 Qui fuit Sale,
 Qui fuit Chainan,
 Qui fuit Arphaxat,
 Qui fuit Sem,
 Qui fuit Noe,
 Qui fuit Lamech,
 Qui fuit Mathusala,
 Qui fuit Enoch,
 Qui fuit Jared,
 Qui fuit Malalehel,
 Qui fuit Cainan,
 Qui fuit Enos,
 Qui fuit Seth,
 Qui fuit Adam,
 Qui fuit Dei.

The. iiii. Chapter. ✕

CAPVT. III.

mat. iiii. a.
 mar. i. b.

ex. xxxiii. d
 iii. Re. xix. b

Deut. viii. b.

Deut. vi. c.
 and. x. d.

Iesus being full of the ho-
 ly goost, came againe fro
 Iordane, & * was led of
 the spere in to the wil-
 derneſſe, forty dayes,
 and was tempted of the
 deuell. * And he drd
 eat nothyng in those
 daies: and whan they were finyſhed, he
 hūgred. And the deuell ſayde vnto him:
 yf thou be the sonne of God, commaunde
 thy ſtone that it be bread. And Iesus
 answered vnto hym: It is wytrē: * Wā
 ſhall not lyre by bread onli, but by euery
 word of God. And the deuell brought hi
 bp in to an hy gh mountaine, and ſhewed
 hym all the kyngdomes of the worlde,
 in the twinklyng of an eye, and ſayde
 vnto hym: I wyll gene the all thy ſpo-
 wer, and the glory therof: for they be ge-
 uen vnto me, and I geue them vnto who
 I wyll. yf thou wilt therfore fall do-
 wne, and worſhypp befoze me, they ſhall
 all be thyne. And Iesus answered, and
 ſayde vnto hym: It is wyttē: * Thou
 ſhalt worſhypp the LORD thy God, and
 hym onely ſhalt thou ſerue. And he
 brought hym to Ieruſalem, and ſet hym
 vpon the pinnacle of the temple, and ſay-
 de vnto him: yf thou be the ſone of God,

Iesuſ temp-
 tatus eſt
 de ſpitu
 ſancto
 & de
 diabolo
 & de
 ſatana

ſertum diebus quadraginta
 & tentabatur a diabolo
 nihil manducante in illis
 & conſummatus eſt ieiunium
 dixit autem illi: Si filius Dei es
 lapidi huic ut panis respondeat
 illi: & conſummatus eſt ieiunium
 dixit autem illi: Si filius Dei es
 lapidi huic ut panis respondeat
 illi: & conſummatus eſt ieiunium
 dixit autem illi: Si filius Dei es
 lapidi huic ut panis respondeat
 illi: & conſummatus eſt ieiunium

ſon Qui
 hac ſcrip-
 tis. E
 illi daban-
 verbis g
 debant c
 cebant: I
 Joſeph?
 cetis mil-
 nem: Mo
 quanta a
 Caperna-
 ria tua.
 Aut a
 vobis, qui
 acceptus
 in verita-

mitte
 prum
 his ſui
 ſeruen-
 bus to-
 das a-
 um. E
 ait illi:
 his Do-
 Et con-
 tione,
 lo, vlti-

* E
 In vir-
 am, &
 ſam re-
 ſe doce-
 rum, &
 omnib;
 vbi era-
 ſecund-

die ſab-
 & ſurre-
 tus eſt

ta. Et
 venit lo-
 rat: Sp-
 me, pro-
 euange-
 ſit me,
 de, præ-
 ſionem

multiere
 ſionē, p-
 mini ac-
 tributio-
 ſet libr-
 & ſedit
 goga oc-
 tes in eu-

Cap-
 ſon Qui
 hac ſcrip-
 tis. E
 illi daban-
 verbis g
 debant c
 cebant: I
 Joſeph?
 cetis mil-
 nem: Mo
 quanta a
 Caperna-
 ria tua.

Aut a
 vobis, qui
 acceptus
 in verita-

caſt

mitte te hinc deorsum. Scri-
ptum est enim: Quod angelus
suis mandauit de te, ut co-
seruant te, & quia in manis
bus tollent te, ne forte offen-
das ad lapidem pedem tuum.
Et respondens IESVS,
ait illi: dictum est: non tenta-
bis Dominum Deum tuum.
Et consummata omni tenta-
tione, diabolus recessit ab illo,
ut ad tempus.

* Et regressus est IESVS
in virtute spiritus in Galilee:
am, & fama exiit per vnuer-
sam regionem de illo. Et ipse
se docebat in synagogis eor-
um, & magnificabatur ab
omnibus. Et venit Nazareth,
ubi erat nutritus, & intrauit
secundum consuetudinem sua-
rum sabbati in synagogam,
& surrexit legere. Et tradi-
tus est illi liber Isayæ pphetæ.
Et ut resoluisset librum, in-
uenit locum, ubi scriptum es-
t: Spiritus Domini super
me, propter quod vnxit me:
euangelizare pauperibus mi-
sit me, sanare contritos cor-
de, prædicare captiuis remis-
sionem, & cæcis visionem,
& misere contritos in remis-
sionem, prædicare annum do-
mini acceptum, & diem res-
tributionis. Et cum elliculus
set liber, reddidit ministro,
& sedit: & omnium in syna-
goga oculi erant intendens
in eum.

Cœpit autem dicere ad il-
los: Quia hodie impleta est
hæc scriptura in aures ves-
tras. Et omnes testimonium
illi dabant, & mirabantur in
verbis gratiæ, quæ proce-
debant de ore ipsius, & di-
cebant: Nonne hic est filius
Ioseph? Et ait illis: Vtrius di-
cetis mihi hæc similitudinis
nomen: Medice, cura te ipsum:
quanta audiuius facta in
Capernaum, fac & hic in pa-
tria tua.

Ait autem: Amen dico
vobis, quia nemo propheta
acceptus est in patria sua,
in veritate dico vobis:

Multum

cast thy selfe dothone from hence. For it is
wrytten: * We hath genen hyr angels
charge of the, that they kepe the, & that
they beare the vp in theyr handes, lest
happly thou dost the thy foote agaynst a
stone. And Iesus answered, & sayd vnto
hym: It is sayde: * Thou shalt not tem-
pte the LORD thy God. And whan
all the temptation was finyshed, the de-
uel departed from hym for a tyme.

* * And Iesus came agayne in to Ga-
lile in the power of the spere, and the sa-
me of hym wente thorow out all the re-
gion. And he taught in theyr synago-
ges, & was magnified of euery mā. * And
he came to Nazareth, (where he was no-
ryshed,) & entred into the synagoge bpō
the Sabbath daye, as hyr maner was, &
stode by to read. And * the boke of the
prophet Esaye was taken hym. And as
he turned ouer the boke, he founde the
place, where it was wrytten: * The spie-
te of the LORD is vpon me, wherefore
he hath anoynted me: to preach glad ty-
dynges vnto the poore hath he serte me:
to heale the broken harted: to preach de-
lyneraunce to the captiue, & syght vnto
the blynde: to set at libertie the that are
bused: to preach the acceptable year of
the LORD, & the daye of rewarde. And
whan he had closed the boke, he toke it
agayne vnto the ministr, & sat hym do-
wne: and the eyes of all the that were in
the synagoge, were fastened on hym.

And he beganne to saye vnto them:
Thys daye is thys scripture fulfilled
in youre eares. * And they all gaue hym
wytnesse, and wondered at the wordes
of grace whyche proceeded out of hyr
mouth, & and they sayde: * Is not thys
the sonne of Ioseph? And he sayde vn-
to them: doubtles, ye will saye vnto me
thys prouerbe: Why sicilian, heale thy selfe.
As greate thynges as we haue hear-
de to be done in Capernaum, do also here
in thy contry.

He sayde: * Verely I say vnto
you, that no prophete is accepte in hyr
owne cōtry. I saye vnto you for a tūch:
* Thes

Psal. lx. b.

Deut. vi. c.

Mat. iiii. b.
Mar. i. b.

Mat. xxii. g.
Mar. vi. a.

iu. E. d. vii. b.

Esay. lxi. b.

Mat. xiii. g.
Mac. vi. a.

Ioh. vi. c.

Mac. xii. g.
Mar. vi. a.
Ioh. iiii. e.

Luke.

iii. Re. xviii. a
Iaco. v. c.

* Ther were many Wedowes in Israel
in the dayes of Elias, whan the heauen
was shut the yere and fyre monethes,
whan ther was a great derth in all the
lande: & to none of them was Elias sent,
saue vnto a woman a wedowe in Sa-
repta of Sidon. And ther were many le-
pers in Israel in the tyme of Heliseus the
prophete, and none of them was censed
D saue Naaman the Syrian. And all they
i the synagoge (hearyng these wordes,)
were fylled wyth wrath. And they rose
vp, & thrust hi out of the cite, & brought
him vnto the toppes of the hyll, (wheron
they cite was buylt,) & they myght cast
him down headlinges. But he passed by,
& wente thow the middes of them. &

Mat. xiii. b.
Mar. i. b.
Ioh. ii. b.

Mat. vii. c.
Luc. ii. g.
mar. i. c.

* * And he came downe to Caper-
naim, a cytie of Galile, and taught them
there on the Sabbathes, and they were
astonnyed at hys doctrine: * for his prea-
chyng was wyth power. * And in the
synagoge ther was a mā hauryng a foule
deuill, & he cryed out wyth loude voy-
ce, saye ge: Let me alone, what haue we
to do wyth the, thou Iesu of Nazareth?
But thou come to destroye vs: I knowe
the, that thou arte the holy one of God.
And Iesus rebuked hym, sayenge: Hol-
de thy peace, & go forth of him. And whā
the deuill had thowen hym in the myd-
des, he wente out of hym, and hurte him
not. And ther came a feare ouer the all,
and they spake one to another, sayeng:
What thyng is this? & for by authorite
& power doth he comaunde the foule spye-
res, and they departe. And the fame of
hym was noyled thowow out enery pla-
ce of the region. &

mat. viii. b.
mar. i. c.

mat. viii. b.
mar. i. c.

* * And Iesus rose bp out of the syna-
goge, and entred into the house of Simō,
But Simons mother in lawe was taken
wyth great fevers, & they besought him
for her. And he standyng ouer her, com-
maunded the feuer, and it lefte her. And
she rose bp forth wyth, and mynistred vn-
to them. * And whan the Sonne was
gone downe, all they that had sycke of
diuerse diseases, brought them to hym.

And

Multae viduae erant in
Eliae in Israel, quando
sum est coelum annis
& mensibus sex, et
esset fames magna in
terra: & ad nullam
rum missus est Elias
Sarepta Sidonis: ad
viduam. Et multi le-
prosi in Israel sub Helisei
pheta, & nemo eorum
datus est, nisi Naaman
rus. Et repleti sunt om-
nes synagogaes a iudeis,
Et surrexerunt, & con-
tulerunt illum vsq; ad li-
thum montis, (super ve-
ritas illorum erat ut
ut praecipitarent eum
autem transiens, per
illorum ibat.)

* Et descendit in Cy-
pum civitatem Galilee
docebat illos Sabbathis
in potestate erat lesu-
sus. Et in synagoga
mo habens daemone
mundum, & exclamans
magna, dicens: Simo-
nis & tibi IESU
ne? Venisti pelen-
te, quia sis sanctus
in crepavit illum Ie-
sus: Obmutescite, &
eo. Et cum processit
daemoneum in motu
sit ab illo, nihil quic-
civit. Et factus est
omnibus, & collo-
ad inuicem, dicens:
est hoc verbum: qui
sitate & virtute im-
mandis spiritibus. I
Et divulgatum fuit
lo in omnem Iosu-
nia.

* Surgens autem
de synagoga, intra-
vit in domum Simonis.
Simonis tenebatur
febris, & rogavit
pro ea. Et stans
imperavit febrim, &
laam. Et continuo
nistrabat illam. Ch-
ridisset, omnes qui
infirmos variis mor-
bus, ducebant illi.

At ille singulis manuum imponens, curabat eos. Exhibat autem demonia a multis, clauantia & dicentia: Quia tu es filius Dei. Et increpans non sinebat ea loqui: quia sciebant ipsum esse Christum. Facta autem die egressus, ibat in desertum locum: & turbæ requirebāt eum, & uenerunt vsq; ad ipsum, & destinebāt illum, ne discederet ab eis. Quibus ille ait: Quia & aliis ciuitatibus oportet me euangelizare regnū Dei, & quia ideo missus sum. Et erat prædicans in synagogis Galilææ.

CAPVT. V.

The. v. Chapter.



Accum est autem cum turbæ irruerent in eum, ut audirent uerbum Dei, & ipse stabat secus stagnum Genesareth. Et uidit duas naues stantes secus stagnum: piscatores autem descendentes, & lauabant retia. Ascendit autem in unam nauem, quæ erat Simonis, rogauit eum a terra reducere pessillum. Et sedens docebat de nauicula turbas. Ut cessauit autem loqui, dixit ad Simonem: Duc in altum, & laxate retia uestra in capturam. Et respondens Simon, dixit illi: Præceptor, per totam noctem laborantes nihil cepimus, in uerbo autem tuo laxabo rete. Et cum hoc fecissent, concluderunt piscium multitudinem copiosam. rumpebatur autem rete eorum, & annuerunt sociis qui erant in alia navi, ut uenirent & adiungerent eos. Et uenerunt, & implerunt ambas nauiculas, ita ut pene mergerentur. Quod cum uideret Simon Petrus, prociuit ad genua IESU, dicens: Exi a me Domine, quia homo peccator sum. Stupor enim circumdederat eum, & omnes qui cum illo erant, in captiua



T * came to passe, that when the people pressed by hym, (to heare the woide of God) he also stode by the lake of Genesareth. And the salwe two shippes standinge by the lake: and the fyshers were gone downe, and dyd wathe theyr nettes. And he went by in to one of the shippes, (the which was Simons,) and prayed hym to thrust a pylle from the lande. And he satt and taughte the people out of the shippe. And as he leste speakinge, he sayde vnto Simon: Launch out into the depe, and let thy ppyoure nettes to make a draught. And Simon answered, and sayde vnto hym: Master, we haue laboured all the nyght, and haue caught noughtyng, but vpon thy woide wyll I loofe furth the nette. And when they had done that, they toke a great multitude of fylthes. But theyr net dyd breake, and they made sygnes to thei fellows, which were in the other shippe, that they shuld come, and helpe them. And they came, and fylled both the shippes, in so muche that they saue almost. The which when Simo we ter saw, he fell downe at Iesus knees, sayenge: So be to me LORD. For I am a synfull man. For he was astonnyed, and all they that were wyth hym, at

mat. iiii. c. a
mar. i. d.

Luke.

the draughte of the fythes þ they had ta
ke: ly newyse also were James & Jhon,
the chyldre of Zebede: whych were Si
mons fellowes. And Jesus sayde vnto
Simon: feare not, from henceforth shalt
thou take men. And whan the shippes
were broughte to lande, * they left all
and folloved hym. *

Mat. iiii. c.

Mat. viii. a.
Marci. i. d.

* And it fortuned as he was in one of
the cyties, beholde, there was a man full
of leprosy: and whan he sawe Jesus, he
fell downe vpon hys face, and besought
hym, sayenge: LORD, if thou wilt,
thou canst cleanse me. And he stret
chyng out hys hande, touched hym, say
enge: I will, be thou clefed. And imme
diarly the leprosy departed from hym.
And he commaunded hym, that he shulde
tel it vnto noman: but go, shewe thy selfe
vnto the pree, and offer for thy cleansyn
ge, as * Moses hath commaunded, for a
wytnesse vnto them. And the noyse of
hym wente farther abrode, & ther came
together much people to heare hym, and
to be healed of theyr diseases: but he wot
as yet into the wyldernes, and prayed.

Leui. xiiii. a.

Mat ix. a.
Marci. ii. a.

¶ And it befell vpon a daye, that he
sat teachyng, and ther were Pharises
and doctours of the lawe sytting, which
were come out of enerye towne of Ga
lile, and Jedy, and Jerusalem, and the
re was the powber of the LORD, to
heale them. And beholde certayne men
dyd bryng in a bed, a man that had the
palsy: and they sought to bryng hym
in, and to laye hym befoze hym: and whā
they could not fynde on whych syde they
myght bryng hym in for the people, they
clymed vp vpon the roofe of the house:
and thow the rylinges they let hym
downe wryth the bedde in the myddes
befoze Jesus. Whose sayth whan he
sawe, he sayde: Man, thy synnes are for
geuen the. And the scribes and pharises
began to thynke, sayenge: Who is this,
that speaketh blasphemy? * Who can for
geue synnes, saue only God? But whan
Jesus knewe theyr thoughtes, he answered
& sayde

Mat. xlv. d.
and. xliii. d.

captura piscium
rant. Similiter autem
bum & Iohannem
bedae, qui erant socii
nis. Et ait ad Simonem
SVS. Noli timere, ex
homines eris captem
subductis ad terram
relictis omnibus
eum. *

Et factum est cum
vna civitate, & ecce
nus lepra, & videns
SVM, & prociens
suam, rogavit eum,
Domine, si vis, potes
dare. Et extendens
tetigit eum, dicens
mundare. Et confu
pra discessit ab illo,
praecepit illi, ut non
retiret vade, ostendit
cerdoti, & offerre
dationem: et ita, sicut
Moses, in testimo
Perambulabat autem
mo de illo, & com
turbae multae, ut
curaretur ab infirmis
suis. Ipse autem
in desertum, & orat

¶ Et factum est
rum, & ipse sedens
& erant pharisei
& legis doctores,
rant ex omni Gal
lae & Iudae & Je
lem, & viri duo
ad sanandum
viri portantes in
nem, qui erat par
querebant eum
ponere ante eum
invenientes qui
inferrent praetibus
derunt supra
regulas submis
cum lecto in medio
IESVM. Quis
ut vidit, dixit
mittuntur tibi
Et corperunt
bae & Pharisei
Quis est hic qui
blasphemias?
test dimittere
solus deus? Et
autem IESVS
nes eorum, res

dixit ad illos : Quid cogitas
tis in cordibus vestris? Quid
est facilius dicere? Dimitte
tur tibi peccata, an dicere :
Surge, & ambula? Vt autem
sciamus, quia fili? hominis ha
bet potestatem in terra dis
mittendi peccata, ait paraly
tico: Tibi dico: surge, tolle le
ctum tuum, & vade in domum
tuam. Et confestim confur
gens coram illis, tulit lectum
in quo iacebat, & abiit in do
mum suam, magnificans deum.
Et stupor apprehendit omnes,
& magnificabant deum, &
repleti sunt timore, dicen
tes: quia vidimus mirabilia
hodie. +

Et post hæc exiit, & vidit
publicanum nomine Leui,
sedentem ad telonium, & ait
illi: Sequere me. Et relictis
omnibus, surgens secutus est
eum. Et fecit ei conuiuium ma
gnum Leui in domo sua, &
erat turba multa publicano
rum, & aliorum qui cum il
lis erant, discumbentes. Et
murmurabat Pharisæi & scri
bæ eorum, dicentes ad disci
pulos eius: Quare cum publi
canis & peccatoribus mans
ducatis & bibitis? Et respon
dens IESVS, dixit ad il
los: Non egent qui sani sunt
medico, sed qui male habent.
Non veni vocare iustos, sed
peccatores ad penitentiam.

At illi dixerunt ad eum:
Quare discipuli Iohannis ies
iunant frequenter, & obse
crationes faciunt: similiter &
pharisæorum, tui autem edist
& bibunt? Quibus ipse ait:
Nihil potestis filios sponsi
si dum cum illis est sponfus,
facere ieiunare? Venient au
tem dies, & cum ablatu fue
rit ab illis sponfus, tunc ieiun
nabunt in illis diebus. Dicebat
autem & similitudinem ad
illos: Quia nemo commisit su
am vestimentum nouum in
mittit in vestimentum vetus
quin & nouum rumpit, & vetes
ti non conuenit commissura a
nouo. Et nemo mittit vinum
nouum in vases veteres: alios
quoniam rumpet vinum nouum vases, &
vinum

and sayde vnto them: What thynke ye
in your hartes? What is easyer to saye:
Thy synnes are forgiven the, or to saye:
Ryse vp, and walke? * But that ye may
knowe, þ the sonne of man hath power
in earth to foregeue synnes, he sayd vnto
the sycke of the palsy: I saye vnto the:
Ryse, take vp thy bed, and go into thy
house. And strayghte waye he rose vp
aforse them all, & toke vp the bedde (whe
re in he laye) and wente into hys house,
prayinge God. And they were all asto
nyed, and prayesed God, and were fylled
wyth feare, sayenge: We haue sene mar
uaylous thynges to daye. +

* And after thys he wente forth, and
satwe a publicane (named Leui) syttinge
at the receate of custome, and he sayd
vnto hym: followe me. And he left all,
and rose vp, and folloved hym. And Le
ui made hym a great feast in hys house:
and ther was a great multytude of publi
cans, and other that were wyth them at
the table. And they scribes and phary
ses murmured, saynge to hys disciples:
* Why do ye eate and drynke wyth
Publicanes and synners? And Iesus
answered & sayd vnto them: They that
be whole, nede no physicia: but they þ be
sycke. * I am not come to call the ryght
eous, but synners to repentaunce.

* They sayde vnto hym: Wherefore
do the disciples of Iohn fast ofte, and
praye: and the disciples of the phari
ses lyke wyse, but thyne do eate and
drynke? Vnto whom he sayde: Can ye
make the chyldren of the bydegrome is
wyth them? But the dayes shall come,
that when the bydegrome shalbe
taken from them, than shall they fast
in those dayes. And he spake a simili
tude vnto them: Noman putterh a pe
ce of a new garmente into an olde gar
ment: els he both breaketh the new,
and the pece of the new agreeth not
wyth the olde. And noman putterh
new wyne into olde bottels: els shall
the new wyne burst the bottels, and
the wyne

Mat. ix. a.
Mar. ii. a.
Luc. v. a.

D
Mat. ix. a.
Mar. ii. b.
Luc. xv. a.

Luc. vii. a. &
xv. a.

i. Timot. ii. c.

Mat. ix. b.
Mar. ii. b.

Luke.

the Wyne shall runne out, and the bottels shall perishe: but new Wyne must be put in to new bottels, & they are both saved. And noman drynkyng the olde, wyll strayght waye haue the new, for he sayeth: The olde is better.

vinum effunderetur, & peribunt: sed vinum novum est, & vtraque conservanda. Et nemo bibens vetus, simul vult novum, quia vetus melius est.

The. vii. Chapter.

CAPVT VII.

Mat. xii. a.
Mar. ii. c.



And it fortuned vpon an after principall Sabbath (whā he went thorow the corne felde) hy's disciples plucked the eares of corne, and dyd eate, rubbingge the wyth theyr handes. But some of

the Pharises sayde vnto them: Why do ye that, which is not lawfull on the Sabbathes? And Iesus answered and sayd vnto them: Haue ye not red it * & David dyd, whā he was an hungered, & they that were with him? how he entred into the house of God, and toke * the shewbreades, and dyd eat them, and gaue vnto them that were wyth hym, which are not lawfull to eate, saue only to the priestes? And he sayd vnto the: The sonne of man is lord also of the Sabbath.

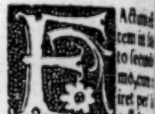
L. Re. xxi. b.

Exo. xxv. c.

Matt. xii. b.
Mar. iii. a.

* * And it fortuned vpon another Sabbath, that he entred into the Synagoge and taught, and ther was a man, & hy's ryght hand was dyed vp. But the sorybes and Wharyses Watched, whether he wold heale hym on the Sabbath, that they myght fynde wherof to accuse him. But he knewe theyr thoughtes, and sayd vnto the man that had the dried hande: Arise, and stande in the middes. And he rose and stode vp. Iesus sayd vnto them: I aske at you: Is it lawfull to do good vpon the Sabbath, or euell, to saue ones lyfe, or to destroye it? And he behelde the allrounde aboute, & sayd vnto the man: Stretch out thyne hande. And he stretched it out, * and hy's hande was restored. But they were fylled wyth madnesse, & spake together one to another, what they myght do vnto Iesu. *

ist. Re. xiii. b.



Affluens rem in la-
to ferens
me, cum
ret per i
vultu
puls eius spicas, & man-
bant, confricantes in
Quidam autem Phari-
dicebant illi: Quid
quod non licet in sab-
Et respondens Iesus
eos, dixit: Nec hoc
quod fecit David, cum
risset ipse, & qui cum
rant? quomodo bene
domum dei, & gene-
sitionis sumpsi? In-
cauit, & dedit huius
ipso erat, quos non in-
ducare, nisi transi-
tibus? Et dicebat illi
dominus est filius
etiam sabbati.

* Factum est autem
sabbato, ut intraret
in synagogam, & doceret.
ibi homo, & manus
tra erat arida. Ob-
autem scribae & Pha-
in sabbato curare
nirent unde accuserent
Ipse vero sciebat cogi-
nes eorum, & ait
qui habebat manus
Surge, & sta in medi-
surgens, stetit. Ait
illos IESVS: In-
vos: Si licet sabbati
facere, an male: an
nam facere, an peius
circumspectis omnibus
hominibus: Extende
tuam. Et extendit, &
tuta est manus eius
tem repleti sunt
& colloquebantur
eum, quidnam faceret
S V. *

* And

Factum est autem in illis diebus, exiit in montem orare, & erat pernoctans in oratione dei. Et cū dies factus esset, vocauit discipulos suos, & elegit duodecim ex ipsis, quos & apostolos nominauit: Simonem, quem cognominauit Petrum, & Andream fratrem eius, Iacobum & Iohannem, Philippum & Bartholomaeum, Matthaeum & Thomam, Iacobum alphi, & Simonem qui vocatur Zelotes, & Iudam Iacobi, & Iudam Iscariotem, qui fuit proditor. * Et descendens cum illis, stetit in loco campetris, & turba discipulorum eius, & multitudo copiosa plebis ab omni Iudaea, & Hierusalem, & maritima, & Tury, & Sidonis, qui venerant ut audirent eum, & sanarentur a languoribus suis. Et quia vexabantur a spiritibus impundis, curabant. Et omnis turba quaerebat eum tangeretur, quia virtus de illo exibat, & sanabat omnes.

Et ipse eleuatis oculis in discipulos suos, dicebat: Beati pauperes, quia uelutrum est regnum dei. Beati qui nunc esuriitis, quia saturabimini. Beati qui nunc fletis, quia ridebitis. Beati eritis, cū vos oderint homines, & cum ses parauerint vos, & exprobrauerint, & eiecerint nomen vestrum tanquā malum propter filium hominis. Gaudeat in illa die & exultate, ecce enim merces uestra multa est in caelo. * Secundū hanc faciemus prophetas patres eorum. Verūtamē vobis dixit, quia habetis consolationē vestrā. Vae vobis qui saturati estis, quia esurietis. Vae vobis qui ridetis nūc, quia lugebitis & fletibitis. Vae cū benedixerint vobis omnes homines: secundum haec enim faciebant pseudoprophetis patres eorum.

Sed vobis dico, & auditis: Diligite inimicos vestros, benedicite his qui vos oderunt, benedicite maledictis vobis, &

orate

* And it fortuned in those dayes, that he wente vp in to a mountayne to praye, and abode all nyght in prayer to God.

* And whan it was daye, he called hys disciples, & chose twelue of them, whom he named Apostels: Simon, whom he surnamed Peter, and Andrew hys brother, James, and Iohn, Whilippe & Bartholomew, Mathew, and Thomas, James the sonne of Alpheus, and Simon whyche is called zelotes, and Jude the sonne of James, and Judas Iscarioth which was the traytoure. * And he came downe wyth them, and stode in a place of the playne felde, and there was the company of hys disciples, * and a great multitude of people from all Jewry and Ierusalem, and from the see coast, & from Tyze, and Sidon, whych were come to heare hym, and to be healed of theyr diseases. And they that were vered of vnlcane spretes, were healed. And all the people sought to touche hym: for ther wente power from hym, and he healed them all.

* And he lift vp hys eyes vpon hys disciples, and sayd: Blessed are ye poore, for yores is the kyngdom of God. Blessed are ye that now hunger, for ye shalbe satisfied. Blessed are ye that wepe now, for ye shall laugh. Blessed shall ye be, whan men shall hate you, and whan they shall put you out and reuyle you, and cast out your name as an euell thyng, for the sonne of mans sake. Reioyce ye in that daye, & be glad, for lo, your reward is moche in heauen: * For euen thus dyd theyr fathers vnto the prophetes. * Neuertheles, wo vnto you rych, whyche haue youre consolacion wo vnto you that be full, for ye shall hunger. Wo vnto you that laugh now, for ye shall weyle and wepe. Wo vnto you whan all men blesse you: for thus dyd theyr fathers vnto the falsse prophetes.

But I saye vnto you & heare: Loue your enemyes, do well vnto them & haue hated you: blesse the that curse you: and

3 ii

praye

Mat. xiii. c.
Mar. vi. e.

Mat. x. a.
Mar. iii. b. &
vi. a.
Luc. ix. a.
Act. i. b.

Mat. iii. c.
Mar. iu. a.

C
Mat. v. a.

Amos. vi. a.

Luke.

Mat. v. c.

Tob. iiii. c.
Eccf. xxxi. b
Mat. vii. a.

Mat. v. a.

Mat. xviii. c.

Mat. vii. a.

puerb. xii. c.

Mat. vii. a.

Marc. iiii. c.

Mat. v. b.

Mat. x. c.

Ioh. xiii. b.

Mat. vii. a.

praye for them that wrongfully trouble you. And who so smyterh the on the one cheke, offer hym the other also. * And fro hym that taketh awaye thy garmēt, forbyd not the coate also. And vnto euery one that askerh of the, gene: and who so taketh awaye the thynges that be thyne, aske them not agayne. * And as ye wyll that men do vnto you, do ye so vnto them also lyke wyse. * And yf ye loue them that loue you, what thanke haue ye? for synners also loue soche as loue them. And yf ye do good vnto thē that do you good, what thanke haue ye? for synners do that also. And yf ye lende vnto them, of whome ye hope to receaue agayn, what thanke haue ye? for synners lende vnto synners, that they may receaue soch lyke agayne. Neuerthelesse loue ye youre enemyes, do well: and lende, loking for nothing therof agayne, and your rewarde shall be greate, and ye shall be the chyldren of the hyghest: for he is kynde to the blythfull and euell.

* * Be ye therfore mercyfull, as your father also is mercyfull. * Judge not, and ye shall not be iudged: condempne not, and ye shall not be condempned. For gene, and ye shall be forgiven. * Gene, and to you shall be given. A good measure, and pressed down, and shaken together, and overflowynge shall they gene in to your bosome. * For wyth the same measure þe ye meere, shall it be measured to you agayne. * And he spake a similitude vnto thē: Can the blynde leade the blynde? wot they both fall into the dyche? * The discipell is not aboue the master: but euery one shall be perfecte, yf he be as his master. * But why seyst thou a moat in thy brothers eye, and considerest not the beame that is in thy owne eye? Or how canst thou say vnto thy brother: Brother, hold still, I wyll cast the moate out of thyne eye, and thou thy self seyst not a beame in thy owne eye? Thou hypocrite, cast fyrst the beame oute of thyne owne eye, and then shalt

orate pro calumniatoribus
Et qui te percutit in maxillam unam, praebe illi et alteram. Et ab eo qui auertit vestimentum, etiam tunica non prohibere. Omnis autem petenti te, tribue: & qui auferit quae tua sunt, ne respondeas. Et prout vultis ut faciat vobis homines, & vos facite illis similiter. Et si diligitis qui vos diligunt, quae vobis est gratia? nam & peccatores diligentes se diligunt: si benefeceritis his qui vobis benefaciunt, quae vobis est gratia? si quidem & peccatores hoc faciunt. Et si tantum dederitis his a quibus speratis recipere, quae vobis est vobis? nam & peccatores peccatoribus faciunt, ut recipiant aequa. Vnde tamen diligite inimicos vestros, benefacite illis: tantum date, nihil inde sperantes, & erit merces vestra, & eritis filii altissimi: ipse benignus est super gratos & malos.

* Estote ergo misericordes, sicut & pater vester misericors est. Nolite iudicare, & non iudicabimini: nolite condemnare, & non condemnabimini. Date, & dimittentur vobis. Mensura namque & conferetur, & tantum, & supererunt: dunt in sinum vestrum. dē quippe mensura quae fueritis, remediatur vobis. Dicebat autem illis & similitudinem: Nunquid potest caecus caecum docere? ne ambo in foueam cadant. Non est discipulus super magistrum: si sit sicut magister. Quid autem videtis pedes in oculo fratris tui, & non consideras? Aut quid potes dicere fratri tuo? Frater, sine, etiam pedes in oculo tuo, ipse in oculo tuo trabem non vides? porrita, ecce primum ebeam de oculo tuo, & ego

perspicies, vt educas festus
 eā de oculo fratris tui. Nō
 est enim arbor bona quæ fa-
 cit fructus malos: nec arbor
 mala, faciens fructum bonū.
 Vnaquæque enim arbor de
 fructu suo cognoscitur. Nes-
 que enim de spinis colligunt
 ficus, neque de rubo vindes-
 miant vnam. Bonus homo
 de thesauro cordis sui
 profert bonum, & malus ho-
 mo de malo thesauro pro-
 fert malum. Ex abundanti-
 a enim cordis, os loquitur. Quid
 autem vocatis me domine
 domine, & non facitis quæ
 dico? Omnis qui venit ad
 me, & audit sermones meos,
 & facit eos, ostendam vobis
 cui similis sit: Similis est ho-
 mini ædificanti domum, qui
 fodit in altum, & posuit fun-
 damentū supra petram: inun-
 datione autem facta, illius
 est flumen domui illi, & non
 potuit eam mouere, fundata
 enim erat supra petram. Qui
 autem audit, & non facit si-
 milis est homini ædificanti
 domum suam supra terram
 sine fundamento: in quam
 illisus est fluius, & continuo
 cecidit, & facta est ruina do-
 mus illius magna.

CAPVT VII.



Vm autem im-
 plesset oīa ver-
 ba sua in aures
 plebis, intrauit
 Capharnaū.
 Centurions au-
 tem cuiusdam serui male
 habēs, erat moriturus, qui illi
 erat preciosus. Et cum audis-
 set de IESV, misit ad eum
 seniores Iudeorum, rogans
 eum, vt veniret & saluaret
 seruum eius. At illi cum ve-
 nissent ad IESV, roga-
 bant eum sollicite, dicentes
 ei: Quia dignus est, vt hoc
 illi præstet: diligit enim ge-
 nē nostrā, & synagogā ipse
 ædificauit nobis. IESVS
 autem ibat cum illis. Et cum
 iam non lōge esset a domo,
 misit

Halt thou se, to take out the moate out of
 thy brothers eye. &

* For it is no good tre, that bryngeth
 forth euell frutes: nether is it an euell
 tre, that bryngeth forth good frute. Eue-
 ry tre is knowen by hys frute. For men
 gather not fygges of thornes, nether
 do they gather a grape out of a bush. A
 good man out of the good treasure of hys
 harte, bryngeth forth that which is good:
 and an euell man out of the euell treasu-
 re, bryngeth forth euell: * For of the
 abundance of the harte doth the mouth
 speake. * But why call ye me LORD
 LORD, and do not those thynges that
 I saye? * Whoso euer commeth vnto
 me, & heareth my wordes, and doeth the,
 I will shewe you whom he is lyke: He
 is lyke vnto a man buyldynge a house,
 whych dygged depe, and layed the fun-
 dacyon vpon a rocke: So whan the wa-
 ter was rysen, the floude bet vpon that
 house, and it could not moue it, for it was
 buylded vpon a rocke. But who so hear-
 eth, and doeth them not, he is lyke vnto a
 man buyldynge hys house vpon a groun-
 de without foundation: agaynst the which
 honste the floude bett, and it fell anone, &
 great was the fall of that honste.

Matt. vii. b.
 & xii. d.

Matt. xii. d.
 Mala. i. a
 Matt. vii. b.
 & xxv. a.
 Mat. vii. c.
 Iaco. i. c.

The.vij. Chapter.



Man he had ended all
 his wordes in the peo-
 ples eares, he entred
 into Capharnaū. And
 a certayne Centurions
 seruante (which was
 deare vnto hym) laye
 sick at the poynt of
 death. And whā he herde of Iesu, he sent
 vnto hym the elders of the Iewes,
 prayēge him, that he wold come, and saue
 hys seruaur. And whā they were come
 to Iesu, they prayed hym instantlye,
 sayenge vnto hym: He is worthy that
 thou do this vnto hym, for he lonerh
 our people, and he hath buylded vs a syna-
 goge. So Iesus wente with them. And
 whā he was now not farre frō the house,
 I will the

Matt. vii. a.
 Ioh. iiii. f.

Luke.

the Centurio sente frendes vnto him, saye:
ge: **LORDE**, be not troubled, for I am
not worthy, that thou shuldest entre vnder
my rooffe: wherefore I thought my
selfe vntoworthy also to come vnto the:
but speake thou the woordes, & my seruante
shalbe healed. For I also am a mā sett
vnder power, havyng souldyers vnder
me, and I saye vnto thys: go, and he
goeth, and vnto another: come, and he
cometh: and vnto my seruante: do thatt
& he doth it. The which whā Ies^{us} heard,
he maruailed, and turned hym about,
& sayd vnto the people that followed him:
Verely I saye vnto you: I haue not founde
so great fayth in Israel. And whan
they returned home that were sēte, they
found the seruante that had ben syck,
whole.

23 * And it fortuned afterwarde, that
Iesus wente into a cytie that is called
Naim, and his disciples wente with him,
and moche people. But whā he came neare
to the gate of the cytie, beholde, ther
was carryed out one dead, which was the
only sonne vnto hys mother. (And she
was a wedowe,) and much people of the
cittyte was with her. Whom whan the
LORDE saw, he was moued with com
passion vpon her, and sayd vnto her: We
pe not. And he came nye, and touchēd
the coffyn. And they that dyd beare him
stode still. And he sayde: yonge man, I
saye vnto the: Arise. * And he ^{that} was
dead, sat vp, & begā to speake. And he toke
hym to hys mother. And ther came a fea
re vpon the all, & they magnified God, saye
ge: * A great pphete is ryfyn vpon amōge
vs, & God hath visited his people. **¶**

* And thys saye ge of hym wēte the
word out all Jewry, & thow out all the
region there aboute. And the disciples
of Ihon tolde hym of all these thynges.
* And Ihon called to him two of his dis
ciples, and sente them vnto Iesus, saye
ge: At thou he whych art to come? or
shall we loke for another? So whan the
men were come vnto him, they sayd: Iho
the baptyst sent vs vnto the, saye ge: At
thou

misit ad eum Centurio
cos, dicens: Domine, non
xari. Non enim sum
vt sub tectum meum
propter quod & me
non sum dignum adire
vt ventrem ad testes di
bo, & sanabitur puer me
Nam & ego homo sum
potestate constitutus, sed
sub me milites, & dico hu
vade, & vadit: & alio me
& venit: & seruo meo
hoc, & facit. Quo audi
IESVS miratus est, &
uersus, sequentibus se
dixit: Amē dico vobis
in Israel tantam fidem
ni. Et reuersi qui missi
rant domum, inueniēti
uum qui languerat, san

* Et factū est dē
ibat IESVS in ciuitate
quae vocatur Naim, & ha
cum eo discipuli eius, & a
ba copiosa. Cum autem
propinquaret portae ciuitatis,
ecce defunctus effertur
tur, filius viduae matris
(& haec vidua erat) & ha
ba ciuitatis multa cum
Quam cum vidisset Ie
sus, misericordia mou
per eam, dixit illi: Noli
re. Et accessit, & tangit
lum. Hi autem qui pre
bant, steterunt. Et cum
leuans, tibi dico: surge
resedit qui erat mortuus
cepit loqui. Et dedit
matri suae. Accepit
omnes timor, & magni
bant eam, dicentes: Qu
ppheta magnus surrexit
nobis, & quia deus visitauit
plebem suam. **¶**

* Et exiit hic Ie
vniuersam Iudeam de
in omnem circa regionem
Et nuntiauerunt Iohanni
puli eius de omnibus
conuocauit duos de discip
lis suis Iohannes, & ad
ad IESVM, dicens: Tu
qui venturus es? an nos
expectamus? Cum autem
venissent ad eum, respo
runt: Iohannes Baptista
misit nos ad te, dicens:

iii. re. xvii. c.
iiii. re. iiii. c.
A. G. ix. f. &
xx. b.
Ioh. iiii. c. &
vi. b.

Mat. xi. a.

es qui
expect
hora c
gnorib
spiritu
tis don
dens, d
nuncia
distis
vident
profi n
diant,
peres
tus est
scanda
Et
cui Ioh
ne dico
existit
arund
Sed qu
minem
tis ind
ste pre
in don
quid e
tam?
plurim
est, de
ce, mit
te facie
rabit v
Dico e
ter nat
ta Ioh
eit: qu
regno
Et om
& pub
deum
Iohan
& legi
spreuen
baptiz
Ait
ergo si
genera
si aut
eris fi
loquen
dicent
bis tib
lamente
ratus
nes Ba
cans p
vinqm
num
minis

es qui venturus es? an alium expectamus? In ipsa autem hora curauit multos a laniationibus suis, & plagis, & spiritibus malis, & cecis multis donauit visum. Et respondens, dixit illis: Euntes renunciate Iohanni, quæ aus distis & vidistis: quia cæci vident, claudi ambulant, leprosi mundantur, surdi audiunt, mortui resurgunt, pauperes euangelizantur: & beatus est, quicumque non fuerit scandalizatus in me.

Et cum discessissent nuncii Iohannis, cepit de Iohanne dicere ad turbas: Quid exiitis in desertum videre? arundinem vento agitatam? Sed quid exiitis videre? hominem mollioribus vestimentis indutum? Ecce, qui in veste preciosa sunt & deliciis, in domibus regum sunt. Sed quid exiitis videre? prophetam? Vtique dico vobis, & plusquam prophetam. Hic est, de quo scriptum est: Ecce, mitto angelum meum ante te faciem tuam, qui præparabit viam tuam ante te. Dico enim vobis: Maior inter natos mulierum propheta Iohanne baptista nemo est: qui autem minor est, in regno dei maior est illo. Et omnis populus audiens & publicani iustificauerunt deum, baptizati baptismi Iohannis. Pharisei autem & legisperi i consilium dei spreuerunt in semetipsos, non baptizati ab eo.

Ait autem dominus: Cui ergo similis dicam homines generationis huius? & cui similes sunt? Similes sunt porcis sedentibus in foro, & loquentibus ad inuicem, & dicentibus: Cantauimus vobis tibis, & non saltastis: lamentauimus, & non plorastis. Venit autem Iohannes Baptista, neque manducans panem, neque bibens vinum, & dicitis: Dæmonium habet. Venit filius hominis manducans & bibens,

then he that shall come? or shall we loke for another? And in the same hour he healed he many of theyr sykenesses, & plagues, and fro wicked spertes, and gaue syght to many that were blynde. And he answered and sayd vnto them: So, hyng worde againe vnto Ihon, what ye heare heard & sene: that * the blinde se, the lame walke, the lepers are clesed, the deafe heare, the dead aryse, * the Gospell is preached vnto the poore: and blessed is he, who so ener is not offended at me.

* And whan the messauingers of Iho were departed, he began to saie vnto the people conceyning Ihon: What are ye gone forth in to the wyldernesse to se? A rede shaken wyth the wynde? But what are ye gone forth for to se? A man clothed with softe raymẽte? Beholde, they that are in precious raymente, and pleasures, are in kyniges houses. But what are ye gone forth for to se? a prophete? yee I saye vnto you, and moze the a prophete. Thys is he, of whom it is wyrtte: * Beholde, I sende myne angell before thy face, wher the shall prepare thy waye before the. fo: I saye vnto you: A greater prophete than Ihon the baptyste, is ther not amonge wemens chyldren: but he that is lesse, in the kyngdome of God is greater than he. And all the people, and the publicanes, hearing it, gaue God the prayse, beyng baptyfed wyth the baptyme of Ihon. But the Iharises and the lawyers despyed the counsell of God agaynst themselves, not beyng baptyfed of hym.

But the LORD said: * Where vnto the shall I liken the men of thys generation? and whom are they lyke? They are lyke chyldren that sytt in the market, spea'ng one to another, and sayng: We haue pyped vnto you, & ye haue not daunsed: We haue mouened, and ye wepte not. Ihon the baptyste * came nether eating bread, nor drynkyng wyne, and ye saye: He hath the deuell. The sonne of man is come, eatinge and drynkyng,

I iii) and

Esa. xxxv. 2.

Esa. lxi. a.

Mat. xi. a.

mala. iii. 2.

Marci. a.

D
mat. xi. c.

mat. iii. a.

Luke.

and ye saye: Behold, a gluttonous man, & a drunker of wyne, a frende of publicāns and synners. And wy sedome is iustified of all hy: chylde.

Mat. xxvi. a
marc. xiii. a

* * And one of the Pharisees desired him, that he wold eate with hi. And whā he was come in to the Pharisees house, he sat downe at meate. And behold a certayne woman (why ch was a synner in the cite) whā she knewe, þ Jesus sat at meate in the pharisees house, she brought an alabaster boxe of oymntente, & stode behynde by hys fete, and begāne to weete hys fete wyth teares, and dyed them wyth the heere of hys heade, and kysed hys fete, and anoynted them wyth the oymntent. * But whan the Pharise (that hadde bydden hym) sawe it, he spake wythin hymselfe, sayeng: yf thys were a prophete, he shulde surely knowe who and what maner of woman thys is, which toucheth him: for she is a synner.

Luc. xv. d.

And Jesus answered, and sayd vnto him: Simō, I haue somwhat to saye vnto the. And he saide: Master, saye on. A certayne lender hadde two debtors, the one dyd othe fyue hundredth pēns, and the other fftyty. Whan they had not where wyth to paye agayne, he forgaue them both. Who doth therfore loue him moost? And Simon answered, & sayde: He (I suppose) to whom he forgaue moost. And he sayde vnto hym: Thou hast iudged ryght. And he turned to the woman, and sayde vnto Simon: Seyst thou thys woman? I entred into thy house, thou gauest me no water for my fete: but she hath watred my fete wyth teares, and dyed them wyth hys heere. Thou haste geuen me no kysse: but she (sence I came in) ceassed not to kysse my fete. Thou hast not anoynted my heade wyth oyle: but she hath anoynted my fete wyth oymntente. Wherfore I saye vnto the: Many synnes are forgaue her, for she loued much. But vnto whom lesse is forgaue, the same loueth lesse. And he sayd vnto her: Thy synnes are forgaue.

And

& dicitis: Ecce homo deuorator, & bibens vinum, & cum publicanorum & peccatorum. Et iustificata est in praeuia ab omnibus filiis

* Rogabat autem ille quidam de pharisaeis, ut duceret cum illo. Et ingressus domum pharisaei, sedit. Et ecce mulier quaedam in ciuitate peccatrix, cognouit, quod Iesus ibat in domum pharisaei, tulit alabastrum myrrorū, stans retro secus pedes Iesu, lachrymis cepit rigare pedes eius, & capillis cap sui tergebat, & osculabatur pedes eius, & vnguento ungebat. Videns autem pharisaeus qui vocauerat eum intra se, dicens: Hic si propheta, sciret utique, & qualis est mulier, quae tangit eum: quia peccatrix. Respondens Iesus dixit ad illum: Simō, habeo tibi aliquid dicere. Ille ait: Magister, si debitorum erant tui, numeratori, vnus debebat narios quingentos, & quinqueaginta. Nonne tuis illis vnde reddere donauit utrumque. Quod eum plus diligere respondens Simō, & Aestimo, quia is cui donauit. At ille dixit: Et iudicasti. Et conuersus ad mulierem, dixit illi: Vides hanc mulierem? Traui in domum tuam, pedibus meis non distinxisti pedes meos, & capillis suis tersisti. Oculum meum distixisti: haec autem intraui, non cessauit osculari pedes meos. Oleo capiti non vnxiisti: haec autem vnguento vnxit pedes meos. Propter quod dico tibi: Remittuntur ei peccata multa, quoniam multum. Cui autem remittitur, minus debet. Dixit autem ad mulierem: Remittuntur tibi peccata

Et ceperunt qui simul ac-
cumbant, dicere intra se:
Quis est hic, qui etiam pec-
cata dimittit? Dixit autem
ad mulierem: Fides tua te sal-
uam fecit, vade in pace. *

CAPVT. VIII. *

The. viij. Chapter. *

ET factum est
delepsi, & ipse
iter faciebat p-
ciuitates & cas-
tella, prædi-
cans & euang-
gelizans regnū Dei, & duo
decim cum illo, & mulieres
aliquæ, quæ erant curatæ a
spiritibus malignis & infir-
mitatibus: Maria, quæ voca-
batur Magdalene, de qua se-
ptem dæmonia exierant, &
Ioanna vxor Chusæ procu-
ratoris Herodis, & Susanna
& aliæ multe, quæ ministras
bant ei de facultatibus suis.

+ Cum autem turba plus
rima conueniret, & de ciui-
tatibus properarent ad eum,
dixit per similitudinē: Exiit
qui seminat, seminare semen
suum: & dum seminat, aliud
cecidit secus viam, & cons-
cultatum est, & volucres cœ-
li comederunt illud. Et aliud
cecidit supra petram: & na-
tum aruit, quia non habes
bat humorem. Et aliud
cecidit inter spinas, & simul
exortæ spinæ suffocauerunt
illud. Et aliud cecidit in ter-
ram bonam, & ortum fecit
fructum centuplum. Hæc dis-
cess, clamabat: Qui habet au-
res audiendi, audiat.

Interrogabant autem eū
discipuli eius, quæ esset hæc
parabola. Quibus ille dixit:
Vobis datum est nosse mys-
terium regni Dei, cæteris
autem in parabolis: vt vide-
tes, non videant, & audietes
non intelligant. Est autem
hæc parabola: Semen est ver-
bum Dei. Qui autem secus
viam, hi sunt qui audiunt, de-
inde venit diabolus, & tol-
lit verbum de corde eorum,

ne

And they that sat with hym at the toores
be, beganne to saye wythin themselues:
Who is thys, that forgyueth synnes al-
so? But he sayd vnto the woman: Thy
fayth hath made the safe: Go thy waye
in peace. *



Ad it fortunēd after-
ward, that he wēre tho-
row cyties and towne-
preachynge & shewige
the gospell of the kyng-
dom of God, And the
welue with him, * and
some women, whych
were healed of wycked spirces and dis-
seases: * Mary that was called Magda-
lene, out of the whych departed seven
denels, and Ioanna the wyfe of Chusa
Herodes the warde, and Susanna, and ma-
ny other, whyche ministred vnto hym of
theyr substance.

* * When muche people came toge-
ther, and haisted vnto hym out of the cy-
ties, he spake by a similitude: The sow-
er wente out to sowe hye sede: and why-
le he soweth, some fell by the way syde,
and it was troden downe, and the byrdes
of the ayre dyd eate it. And some fell
vpon a stone, and when it was come vp, it
wythered: for it had no moyntnesse. And
some fell amonge thornes, and the thoz-
nes grewe vp with it, & choked it. And
some fell vpon good ground, and it grew
vp, and brought forth frute an hun-
dred fold. When he sayed thys, he cry-
ed: Who so hath eares to heare, let hym
heare.

* And hye disciples asked hym, what
similitude this was. To whom he sayd:
Vnto you it is geuen, to knowe the my-
stery of the kyngdome of God, but vnto
the other in parables, that * they maye
se, & se nor: & that they maye hear, & not
vnderstande. But thys is the parable:
The sede is the word of god. But they
that are by the way syde, are they that
hear: after ward cometh the deuell, & ta-
keth awaye the worde out of theyr hart,

lest

A

Luc. xxiij. c.

Luc. xxiij. c.

mat. xiii. a.

mat. iiii. a.

B

mat. xiii. b.

mar. iiii. a.

Esa. vi. b.

Luke.

lest they shoulde beleue, and be saved. They vpon the stone are they, whych (Whan they haue herde the worde) receaue it wyth ioye, and these haue no rootes, because they beleue but for a tyme, and in tyme of temptation they go backe. But it that fell amonge thornes, are they that haue herde it, and go furth, and are choked wyth the cares, and ryches, and pleasures of this lyfe, and bynge no fruite. But it that doth fall in to the good grounde, are they that in a pure and good harte heare the worde and kepe it, & bynge forth fruite in patience. ¶

Mat. v. b.
Mar. iij. b.
Luc. xli. c.

math. x. d.
mar. iij. b.

mat. xlii. b.
and. xxv. c.
mar. iiii. c.
Luc. xix. c.

mat. viii. c.
mar. iiii. d.

* Roman lyghten a candle, conereth it wyth a vessel, or putteth it vnder a table, but setteth it vpon a candlestick: that they whych come in, maye se lyght. * For ther is nothyng hyd that shall not be manifest: neither secrete, that shall not be knowen and come to lyght. Take hede therfore, what ye heare. * For who so hath, vnto hym shalbe geuen: and who so hath not, that also that he thynketh to haue, shalbe taken from hym. Ther came vnto hym his mother and brethren, and coulde not come to hym for the people. And it was shewed hym: Thy mother and thy brethren stande wythout, wyllinge to se the. Whych answered, and sayd vnto them: Wy mother and my brethren are those, whyche heare the worde of God, and do it.

* * And it fortuneth in one of the dayes, that he (and his disciples) went vp into a shyppe, and he sayd vnto them: Let vs go ouer the lake. And they went vp. And as they sayled, he slepte, and ther came downe a storme of wynde in to the lake, and they were fylled wyth water, and were in iopardy. And they came neare, and waked hym vp, sayeng: Master, we perishe. But he rose vp, and rebuked the wynde, and the tempest of water, And it ceased, and it waxed calme. But he sayd vnto them: Where is your fayth? They be-

ynge

ne credentes salui erant. Nam qui supra petram, cum audierint, cum gudio suscipiunt verbum, hi radices non habent, pro ad tempus credunt, et tempore temptationis recedunt. Quod autem in petra nas cecidit, hi sunt qui a diis, & a felicitatibus & diuitiis & voluptatibus vite euntes, suffocantur, & non referunt fructum. Quod autem in bona terra ram, hi sunt qui in corde bono & optimo audientes verbum, retinent, & fructum ferunt in patientia.

Nemo autem lucem accendens, operit eam, sed supra candellabrum nit, vt intrantes videant eam. Non est enim tunc, quod non manifestetur: neque absconditum non cognoscitur, & illud veniat. Videat quid audiat. Qui enim dabitur illi, & quod non habet, etiam putat se habere, non ab illo. Venerunt autem illum mater & fratres, & non poterant adire propter turbam. Et nuntiatus illi: Mater tua & fratres stant foris, volentes te videre. Qui respondens, dixit eis: Mater mea & fratres mei hi sunt, qui verbum audiunt, & faciunt.

* Factum est autem vna die, & ipse sedit in nauiculam, & discipuli & ait ad illos: Transimus trans stagnum. Et ceciderunt. Et e nauibus illis, obdormiunt. & ascendit procella ventis & gnum, & compleretur periclitabantur. A ceptum autem suscitauerunt euntes: Præcepit autem illi surgens, in nauiculam, & tempestas cessauit, & facta est tranquilla. Dixit autem illis: Est fides vestra? Quia

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tes, mirati sunt, ad inuicem dicentes: Quil putas hic est, quia uentis & mari imperat, & obediunt ei. *

Et nauigauerunt ad regionem Gerasenorum, quae est contra Galilaeam. Et cum de nauis egressus esset ad terram, occurrit illi vir quidam, qui habebat demonium iam temporibus multis, & uetis mento non induebatur, neque in domo manebat, sed in monumentis. Is ut uidit IESVM, procidit ante illum, & exclamans voce magna, dixit: Quid mihi & tibi est IESV fili Dei altissimi? obsecro te, ne me torques. Praecipiebat enim spiritui immundo, ut exiret ab homine. Multis enim temporibus arripiebat illum, & vinciebatur catenis, & compedibus custoditus, & ruptis vinculis agebatur a daemonio in desertum. Insuper interrogauit autem illum IESVS, dicens: Quod tibi nomen est? At ille dixit: Legio, quia intrauerunt daemonia multa in eum. Et rogauerunt illum, ne imperaret illis, ut in abyssum irent. Erat autem ibi grex porcorum multorum pascens in monte, & rogabant eum, ut permitteret eis in illos ingredi: & permisit illis. Exierunt ergo daemonia ab homine, & intrauerunt in porcos, & impetu abierunt per praecipia in stagnum, & suffocatus est.

Quod ut uiderunt factum, qui pascabant, fugerunt in ciuitatem & in uillas. Exierunt autem uidere quod factum esset, & uenerunt ad IESVM: & inueniunt hominem sedentem a quo daemonia exierant, uelut ac sana mente ad pedes eius, & umuerunt. Nunciauere autem illis, & qui uiderant, quomodo sanatus fuisset a legione. Et rogauerunt illum omnis multitudo regionis Gerasenorum,

ut

ynge afrayed, marnayled, sayenge one to another: Who think ye this is? for he commaundeth the wyndes and the see, and they obey hym? *

* And they sayled vnto the region of the Gerasens, whyche is ouer agaynst Galile. And whā he was gone out of the shippe vnto the lāde, ther met hym a mā, whyche had a deuell lōge tyme, and was not clothed wyth rayment, nether sayred in a house, but in granes. The same (whan he sawe Iesus) fell downe before hym, and cryed wyth a loude voyce, and sayd: What haue I to do with the, Iesu thou sōne of the moost hyghe God? I beseeke the, tomentre me not. For he commaunded the foule sperte, to go out of the man. For it caught hym many tymes, and he was bounde wyth cheynes, and was kepte in fetters: and he burst the bondes in sunder, and was dryuen of the deuell in to deserte places. And Iesus asked hym, sayenge: What is thy name? And he sayd: Legio, for ther were many deuells entred into hym. And they prayed hym, that he wolde not commaunde them to go into the depe. * But ther was a heerd of many swyne, fedying in the mountayne, and they prayed hym, that he wolde suffice them to entre into them: and he gaue them leue. The deuels therfore departed wyth violence out of the man, and entred into the swyne, and wyth a violence wente the heerde headlynges into the lake, and was drowned.

The whyche whan they that fedde them, sawe to be done, they fled, and shewed it into the cyrie and in to the uillages. And they wente out to se what was done, and came to Iesus: and founde the man (out of whom the deuels were departed) sytting clothed at hys fete, and in his ryght minde, and they feared. And they that had sene it, tolde them also how he was made whole of the Legion. And all the multitude of the country of the Gerasens besoughte hym, that

mat. viii. d.
Mar. v. c.

mat. viii. d.
Mar. v. b.

Luke.

Mar. v. c.

that he wolde departe from the: for they were taken wyth great feare: * And he wet vp into the shippe, and turned agayne. And the mā (out of whom the deuells were departed) prayed hym, þ he myght be wyth hym. But Iesus sent hym a wyse, sayenge: Go agayn into thy house, and shewe how great thynges God hath done for the. And he wente thorow the whole cite, preaching, how great thynges Iesus had done for hym.

Mat. ix. c.
Mar. v. c.

* And it foruned, þ whā Iesus came agayne, the people receaued hym: for they all wayted for hym. And behold, ther came a man whose name was Jairus), and he was ruler of the synagoge, and the same fell at Iesus fere, prayinge hym, that he wolde entre into his house: for he had an onely doughter neare hād, & welue yeare obde, and she laye a dyenge. And it foruned as he wente, that he was thronged of the people. And a woman that had a bloude y flue welue yeares, whych had spente all hyr substantice vpon phisicians, and coulde not be healed of any mā: came behynd, and touched the hemme of his garmente, and straight waye staid the flue of hyr bloude. And Iesus sayde: who is it that touched me? And whan euery man denyed it, Ioder and they that were wyth hym, sayed: Master, the people thronge the, and trouble the, & sayest thou: Who touched me? And Iesus sayd: Some bo dy hath touched me, for I preane also þ there is power gone fro me. But whā the woman saw that she coulde not be hyd, she came tremblyng, and fell downe at his fere, and shewed befoze all the people, for what cause she touched hym, and how she was healed immediatly. And he sayde vnto her: Daughter, thy fayth hath made the whole, go thy waye i peace.

Mat. ix. c.
Mar. v. c.

* Whyle he was yet speaking, came one fro the ruler of the synagoges house, sayenge vnto hym: Thy daughter is dead, trouble hym not. But whan Iesus heard that woide, he answered vnto the father of the damsel: feare

vt discederet ab ipso magno timore tenens. Ipse autem ascendit in uim, reuersus est. Et post illi vir a quo dēmonē erant, vt cō eo esset. Dicit autem eum IESVS, Redi in domum tuam, narra, quanta tibi feci. Et abiit p̄ uicemiam eum, prædicans, quanta fecisset IESVS.

Factum est autem, ut IESVS, exceptis quibusdā, abiret ex capite eum. Et ecce uenit uir nomen Iairus, & ipse princeps synagogę erat. Adit ad pedes IESVS, & ait, ut intraret in domum eius, quia unica filia eius fere annorum duodecim hæc moriebatur. Et cum iret, turbus congrebatur. Et mulier quę erat i fluxu sanguinis, & nō duodecim, quātuorcos erogauerat omnem substantiam suā, nec alibi tuit curari: accessit, & tetigit fimbriam vestis eius, & confestim fluxus sanguinis ei cessauit. SVS: Quis est qui tangit? Negantibus omnibus, dixit Petrus, cum illo erant: Prætorbæ te comprimunt, figunt, & dicunt: Qui tetigit? Et dixit IESVS: Tetigit me aliquis. & ego noui, & uirgo me exisse.

Vidit & mulier, quia non latens uenit, & prostratus pedes eius, (ob quam causam tetigit eum) iussit coram omni populo quemadmodum curam sanata sit. At ipse dicit filia, fides tua te saluauit, uade in pace.

Adhuc illo loquente, quidam a principis synagoge, dicens: Mortua est filia tua, & uexare illum. IESVS autem audito hoc, respondit patri pueri

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Noli timere, crede tantum,
& salua eris. Et cum venis-
set domum, non permisit in-
trare secum quenquam, nisi
Petrum, & Iacobum, & Ios-
hannem, & patrem, & mas-
trem puellæ. Flebant autem
omnes, & plangebant illam.
At ille dixit: Noli flere,
nō ē mortua puella, sed dor-
mit. Et deridebant eum, sciē-
tes quod mortua esset. Ipse
autem tenens manum eius,
clamauit, dicens: Puella, sur-
ge. Et reuersus est spiritus
eius, & surrexit cōtinuo. Et
iussit illi dare manducare. Et
stupuerunt parietes ei⁹, quis
bus præcepit. ne alicui dices-
rent, quod factum erat.

CAP. V. IX. *

Conuocatis autem I Es-
sVS duodecim Aposto-
lis, dedit illis virtutem &
potestatem super omnia de-
monia, & vt languores cus-
rarent. Et misit illos prædis-
care regnum Dei, & sanare
infirmos, & ait ad illos: Nis-
hil tulistis in via, neq; vira-
gam, neq; peram, neq; pas-
nem, neq; pes: unā, neq; dus
as tunicas habetis. Et in
quancunq; domum intraue-
ritis, ibi manete, & inde ex-
eatis. Et quicunq; non rece-
perint vos, exeuntes de ciui-
tate illa, etiam puluerem pe-
dum vestrorum excutite in
testimonium supra illos. E-
gressi autem circuibant per
castella, euangelizantes, &
curantes vbicq;.

Audiuit autem Herodes
Tetrarcha omnia que fiebat
ab eo, & hæsitabat, eo q̄ dis-
ceretur a quibusdam: Quia
Iohānes surrexit a mortuis:
a quibusdam vero, quia Es-
lias apparuit: ab aliis autem,
quia propheta vnus de anti-
quis surrexit. Et ait Herodes
desi Iohānem ego decollas-
si, quis est autē iste, de quo
ego talia audio? Et quærebat
videre eum. Et reuersi Apo-
stoli narrauerunt illi, quæ
cum fecerunt. Et assumptis
illis, secessit seorsum in locū
desertū, qui est Bethsaida.

Quod

Feare not, beleue onely, and the shall be
safe. And whan he came to the house, he
suffered not any mā to entre in wyth him,
saue Peter, and James, and Iohn, & the
father and mother of the damsell. But
they all wepte and bewayled her. And
he sayd: Wepe nor, the dāsell is nor dead,
but * slepeth. And they laughed hym to
scorne, & no wyngē that she was dead.
But he toke hir by the hād, & cryed, say-
ge: Damsell, aryse. And hyr spīre came
againē, and she rose strayght waye. And
he had geue her meate. And hyr elders
were astonnyed: whom he commaunded,
that they shulde tell vnto noman it that
was done.

Ioh. xi. b.

The. ix. Chapter. *

¶ **W**han * the twelue apostles
were called together, Iesus
gaue them power and au-

Mat. x. a.

Mar. iii. b. &

vi. a.

Luc. vi. b.

thorite ouer all deuils, and to heale disea-
ses. And he sent the to preach the kyng-
dome of God, and to heale the sycke, and
sayde vnto them: * ye shall take no hyrn-
ge wyth you by the waye, neher robbe,
ner wallet, nor bread, nor money, nother
shall ye haue two coates. And i to what
soeuer house ye eitre, remayne there, tyll
ye go from thence. * And who so recei-
ueth you not, go ye out of the same cy-
tie, and shake of euē the dust from y^r ouer-
fete, in wytnesse ouer them. So they de-
parted, and wente about thoro^w out the
townes, preachyngē and healyng euery
where. *

Mar. vi. b.

Luc. x. a.

Mat. x. b.

Mar. vi. b.

Act. xiii. e.

* And Herode the Tetrarcha hearde
of all thynges that were done by hym,
and he doubted, because it was sayde of so-
me: that Iohn was risen from the deed:
of some, that Elias appered: and of other,
that one of the olde prophetes was ry-
sen. And Herode sayde: Iohn haue I
beheaded, but who is thys of whom I
heare such thynges? And he sought
to se hym. * And the apostles came a-
gayne, and shewed hym whatsoe-
uer they had done. And he toke them
wyth hym, and wente asyde into a des-
serte place, that belongeth to Bethsaida.

Mat. xiii. a.

Mar. vi. b.

B

Mat. xiii. b.

Mar. vi. d.

Ioh. vi. a.

The

Luke.

The wherch whan the people knew, they followed hym, and he receaued the, and spake vnto them of the kyngdome of God, and healed them that hadde nede of cure: But the daye beganne to go downe.

And the twelue came nye, and sayde vnto hym: Let the people departe, that they maye go in to the towncs & villages that are here about, & lodge and gett meate, for we are here in a deserte place. But he sayd vnto them: Gene ye them to eate. And they sayd: We haue nomore, but fyue loanes, and two fyshes, excepte we go and bye meate for all thys people (for ther were nearehade fyue thousand men.) But he sayd vnto hys disciples: Cause the to syt downe by fyfenes in a company. And they dyd so, and they all sat downe. And he toke the fyue loanes and the two fyshes, and loked vp vnto heauen, and blessed them, & brake them, & gaue them vnto hys disciples, that they shulde set them before the people. And they dyd all eate, & were sated. And ther was takē vp (that remayned to the,) twelue baskettes of broken peces.

* And it fortuned whan he was alone prayenge, hys disciples were also wyth hym, and he asked them sayēge: Whom do the saye that I am? And they answered, and sayd: I hon baptiste, some Elias, but some saye, that one of the olde prophetes is rysen. And he sayde vnto the: But to whom do ye saye þ I am? Simon Peter answered, and sayde: * The Chust of God. But he charged the straytely, and comaunded them, that they shulde tell it vnto nomā, sayēge: * That the sonne of mā must suffre many thynges, and be reponed of the elders and hygh prestes & scrybes, & be put to death, and ryse agayne the thyrde daye.

And he sayde vnto all: * Who so wyll come after me, let hym denye hymselfe, & take vp hys crosse dayly, & follow me. * For who so wyll saue his lyfe, shall lose it: and who so doth lose hys lyfe for my

Quod cū cognouissent, secute sunt illum. cepit eos, & loquens de regno Dei. et cū esset indigebant, sanabat autem cūperat decem.

Et accedentes ad eum, dixerunt illi: Turbas, vt euntes in villa et in locis quæ circumdierant, & emendicassent, quia hic in loco sumus. Ait autem illi: Vos date illis manducare. At illi dixerunt: Non nobis plus quam quinque panes & duo pisces, nisi nos edamus, & comedam omnem hanc turbam. Erant autem sediti cum illis milia. Ait autem discipulis suis: Facite discipulos per contum quagenos. Et ita fecit discubuerit omnes. Patis autem quingentis & duobus piscibus in celum, & benedixit & fregit, & distulit pulis suis, vt poneret turbas. Et cum aduenerat, & saturati essent, tū est qd sup̄m̄ illis mētorū copiam dedit.

Et factum est cum ille esset orans, cecidit & discipuli, & inuenerunt illos, dicentes: Quid est esse turbas? At ille respondit, & dixit: Scitote, quia ait israeli ait illi: quia vnus propheta deus surrexit. Dixit autem illis: Quis me esse dicitis? Simo Petrus respondit: Tu es Christus Dei. At ille increpauit illos, dicens: Ne cui dixeris, multa pati. & repromissis minoribus, & principibus sacerdotum, & scribis, & di, & tertia die resurrexeris.

Dicebat autem ad eos: Vult post me venire, semetipsum, & tollere suam quotidianam, & sequi me. Qui enim voluerit animam suam saluam facere, perdet illam: nam qui perdet animam suam

Mat. xvi. a.
Mar. viii. d.

Ioh. vi. g.

Mat. xvi. c.
and. xx. b.
Mar. viii. d.
ix. d. x. d.
Luc. xiii. d.

Mar. viii. c.

Luc. xvi. d.

me, s. eni. cretu. ipsun. ment. me. net. helce. te su. ange. bis v. tes, tem. Deia. F. verb. samp. & lo. tem. dum. alter. & re. filio. aute. in m. cellu. rus e. vero. uat. lante. ei, & comi. disse. ad l. num. mus. tibi. Eha. Hac. sta e. uit e. tibus. facta. est fil. sum a. inuen. Et ip. dix. quan. F. quen. illis. turba. turba. giste. lum. mibi. hēti. & eli. ma, s.

me, saluam faciet illi. Quid enim proficit homini, si laetetur vniuersum mundum, si les ipsum autē perdat, & detrimentum sui faciat? Nam qui me erubuerit & meos sermones, hūc filius hominis erubescet, cū uenerit in maiestate sua, & patris, & sanctorum angelorum. Dico autem uobis uere: sunt aliqui hic stantes, qui non gustabunt mortem, donec videant regnum Dei.

Factum est autē post hec uerba fere dies octo, & assumpsit Petrum & Iacobum & Iohannē, & ascendit in montem, ut oraret. Et factum est dum oraret, species uultus eius altera, & uelutis eius albus, & resplendens. Et ecce duo uiriloquebatur cum illis, et autem Moyses & Elias, uisus in maiestate, & dicebant excessum eius, quem completurus erat in Hierusalem. Petrus uero & qui cū illo erat, gratulantes erant somno. Et euigilantes, uiderunt maiestatem eius, & duos uiros qui stabant cū illo. Et factum est cum discederent ab illo, ait Petrus ad IESUM: praeceptor, bonum est nos hic esse, & faciamus tria tabernacula, unum tibi, & unum Moysi, & unum Eliae, nesciens quid diceret. Hac autem illo loquente facta est nubes, & umbras uult eos, & timuerunt intrantibus illis in nubem. Et uox facta est de nube, dicens: Hic est filius meus dilectus, in ipsum audite. Et dñs fieret uox, inuentus est IESVS solus. Et ipsi tacuerunt, & nemini dixerunt in illis diebus quicquam, ex his quae uiderant.

Factum est autem in sequenti die, descendentibus illis de monte, occurrit illi turba multa. Et ecce uir de turba exclamauit, dicens: Magister, obsecro te, respice in filium meum, quia uincus est mihi, & ecce, spiritus appressit eum, & subito clamat, & elidit, & dissipat eum in spumam, & uix discedit dilaniatus eum

my sake, shall saue it. For what dothe it profite a man, yf he dydde wyne the whole worlde, when he loseth hym selfe? * For he that is ashamed of me and of my wordes, of hym shall the sonne of man be ashamed, whā he shall come in hys maieste, and in the maiesty of the father, & of the holy angels. * But truly I saye vnto you: ther be some standynge here, whych shall not tast of death, tyl they se the kyngdom of God.

* And it happened neare hāde eyght dayes after these wordes, that he toke to hym Peter, and James, & Iohn, & went bp into a mountayne to praye. And it fortuned þ while he prayed, * the fashio of hys countenance was chaunged, & hys apparel was whyte & shynynge. And be holde, two men talked wryth hym: euen Moses and Elias, whych wet sene in the maiesty, & they spake of hys departinge, whych he shulde fulfyll at Ierusalem. But Peter & they that were wryth hym, were heuy of slepe. And whā they awoke, they saw hys maiesty, & the two men that stode wryth hym. * And it fortuned whā they departed from hym, Peter sayd to Iesu: Master, it is good for vs to be here, let vs make also thre tabernacles, one for the, one for Moses, & one for Elias, not knowynge what he sayd. And whā he spake thys, ther came a cloude, & ouershadowed the: & as they entred into the clond, they were afrayed. And ther came a voyce out of the clond, sayēg: This is my welbeloued sonne, * heare hi. And whā the voyce came, Iesus was found alone. And they held theyr peace, & sayd nothyng to any man in those dayes, of the thynges that they had sene.

* And it chaunced on the nexte daye, as they came downe fro the mount, a great people met hym. And beholde, a man of the multitude cryed out, sayēg: Master, I beseeche the, loke vpon my sonne, for he is myne olyf sonne, & beholde, a spete taketh hi, & sodely he crieth out, & he knocketh & teareth hi, þ he someth: & whā he cetereth hym

Mat. x. d.
Mar. viii. es
Luc. xii. as

Mat. xvi. d.
Mat. viii. a

D
Mat. xvii. a
Mar. ix. as

ii. Pet. i. d.

mar. xvii. a
mar. xix. as

Deut. xviii. a

mat. xvii. b.
mar. ix. bs. a

Luke

hym he both scarcely depaite: and I pray
ed thy disciples to cast hym out, and they
could not. And Iesus answered, & sayde:
O vnfaithfull & crooked generacion, how
longe shall I be wyth you, & suffre your
wrynge hether thy sonne. And whā he
came neare, the deuell byd knock and tea
re hym. And Iesus rebuked the foule
spere, and healed the chyld, and toke
hym to hys father agayne. * And they
were all astonnyed at the greatnesse of
God. And whyle they all maruayled at
enery thyng that he dyd, he sayde vnto
hys disciples: Laye ye vp these wordes
in your hartes: * The sonne of man shal
be betrayed in to the handes of mē. But
they perceaued not thys sayenge, and it
was hyd from them, that they vndersto
de it not, and they feared to aske hym of
that sayenge.

* And ther entred a thought in to the,
whych of them shulde be greater. But
Ies⁹ seyng the thoughtes of theyr har
te, toke a chyld, & set hym by hymselfe,
and sayde vnto them: * Whoso euer re
ceaueth thys chyld in my name, recea
ueth me: and whoso euer doth receaue
me, receaueth hym in that sente me. * For
he that is the leest amonge you all, the sa
me is the greatest. Iohn answered, and
sayd: Master, we sawe one castyng out de
uells in thy name, and we forbad hym, be
cause he followeth not wyth vs. And Ie
sus sayd vnto hym: For byd hym not: for
who so is not agaynst you, is wyth you.

And it fortunēd whan the dayes were
come, that he shulde be taken vp. he sy
ed hys face to go also to Ierusalē: And
he sent messengers before hym, & they
went and entred into a towne of the Sa
maritanes, to prepare for hym. And they
receaued hym not, because he had turned
his face to Ierusalē. But whā hys disci
ples, James and Iho sawe it, they sayd:
Lord, whyt thou, that we commande
d to come downe from heauen, and
consume them? (as dyd also Elias?)
And he turned, & rebuked them, sayeng:

knowe

eum, & rogauit discipulos
ut eicerent eum. Respondens
autem IESVS, dixit: O ge
neratio infidelis & peruer
sa: quo ero apud vos, &
tolerabo? Adhuc hic stan
tis. Et cum accedens, dixit
illi demoni, & dissipauit
eum. Increpauit Iesus spiritum
immundum, & sanauit puerum.
Et didit illi patri eius. Stupe
runt autem in magnitudine
omnibus quia mirabantur
quod faciebat. Dixit autem
pater suus: Ponite vos in
his vestris sermonibus
Filius enim hominis
tradatur in manus ho
minum. At illi ignorabant ve
ritatem, & erat velatum
ut non sentirent illud, ut
eum interrogare de hoc
posset.
Intrauit autem cogitans
eos, quis eorum maior
esset. At IESVS videns cogi
tationes cordis illorum,
dixit: Puerum, & statu
it eum super se, & ait illis: Qui
susceperit puerum istum
in nomine meo, non recipit
eum me recipere, qui
eum me misit. Nam qui
non est inter vos maior
est. Respondit
Iohannes, dixit
Iesus, videmus quod
quisque vult eum
& prohibemus ei
sequi. Iesus respondit
illis: Nemo potest
sequi me, qui non
denudet se, & pro
seipso non
sumus, pro vobis
sumus.

Factum est autem
plerentur dies assum
ptus eius, & ipse faciem suam
mouit ut iret in Ierusalē.
Et misit nuncios ante
se, & cum
spectum suum, & cum
trauerunt in ciuitate
samaritanorum, ut para
rent ei.
Et non receperunt eum.
Facies eius erat eadem
Ierusalē. Cum vidissent
autem discipuli eius, Iacob & Iohannes
dixerunt: Domine, vis de
scendere de caelo, &
consummare illos? (quod
& Elias fecit.) Et cum
Iesus increpauit illos, dixit
illis: Non

Mar. i. c.
Luc. i. i. b.

Mat. xvi. c.
and. xx. b.
Mar. vii. d.
at. d. ix. d.
Luc. ii. g.
and. xviii. d.

Mat. xviii. a
Mar. ix. d.
Luc. xxi. b.

Mat. x. e.
Mar. ix. d.
Luc. x. b.
Ioh. xiii. c.
Mat. xx. d.
Mar. ix. d.
and. x. e.
Luc. xxi. b.

Ne
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mā

Nescitis cuius spiritus estis?
Filius hominis non venit ani-
mas perdere, sed saluare. Et
abierunt in aliud castellū.

* Factum est autē ambu-
lantibus illis in via, dixit q̄-
dam ad illū: Sequar te quos-
cūq̄ ieris. Dicit illi IESVS:
Vulpes foueas habēt, & vo-
lucres cœli nidōs, filius autē
hominis non habet vbi ca-
put suum reclinet. Ait autem
ad alterum: Sequere me. Ille
autē dixit: Domine, per-
mitte mihi primum ire, & se-
peliere patrē meū. Dixitq̄
ei IESVS: Sine, vt mortui
sepeliāt mortuōs suos: tu au-
tē iam vade, & annūcia regnū
dei. Et ait alter: Sequar te
domine, sed permittē mihi
primum renunciare his qui
domi sunt. Ait ad illum IESVS:
Nemo mittens man-
um suam ad aratrum, &
respicies retro, aptus est re-
gno dei. *

knowe ye not what spere ye be of?
The sonne of man cam not to destroye
soules, but to saue them. And they wēte
in to another towne.

* * And it chaunced that as they we-
re walkyng by the way, one sayde vnto
him: I wyll followe the whether so euer
thou shalt go. Jes^s sayeth vnto him: The
foxes haue dennes, and the byrdes of the
ayze nestes, but the sonne of mā hath nor

where to laye hys head. * And he sayd
vnto another: followe me. But he sayd:
LORD, suffre me fyrst to go, and bury
my father. And Jesus sayde vnto hym:

* Let the dead bury theyr dead, but go
thou, and preach the kyngdom of God.
And another sayd: LORD, I wyll fol-
low the, but * suffre me fyrst to byd the
fare well that be at home. Jesus sayd vnto
him: * Roman layenge hys hāde to
the plough, & lohyng backe, is mete for
the kyngdome of God. *

CAPVT X.

The. x. Chapter. *



Ost hęc autem
designauit do-
minus & altos
septuaginta-
duos, & misit il-
los binos ante
faciē suam in
omnē ciuitatē & locum, quo
erat ipse venturus, & dice-
bat illis: Messis quidē multa,
operari autē pauci. Ros-
gate ergo dominū in messē, vt
mittat operarios in messē
suā. Ite, ecce, ego mitto vos
sicut agnos inter lupos. Nos
lite portare sacculū, neq̄ pe-
rā, neq̄ calciāmētā, & nemi-
nem per viā salutaueritis. In
quācūq̄ domū intraueritis,
primū dicate: Pax huic do-
mui. Et si ibi fuerit fili^s pa-
cis, requiescat super illū pax
vestra sinatē, ad vos reuer-
tes. In eadē autē domo ma-
nete, edētes & bibētes quā
apud illos sunt: dignū est enim
operariū mercede sua. *

Nolite trāsire de domo in
domū. Et si quācūq̄ ciuitatē
intraueritis, & susceperit vos,
māduca te quā apponuntur
vobis,



Aster thys appoynted the
LORD other two and se-
uenty also, and sent them
two and two befoze hym
into euery cytie and place
(whether he himselve was
to come) and sayd vnto the:

* The harvest verely is great, but the la-
bourers are fewe. praye ye therfoze the
LORD of the harvest, that he will sende
labourers into hys harvest. * Go your
way, behold, I sende you forth as lamber
amonge wolues. * Bear no wallet, nor
scrippe, nor shewes, and * salute no man
by the way. In to what house so euer ye
entre, fyrst say: Peace be vnto this house.
And yf the chyld of peace be there, your
peace shall rest vpon hym: yf no, it shall
returue vnto you agayne: But tary ye
in the same house, eatyng & drynyng
such as they haue: for the labourer is
worthy of hys reward. *

Go not from house to house. And into
what cite so enter ye there, & they receaue
you, eat such thynges as be set afore
you,

Mat. viii. c.

Mat. viii. c.

Leui. xxi. b.

iul. Re. xix. d.

ii. Pe. ii. d.

Mar. ix. b.

Mat. x. b.

Mat. x. a.

Mar. vi. a.

Luc. ix. a.

iul. Re. iiii. d.

Luke.

you, & heale the syche þe therein, & saye vnto the: The kyngdome of God is come nye vnto you. * But vnto what cytie soeuer ye entre, and they wyll not receaue you, go ye out into the stretes of the same and saye: Euen the dust of your cytie that cleueth vnto vs, do we wype of agaynst you: Neuerthelesse be sure of thys, that the kyngdome of God is come nye. I saye vnto you: It shalbe easyer for Sodome in þe daye, tha vnto þe cytie.

Mat. x. b.
Mar. vi. b.
Luc. ix. a.
Act. xiii. a. c.
xviii. a.

Mat. xi. d.

* Wo vnto the Chorazaim, wo vnto the Bethsaida, for yf the miracles had bene done in Tyre and Sidon, that haue bene done amonge you, they wolde haue repented longe ago sytting in sackcloth and ashes. Neuerthelesse it shalbe easyer for Tyre & Sidon at the iudgement, the vnto you. And thou Capernaum that art exalted vntyll heauen, shalt be thrust downe vnto hell. * He that heareth you, heareth me: & he that despyseth you, despyseth me: but who so despyseth me, despyseth hym that sente me.

Mat. x. d.
Mar. ix. d.
Ioh. xiii. c.

Esa. xlii. b.
Apoc. xli. c.
Mar. xvi. c.
Act. xxviii. a

And the Ierus. came agayne with iore, sayenge: LORD, the deuels are also subdued vnto vs in thy name. And he sayd vnto the: * I sawe Satan fall downe from heauen, lyke the lyghtenyng. Beholde, * I haue geue you power to treade vpon serpentes & scorpions, & vpon all the power of the enemy, & nothinge shall hurt you. Neuerthelesse reioyce not ye in thys, þe the spertes are subdued vnto you: but reioyce, that * your names are written in heauen.

Philp. iiii. a.
Apoc. xiii. b

Mat. xi. c.

* At the same houre reioyced Ies^{us} in the holy goost, & sayd: I prayse the O father, Lord of heaue & earth, that thou hast hyd these thynges fro the wyse & pnder, and hast opened the vnto the lytle ones. Ene so farther, for so pleased it the. * All thynges are geue me of my father, & a nomā knoweth who is the sonne, sane the father: & who is the father sane the sone, & to whō the sone will shewe it. * And he turned vnto his disciples, & sayd * Blessed are the eyen which se þe do se. For I saye vnto you, that many prophetes and

mat. xxviii. c.
Ioh. xiii. a.
Mat. xi. c.
Ioh. vii. c. viii. b.
& x. b.
Mat. xiii. c.

vobis, & curate infirmos in illa sunt, & dicite illis: Propter quod in vos dei. In quocumque autem intraveritis, & non perceperint vos, exentes de domibus eius, dicite: Eueniamus qui adhaeremus civitati vestra, & exproperemus in vos: tamen hoc facimus quia appropinquavit nobis dei. Dico vobis, quia facilius erit illi civitati, quam illi civitati.

Vae tibi Chorazaim, tibi Bethsaida, quia si in te & Sidone factae fuissent virtutes, quae factae sunt in vobis, olim in diebus illis sedentes, permitteretis tamen Tyro & Sidon remissionem erit in diebus illis vobis. Et tu Capernaum, usque ad caelum exaltata, ad infernum demergetur: vos auditis, me auditis: vos spernit, me spernit: autem me spernit, qui misit me.

Reuerſi sunt autem viginti duo cum gaudentes: Domine, quia nomina subiiciuntur nobis: mine tuo. Et addidit: Eiam satanam succubum caelo cadentem. Ego vobis potestatem concedo praeserpentes & scorpiones & super omne venenum, & nihil vobis nocuerit: hoc nolite parare, quia spiritus vobis laboratur: gaudete autem quia vestra scripta sunt in eo.

In ipsa hora exultavit Iesus, & dixit: Gloriamini pater. Iste caeli & terrae ahaec dicit: haec a filius & pater filius, & non ea parvulis. Eius patris sic placuit ante te. Oblata sunt a parente nemo scit quia sit filius: pater: & quia sit pater, & cum voluerit filium: Et conuersus ad discipulos, dixit: Beati oculi vestri, quia vos vidistis: ego vobis, quia multi pro-

& reges voluerūt videre quos
vos videtis, & audire quos
auditis, & non audierūt. Et
ecce quidam legisperitus sur-
rexit, tentās illum, & dicit: I
Magister, quid faciendo vi-
tam eternam possidebo? At
ille dixit ad eū: In lege quid
scriptum est? quomodo les-
gis? Ille respondens, dixit:
Diliges dominum deum tuum
ex toto corde tuo, & ex tota
anima tua, & ex omnib⁹ vis-
ribus tuis, & ex omni mente
tua, & proximum tuum sicut
teipsum. Dixitq; illi: Res-
ponde respondisti, hoc fac, & vi-
ues. Ille autem volens ius
suscipere seipsum, dixit ad
IESVM: Et quis est me⁹
proximus? Suscipiens autem
IESVS, dixit:

Homo quidam descendens
bat ab Hierosalem in Hiericho,
& incidit in latrones,
qui etiam despoliauerūt eū:
& plagis impositis, abierunt
seminudo relictus. Accidit au-
tem ut sacerdos quidā descē-
deret eadem viā: & viso illo,
præterit. Similiter & leui-
ta, cum esset secus locum &
videret eum, pertransit. Sa-
maritanus autem quidā iter
faciens, venit secus eum: &
vidēs eum, misericordia mo-
tus est. Et appropians, alliga-
uit vulnera eius, infundens
oleum & vinum: & impos-
uens illum in iumentū suum,
duxit in stabulum, & curam
eius egit. Et altera die pro-
tulit duos denarios, & des-
dit stabulario, & ait: Curam
illius habe, & quodcumq; sus-
perogaueris, ego cum re-
diero, reddam tibi. Quis ho-
rum trium videtur tibi proxi-
mus fuisse illi, qui incidit in
latrones? At ille dixit: Qui
fecit misericordiam in illum.
Et ait illi IESVS: Vade,
& ut fac similiter.

+ Factum est autem dum
irēt, & ipse intrauit in quod-
dam castellū, & mulier quorū-
dam Martha nomine, exce-
pit illū in domū suā & hinc
erat soror nomine Maria,
quæ

and kynges wold haue sene the thinges
that ye do se, & they haue not sene them:
& heare that ye do heare, & haue not hers
de them. * And beholde, ther rose vp a
lawyer, temperynge hym, & sayenge: Mas-
ter, wyth doynge of what shall I possesse
se the lyfe euerlastynge? But he sayde
vnto him: What is wyrtten in the lawe?
How doest thou reade? He answered &
sayd: * Thou shalt loue the Lowe the
God with all thy harte, wyth all thy sou-
le, and wyth all thy strengthe, and wyth
all thy mynde, and * thy neyghboure as
thy selfe. And he sayde vnto hym: Thou
hast answered ryght: do that, and thou
shalt lyue. + But he wyllynge to iusti-
fyre hymselfe, sayd vnto Iesus: And who
is my neyghboure? And Iesus began
he & sayde.

* A certayne man wēte downe from
Jersusalem to Hierico, & fell amōge thenes,
which also spoiled him: & after they had
layed strykes on him, they wēte awaye,
& left him halfe deed. And it chaūced þ a
prest came wtone that same waie, & sawe
him, & passed by. 2. yhe wyse also a Leui-
te, whan he was by the place, and sawe
hym, he wente by. But a Samaritane ta-
kyng his iourney, came by hym: and
whan he sawe hym, he was moued with
pytie. And came neare, and bounde vp
hys woundes, pourynge oyle and wyne
in to the, and layed hym vpon hys beast,
and brought hym in to an ynne, & pusded
for hym. And the nexte daye he toke ouer
two pens, and gaue them vnto the hoste-
ler, and sayd: Take hede to him, & what
so euer thou larrest out more, whā I come
agayne, I shall paye it the. Whych of
these thre (thynkest thou) was neyghbon-
re vnto hym, that fell amonge the the-
nes? And he sayde: He that shewed
mercy to hym. And Iesus sayde vn-
to hym: Go thy waye, and do thou ly-
ke wyse. +

* It fortunēd as they wente, þ he en-
tered into a certain towne, & a certayne wo-
mā (Martha by name) receaued hym in to
hir house: & she had a syster, named Mary
the

Mat. xxii. d.
Mar. xii. c.

Deu. vi. b.

Leuit. x. c.
Rom. xiii. b.

Luke.

Deut. xxxiii
2.

M
M
L
A
xv

Psal. xvi. 2.

N

Mat. vi. 2.

Pro. viii. b.
Mat. vii. a.
Ioh. xiii. b.
xv. b. xvi. c.

B

the whiche also * dyd sytt at the Lordes fete, and herde his worde. But Martha busyed her selfe greatly aboute muche seruyng. She stode also, and sayde: Lord, carest thou not, that my syster leaueyth me to serue alone? * Byd her therfore that she helpe me. And the LORD answered & sayde vnto her: Martha, thou art carefull, and cōbzed about many thynges: * Ther is but one thyng needefull. Mary hath chosyn the best part, whych shall not be taken from her. *

The. xi. Chapter. *

A



And it fortuneth whan he was in a certayne place praye, as he leste of, one of hys disciples sayd vnto hym: Lord, teache vs to praye, as thou taught hys disciples. And he sayde vnto them: * Whan ye praye, saye: O oure Father which art i heuē, hallowed be thy name. Thy kyngdome come. Thy wyll be done in erth also as in heauen. Geue vs thys daye our dayly bread. And forgive vs oure synnes, for we also forgive vnto euery one that is better vnto vs. And leade vs not into tentacion. But deliuer vs from euell. * And he sayd vnto them:

* Whych of you shall haue a frende, and shall go vnto hym at mydnight, and saye vnto hym: frende, lende me thre loaues, for a frende of myne is come vnto me out of the waye, and I haue nothing to set befoze hym: and he wythin answer & saye: Trouble me not, the doze is now shut, and my chyldren are wyth me in the bedde, I can not ryse, and geue thee. And yf he continue knockyng, I saye vnto you: Though he ryse not & geue hym because he is hys frende, yet wyll he ryse because of hys importunitie, and geue hym so many as he hath neede of. * And I saye vnto you: Alke, and it shalbe geuen you: Seke, and ye shall fynde: knock, and vnto you shalbe opened. For euery one that asketh, receaueth:

quæ etiam sedens fectus des domini, audierat illius. Martha autem habet circa frequens ministerium: quæ stetit, & ait: Domine, non est tibi curæ, quod mea reliquit me seruire solam? * Et respondit illi dominus: Martha, sollicita es, & contrita: vnum est necessarium, optimum partem elegit, non auferetur ab ea.

CAPVT XI



Domine, doce nos sicut docuit discipulos suos. Et ait illis: Estis in celis, sanctificati, men tuum. Adhuc tuum. Fiat voluntas tua, sicut in celo & in terra, nem nostrum quoniam da nobis hodie. Eia nobis peccata nostra, & nos dimittit debiti nobis. Et tu ducas i tentationem, sed nos a malo. * Et ait:

* Quis vestrum amicum, & ibit ad illud die nocte, & dicit illi: Ecce, commoda mihi deneget, quoniam amicus venit de via ad me, & habeo quod ponam illum: & ille de intus dicens, dicat: Non molestus esse, iam otiosum est, & pueri mei sunt in cubili, non possum gere, & dare tibi. Et perseverauerit postulans vobis: Ecce non dabitur ei, eo quod amicus est propter improbitatem eius? surget, & dabit illi quod habet necessarium: ego dico vobis. Postulabit vobis: Quæritis, & non dabitur vobis. Omnis enim qui postulat:

pit: & qui querit, inuenit: & pullanti, aperietur. Quis autem ex vobis patrem petit panem, nunquid lapidem dabit illi? Aut piscem, nunquid pro pisce serpentem dabit illi? Aut si petierit ouum, nunquid porriget illi scorpionem? Si ergo vos cum sitis mali, nonis bona data dare filijs vestris, quanto magis pater vester celestis dabit spiritum bonum petentibus? *

* Et erat eiiciens demonium, & illud erat mutum. Et cum eiecisset demonium locutus est mutus, & admirata sunt turbæ. Quidam autem ex eis dixerunt in Beelzebub principe demoniorum eiecit demonia. Et alii tentantes, signum de celo quærebant ab eo. Ipse autem ut vidit cogitationes eorum, dixit eis: Omne regnum in se diuisum, desolabitur, & domus supra domum cadet. Si autem & satanas in seipsum diuisus est, quomodo stabit regnum eius? quia dictus, in Beelzebub me eiecit demonia. Si autem ego in Beelzebub eicio demonia, filij vestri in quo eiciunt? Ideo ipsi iudices vestri erunt. Porro si in digito Dei eicio demonia, profecto peruenit in vos regnum Dei.

Cum fortis armatus castrum ait atrium suum, in pace sunt ea quæ possidet. Si autem fortior illis superueniens vicerit eum, vniuersa arma eius auferet, in quibus confidebat, & spolia eius distribuet. Qui non est mecum, contra me est: & qui non colligit mecum, dispergit. Cum immundus Spiritus exierit de homine, perambulatur per loca iniqua, & quærens requiem: & non inueniens, dicit: Resuertar in domum meam, & ibi de exiui. Et cum venerit, inuenit eam scopis mundatam. Tunc vadit, & assumit septem alios spiritus secum, nequiores

neth: and he that seeketh, fynderth: and vnto hym that knocketh, it shall be opened. Who is it of you, that yf he aske his father bread, wyll he geue him a stone? Or yf he aske a fyfhe, wyll he m steade of a fyhgene hym a serpente? Or yf he aske an egge, wyll he reach him a scorpion? yf ye than (whan ye be euell) can geue good gyftes vnto your chyldren, how moche moze shall your father of heauen geue a good spere, vnto them that aske hym? *

* * And he was castynge out a deuell, and it was domme. And whā he had cast out the deuell, the dōme dyd speake, and the people maruayled. * But some of them sayd: In Beelzebub the prince of deuels weth he cast out deuels. And other temptyd hym, and requyred of hym a token from heauen. But whan he sawe their thoughtes, he sayd vnto them: Euer y kyngdome diuided in it selfe, shalbe desolate, and one house shall fall vpon another. But yf Satan be diuided against himselfe, how shall hys kyngdome stande? Serenge ye saye, that I cast out deuels in Beelzebub. And yf I dāue out deuels in Beelzebub, by whom do your chyldren cast the out? Therfore shal they be your iudges. Mozeouer yf I cast out deuels by the fynger of God, than verely is the kyngdome of God come vpon you.

* Whan a stronge harnessed man kepeth hys house, those thynges that he possedeth, are in rest. * But yf one stronger than he, fall vpon him, and ouercōme him, he shall take away all hys weapens, in the whych he trusted, and shall distribute hys spoyles. He that is not wyth me, is agaynst me: and he that gathereth not wyth me, scattereth abroad. * Whā the uncleane spere is gone out of a mā, he walketh thorow drye places, seekynge rest: and whā he fynderth none, he sayeth: I wyll returne agayne into my house, from whence I wente out. And whan he cometh, he fynderth it swept and garnished. Than goeth he, and taketh wyth hym seven other spertes,

Mar.ix.d.
and.xii.c.

marc.iii.b.

marc.xii.c.
Colo.ii.b.

math.xli.e.

¶ iij Wolfe

Luke.

woꝛſe thā hymſelfe, & the y entre in, and dwell there, & the ende of that mā is woꝛſe ſe than the begynnynge. *

* And it fortunēd whan he ſayd that, a certayne woman of the people lyſtynge bp hyꝝ boyce, ſayd vnto him: Bleſſed is the wombe that bare the, & the bꝛeſtes that gaue the ſuck. But he ſayd: yee, bleſſed are they that heare the woꝛde of god, and kepe it. *

And whan the people rāne together, he began to ſaye: * Thyꝝ generation is a wycked generation: it ſeketh a token, & they ſhall no token be geuen it, ſaue the token of the pphete Jonas. * For lyke as Jonas was a token vnto the Nininites, euē ſo ſhall alſo the ſonne of man be vnto thyꝝ generation. * The Quene of the South ſhall ryſe at the iudgement wyth the men of this generaciō, & ſhall cōdēne the: for ſhe came from the vtremost coaſtes of the earth, to heare the wyſedome of Salomon, and beholde, here is one moꝛe than Salomon. The men of Ninine ſhall ryſe at the iudgement wyth this generation, and ſhall condemne it, becauſe they repēred at the preachynge of Jonas: and beholde, here is .one moꝛe than Jonas

* Noman lyghteth a candle, & ſetteth it in the darke, nether vnder a buſhell, but vpon a candeliſtike, that they which come in, maye ſe lyght. * The lyght of thy body is thyne eye. yf thyne eye be ſynge, all thy body ſhall be cleare: but yf it be wycked, all thy body ſhalbe darke. Take hede therfoꝛe that the lyght which is in the, be not darkeneſſe. yf thy body thā be all full of lyght, hauynge no parte of darkeneſſe, it ſhall all be cleare, & ſhall lyghten the lyke the cleaꝛneſſe of the lyghtenynge.

And whan he dyd ſpeake, a certayne Pharife prayed hy m, that he wold dyne wyth hym. And Jeſus went in, and ſat at boꝛde wyth hym. But the Pharife begā to ſaye, thinkynge within hymſelfe, why he waſhed not befoꝛe dyner. And the Lord ſayd vnto hym: * Now do ye phariſes

nequiores ſe, & ingꝛatibꝛant ibi, & ſunt noſti hominis illius pꝛetꝛibus. *

* Factum eſt autem hæc diceret, extollis quædam mulier de multis illi: & Beatus uenerit portauit, & vbera quæ ſuſcit. At ille dixit: Quæ beati qui audiunt uerbum & cuſtodiuſt illud. *

Turbis autem conuerſibus, cœpit dicere: Generationis hæc, generatio non eſt, ſignum querit, & non dabitur ei, niſi filij Iona: prophetæ. Nam ſiuit Iona ſignum. Nunc ita erit & filius hominis generationi iſti. Regum ſuget in iudicio generationis huius, & demnabit illos: quæ ſi finibus terræ audierunt Salomonis, & eorum quæ Salomon hæc ſententia ſurgit in iudicio generatione hæc, & denabunt illam, quia peritiam egerunt in prædicatione Iona: & ecce prædicatione Iona: hæc.

Nemo lucernam accendit, & in abscondito: ſed neque ſub modio: ſed præ candelabrum, ut & grediantur lumen. Nunc lucerna corporis tuus: Si oculus tuus ſimplex, totum corpus tuum lucidum erit: ſi autem fuerit, etiam corpus tuum broſum erit. Vide ergo men quod in te eſt: niſi ſint. Si ergo corpus tuum lucidum fuerit, non beneſt aliquam partem tuam: erit lucidum totum & ſicut lucerna fulgorem minabit te.

Et cum loqueretur, ait illi quidam phariſæus: ut pranderet apud te. Jeſus autem ingreſſus eſt, & ſedit. Pharifeus autem intra ſe reputans dicebat: non baptizatus eſſe me prandium. Et ait dominus ad illum: Nunc uos

Mat. xii. d.
Mar. viii. b.

Ione. ii. a. &
iii. b.

iii. Re. x. a.
ii. Para. ix. a.

Mat. v. b.
Mar. iiii. b.
Luc. viii. b.

Mat. vi. c.

Mat. xxv. c.

risai quod deforis est calicis
& cauni mundatis, quod au-
tem intus est vestrum, pleni
est rapina & iniquitate. Stul-
ti, nonne qui fecit quod de-
foris est, etiam id quod de in-
tus est, fecit? Veruntamen ꝑ
superest, date eleemosynam
& ecce omnia munda sunt
vobis. Sed vae vobis pharis-
seis quia decimatis mentam
& rutā, & omne olus, & ꝑꝑ-
teritis iudicium & charitatē
dei. Hæc autem oportuit fac-
cere, & illa non omittere. Vae
vobis pharisæis, quia diligitis
primas cathedras in syna-
gogis, & salutationes in foro.
Vae vobis scribæ & phariseis
hypocritas, quia estis vt mo-
numenta quæ non parent, &
homines ambulantes supra
nisiunt.

Respondens autem quis-
dam ex legisperitis, ait illi:
Magister, hæc dicens etiam
cōmendam nobis facis. At
ille ait: Et vobis legisperitis
vae, quia oneratis homines
oneribus quæ portare nō pos-
sunt, & ipsivno digito vestro
non tangitis sarcinas. Vae vo-
bis quia edificatis monumenta
prophetarum, patres au-
tem vestri occiderunt illos.
Profecto testificamini, quod
consentitis operibus patrum
vestrorum: quoniam ipsi
quidem eos occiderunt, vos
autem edificatis eorum ses-
pulchra.

Propterea & sapientia
Dei dixit: Mittam ad illos
Prophetas & Apostolos, &
ex illis occident & persequē-
tur, vt inquiratur sanguis om-
nium Prophetarum, qui ef-
fusus est a constitutione mū-
di a generatione ista, a sans-
guine Abel vsque ad san-
guinem Zachariæ, qui ꝑe-
ruit inter altare & aedem. Ita
dico vobis, requiretur ab
hac generatione. Vae vobis
legisperitis, quia tulistis clas-
se scitē: ipsi nō introistis,
& eos q introibāt, prohibui-
stis. Cū autē hæc ad illos dice-
ret, cœperunt pharisæi & le-
gisperiti grauius insistere,

& os

rises cleane the outsyde of the platter &
cuppe, but your insyde is full of robbery
and wychednesse. ye fooles, hath not he
which made it that is wythin, made it al-
so that is wythout? * Neuerthelesse of
it that is ouer, geue almesse, and behold
all thynges are cleane vnto you. * But
wo vnto you pharises, for ye ryth mynte
and rut, and all maner of herbes, and ꝑas-
se ouer iudgement and the loue of God.
these oughte ye to haue done, and not to
leane the other behinde. * Wo vnto you
pharises, for ye loue the fyrst seates in
the synagoges, and salutations in the
market. Wo vnto you scribes and phari-
ses, ye hypocrites, for ye be as graues þ
appeare not, and men walkinge ouer the
know it not.

And one of the lawyers answered, &
sayd vnto hym: Master, In saiege this,
thou puttest vs to rebuke also. But he
sayde: And * wo vnto you lawyers, for
ye charge men wyth burthens, whych
they can not bear, and ye yourselues tou-
che not the burthes with one of your fin-
ger. * Wo vnto you, for ye buryde the to-
bes of the prophetes, but youre fathers
slew them. Doublesse ye beare wytnes-
se, that ye consente vnto the woordes of
your fathers: for they verely haue slaine
them, but ye buryde theyr tombes.

And * therfore sayd the wysdome
of God: I shall sende vnto them prophe-
tes and apostles, and some of them i hall
they slaye and persecute, that of this ge-
neracion may be requyzed the bloude of
all the prophetes, whych hath ben shed
from the begynnyng of the worlde, from
* the bloude of Abel, vntyll the * blou-
de of zachary, whych þerished betwe-
ne the altare and the temple. Wecely
I saye vnto you, it shalbe requyzed of
this generacion: * Wo vnto you law-
yers, for ye haue taken awaye the
keye of knowlege: ye yourse selues
entred not in, and them that oyd entre,
haue ye forbydden. But whan he sayd
this vnto them, the pharises and law-
yers beganne earnestly to lye vpon him,

& iij

and

Esai. lviii. d.

Mat. xxiii. c.

mat. xxiii. a.

marc. xii. d.

Luc. xx. e.

mat. xxiii. a.

Luc. xxiii. d.

mat. xxiii. e.

Gen. iii. b.

ii. par. xxi. d.

mat. xxiii. b.

Luke.

and to stoppe hys mouthe wyth many thynges, layenge wayte for him, and sekyng to carche somwhat oute of hys mouth, that they myght accuse hym.

The. xii. Chapter. *

A



When moche people ranne together (in some che that they trode one vpon another) he began to saye vnto hys disciples: * Beware of the leuen of the pharisee, whych is hyprocrisy.

Mat. xvi. a.
Mar. viii. b.

Sap. i. b.
mat. x. d.
mar. iiii. b.
Luc. viii. b.

Mat. x. d.
ii. Par. xx. c.

Mat. x. d.

Mat. x. d.
Mar. viii. c.
Luc. ix. c.
Apo. iii. a.

Mat. xii. g.
Mar. iii. c.

Mat. x. c.
Mar. xiii. b.
Luc. xii. b.

ly. * For ther is nothyng hyd, that shall not be disclosed: nother secrete, that shall not be knowen. For the thinges that ye haue spoken in darkenisse, shalbe rehearsed in the lght: & þ which ye haue spoken in to the eare in chābres, shalbe preached vpon the house toppes. * I saye vnto you my frēdes: Be not afrayed of thē that slaye the bodye, and after that haue nomore to do. But I shall shew you whō ye shall feare: feare hym, whych after he hath slayne, hath power to sende to hell: yee I saye vnto you, feare hym. * Are not fyue sparowes solde for two farthynges? and yet is not one of them forgotten before God. yee the very heeres of youre heade are all nombred. Feare ye not therfore: ye be more worth thā many sparowes.

But I saye vnto you: * Who so euer both knowlege me before men, the sonne of man shall also knowlege hym before the angels of God: But who so denieth me before men, he shalbe denyed before the angels of God. * And euery one þ speakerh a woide agaynst the sonne of man, it shalbe forgeuen him: But he that blasphemeth agaynst the holy goost, shall not be forgeuen. * But whan they shall bryng you into the synagoges, and vnto rulers and powers, be not ye carefull, how or what ye shall answer, or what ye shall saye: for the holy goost shall in that houle teach you, what ye ought to say. But one of the people said vnto him:

Master,

& os eius opprimere
tis, insidiantes ei, & qu
tes aliquid capere ex ore
ut accularent eum.

CAPVT. XII.



suos: Attendite a leu
phariseorum, quod est
pocrysis. Nihil enim oc
est, quod non reuelent
que absconditum, quod
sciatur. Quoniam quicqu
bris dixistis, in lumen
centuri & quod in aere
cuti estis in cubili, man
cabitur in testis. Dico
vobis amicus meus: Ne
reamini ab his qui occi
corpus, & post haec non
bent amplius quid fac
Ostendam autem vobis
timeatis: Timeate enim
postquam occiderit, habe
testatam mittere in ign
nam: ita dico vobis, lo
mete. Nonne quingue
res vaneunt disponi
vnus ex illis non est in
ulone corā Deo? Sed li
pilli capiti vestri conme
merati sunt. Nolite eg
mere, multis passeribus
ris estis vos.

Dico autem vobis
nisi quicunque confite
rit me coram hominib
filius hominis confite
bitur coram angelis De
autem negauerit me cor
hominibus, negabitur
angelis Dei. Et omni
dicat verbum in filium
nis, remittetur illi: et
qui in spiritu sancto
phemauerit, non remitt
Cum autem inducent
synagogas, & ad magi
tus & potestates, poten
citi esse, qualiter aut
spondeatis, aut quid
tis. Spiritus enim domi
docebit vos in ipso tem
quid oporteat vos
Ait autē ei quidā de
Magis

Magister, dic fratri meo, vt diuidat mecum hæredita- tem. At ille dixit ei: Homo, quis me constituit iudicem aut diuisorem supra vos? Dixitque ad illos: Videte, & ca- nete ab omni auaricia: quia non in abundantia cuiusquæ vita eius est ex his quæ pos- sident.

Dixit autem similitudine ad illos, dicens: Hominis cuiusdam diuitis vberes fructu- ager attulit, & cogitabat in- tra se, dicens: Quid faciam, quia non habeo quo congre- gem fructus meos? Et dixit: Hoc faciam: Destinam hors- rea mea, & maiora faciam, & illuc congregabo omnia quæ nata sunt mihi, & bona mea, & dicam animæ meæ: Anima, habes multa bona posita in annos plurimos, re- quiesce, comede, bibe, epula- re. Dixit autem illi Deus: Stul- te, hæc nocte animam tuam repetunt a te: quæ autem pa- rasti, cuius erunt? Sic est qui sibi thesaurizat, & nō est in Deum diues.

Dixitque ad discipulos su- os: Ideo dico vobis: nolite solliciti esse animæ vestræ qd manducetis, neque corpori, quid induamini: anima plus est quam esca, & corpus plus quam vestimentum. Consy- derate coruorū, quia non ses- minant, neque metunt, quis- bus non est cellarium, neque horreum, & Deus pascit il- los. Quanto magis vos plus- ris estis illis? Quis autem ve- strum cogitando, potest ada- ilicere ad itaturam suam cus- bitum vnum? Si ergo neque quod minimum est potes- stis, quid de cæteris solliciti- estis? Consyderate lilia, quo- modo crescunt: non labo- rant, neque nent: dico au- tem vobis: neque Salomon in omni gloria sua vestieba- tur sicut vnum ex illis. Si au- tem scœnum quod hodie est in agro, & cras in cibabanum mstritur, deus sic vestit, quā- to magis vos pusillæ fidei?

Et

Walter, by a my brother bynde the here- tage wyth me. But he sayd vnto hym: Man, who hath made me a iudge or be- nyder ouer you? And he sayd vnto the: Take hede, and beware of all maner of couetousnesse: For no mans lyfe con- sith in the abundaunce of those thinges that he possesseth.

And he tolde them a similitude, sayng: A certayne rich mā's felde brought forth plenteous frutes, and he thought wyth in hymselfe, sayng: What shall I do, seing I haue not wherin to gather my frutes? And he sayd: Thys wyll I do: I wyll breake downe my barnes, and make the greater, and therein wyll I gather all thynges that are growen vnto me, and my goodes, and I wyll saye vnto my son Eccl. xi. c. le: * Soule, thou hast moch gesdes lay- ed vp in stoare for many yeares, take thy rest, eate, drynke and fare delicatly. Iere. xvij. b. But God sayd vnto hym: * Thou fool, thys nyght do they requyre thy soule fro the: but those thynges that thou hast prepared, * whose shall they be? Such one is he, that gathereth treasure vnto hymself, and is not rich toward God.

And he sayd vnto his disciples: Ther fore I saye vnto you * be not ye care- full for your lyfe, what ye shall eate: nor for the body, what ye shall put on: The lyfe is moze than meate, and the body moze than rayment. Consyder the rauens for they sowe not, nether do they reape, whych haue nother seller nor barne, and yet doth God fede the. Howe muche mo- re better are ye then they? * Whych of you takige thoughte, can put one cubite to hys stature? yf ye therfore be not able to do it that is leest, why are ye care- full for the rest? Consyder the lylies, how they growe, they labour not, ne- ther spynne: but I saye vnto you: Salo- mon in all hys maieste was not so clo- thed as one of these. But yf God doth so clothe the grasse, that to daye is in the felde, & to morrow is cast in to the foyname: how much moze you, O ye of lytle fayth?

And

Eccl. xi. c.

Iere. xvij. b.

psa. xxxviii. a.

C
Psal. llii. c.
mat. vi. c.
to Peti. a.

math. vi. d.

Luke.

And aske not ye what ye shall eate, or what ye shall drynke, & be not lyfres bp ou hygh: For these thyges do al the they then of the worlde seke. But your father knoweth that ye haue nede of these thynges. Neuerthelesse * seke ye fyrst the kyngdom of God and his righte ouer nesse, and all these thynges shalbe mis mistred vnto you.

iii. Reg. iii. b

Deut. i. c.
and. ii. a.
mat. vi. c.
and. xix. c.

ephes. vi. b.
i. pet. i. c.

Luke. xxi. b.

mat. xxiii. d
mar. xiii. d.

mat. xxv. a.

mat. xxiii. d
and. xxv. b.

Apo. xvi. c.

D * feare not, ye lytle flocke. For it is your fathers pleasure to geue you the kyngdome. Sell þ ye haue, & geue almes se. * Make you bagges þ ware not olde, enē a treasure þ faileth not i heaue, where no thefe cometh neare, neither moath doth corruppe. For where your treasure is, there will also your harte be. * Let your loynes be girded about, & lightes burninge in your handes, & be ye lyke men waiting for theyr lord: whan he shall retorne fro the weddyng: þ whā he shall come & knocke, they maye straichte waie open vnto hym. Happte are those seruantes, whom the lord (whan he cometh) shall fynde waking: Werely I saye vnto you, that * he shall gyde bp hym selfe, and shall cause them syt downe at the table, and shall go by them, and minister vnto them. And yf he come in the second watch, and yf he come in the thyrde watch, and fynde them so, happte are those seruantes. * But be sure of this, that yf the goodman of the house byd knowe what houre the thefe wolde come, he wolde surely watch, and wode not suffre hys house to be dygged bp. * Be ye ready also: for in an houre that ye thinke not, shall the sone of mā come.

E But Peter sayd vnto him: LORD, dost thou tel this similite vnto vs, or vnto all? And the LORD saide: Who (thyng ye) is * a faithfull & wyse steward, whom his lord setteth ouer his householde, þ he maye geue the a measure of wheat in due season? * Happy is þ seruante, whō his LORD (whā he cometh) shall fynde so doinge. Werely I saye vnto you, þ he shall sette him ouer all þ he possesseth. But yf þ seruante saye in hys harte;

Et vos nolite quære, ut manducetis, aut quid bibitis, & nolite in sollicitudinibus hæc autem omnia quæstionant. Pater autem scit scire, quoniam hi indigent. Veruntamen quæritur vobis regnum Dei, & sollicitudinem eius, & hæc omnia adiciuntur vobis.

Nolite timere postquam quia complacuit patri dare vobis regnum. Vultis quæ possidetis, & derelinquamus molynam. Facite vobis oculos, qui non vident thesaurum non desunt in celis, quo fur non operatur, neque timeat commutari. Vbi enim thesaurus vestri est, ibi & cor vestrum. Sint lumbi vestri præparati, lucernæ ardentes in manibus vestris, & vos similes nuntius expectantibus. Et cum nuptiis: ut cum venierit, pulsauerit, consueuerit. Beati serui illi, qui venerint Dominum, non vigilantes: Amen dico quod præcipientes illis, ut illos discumbere, & ministrare illis. Et erit in secunda vigilia, si tertia vigilia venerint inuenerint, beati sunt illi. Hoc autem scitis, quoniam si sciret pater, quæ hora fur venisset, & non in perfodi domum sua, vos essetote parati, quæ hora non putatis. Etiam minis veniet.

Ait autem ei Petrus: mme, ad nos dicitur: rabolā, an ad comitatus? autem Dominus: Quis est fidei discipulus, qui dedit, quem constituit? nuntius supra familiam suam det illi in tempore reparationis. Beatus ille, qui quem cum venerit Dominus, inuenerit ita faciente: vere dico vobis, quæ præcipit omnia quæ postea constituet illum. Quæ xerā seruasse in opibus.

Meram facit Dominus meus venire, & coepit percussere seruos, & ancillas, & edere, & bibere, & febriari, veniet Dominus seruilius in die qua non sperat, & hora qua nescit, & diuidet eis, partemque eius cum infidelibus ponet. Ille autem seruus qui cognouit voluntatem Domini sui, & non se preparauit, & non fecit secundum voluntatem eius, vapulabit multis. Qui autem non cognouit & fecit digna plagis, vapulabit paucis. Omni autem cui multum datum est, multum quæretur ab eo: & cui commendaue runt multum, plus petent ab eo.

Ignem veni mittere in terram & quid vultis, nisi ut accendatur? Baptisma autem habeo baptizari, & quo modo coarctor, vsque dum perficiatur? Putatis, quia pacem veni mittere in terram? Non dico vobis, sed separationem. Erunt enim ex hoc quinque in domo vna diuisi, tres in duos, & duo in tres diuidentur: pater in filium, & filius in patrem suum: & mater in filiam, & filia in matrem. Foreris in nulum suum, & noster in socrum suum. Dices autem ad turbas: Cum videritis nubem orientem ab occasu, statim dicitis: Nimbhus venit, & ita fit. Et cum austrum flantem, dicitis, quia aestus erit, & fit. Hypocritæ, faciem coeli & terræ nollis probare, hoc autem tempus quomodo non probatis? Quid autem & a vobis ipsis non indicatis quod iustum est? Cum autem vadis cum aduersario tuo ad principem in via, da operam liberari ab illo: ne forte trahat te ad iudicem, & iudex tradat te exactori, & exactor mittat te in carcerem.

Dico

harte: it wyll be long or * my Lorde cos me, (& so he begyn to smyte the serua: res & maydens, and to ear & drynke, and to be dronken,) the LORDE of that lers haunt shall come in a daye that he thy nether not, & in an houre that he knoweth not, & shall helde hym in peres, and geue hym hys porcion wyth the infidels. * But the seruaunt that knewe the wyll of hys Lorde, & prepared not hym selfe, and dyd not after hys wyll, shalbe beaten wyth many stry pes. But he that knewit not, and dyd thynges worthy of stry pes, shalbe beaten wyth fewe. For of every one to whom moch is geue, shall moch be requyred: and vnto whome they haue comytted moch, of him wyll they aske the moze.

I am come to sende a fyre in to the earth, & what wyll I but that it be kyndled? But I must be * bapty sed wyth a baptyme, and how am I payned, vntyll it be fullfyllled? * Suppose ye, that I am come to sende peace in to the earth? I tell you naye, but diuision. For from hence forth shall fyre be diuided in one house, thye agaynst two, & two agaynst thye: * they shalbe diuided, the father agaynst the sonne, and the sonne agaynst hys father: & the mother agaynst the daughter, and the daughter agaynst the mother: the mother in law agaynst the daughter in law, and the daughter in law agaynst hyr mother in law. And he sayde vnto the people: * Whan ye see a cloude ryse from the west, anon ye saye: Ther cometh a shower, and so it happeneth. And whan the south wynde bloweth, ye saye: It wyll be whore, and it cometh to passe. ye hypocrites, ye can discern the brete apperaunce of the skye and earth, why do not you discern thys tyme? And why iudge not ye by youre selues, what is ryght? * Whan thou goest by the waye, wyth thyne aduersary vnto the prync, geue diligence to be deliuered from hym: lest he deliuer the vnto the iudge, and the iudge deliuer the to the saylar, and the saylar put the into prison.

I tell

Mat. xxiii. d.

Iaco. iii. b.

Mat. xx. c.

Mat. x. e.

Mich. vii. a.

Mat. xvi. e.

Prou. xv. b.
Eccl. viii. a.
Mat. x. c.

Luke.

I tell the, thou shalt not go thence, vntyll thou haue payed euen the vtmoost myre.

The xiiij. Chapter. *

Actu. v. c.

Ather were some present at that tyme, the wyngge hym of *the Galileans, whose blonde wylate dyd mixe with theyr: sacrificies. And he answered, and sayd vnto them: Thynke ye, that those Galileans were moze synners than all the Galileans, because they suffred such thynges: I tell you naye: but excepte ye haue repentaunce, ye shall all perishe lyke wyse. As those eyghtene, vppon whom the roter in Siloe fell, and kyled them: suppose ye, that they also were moze gyltye, than all men dwellyng at Ierusalem? I tell you no, but yf ye haue no penitance, ye shall all perishe lyke wyse. And he tolde this similitude:

Mat. xxi. b.

* * A certayne man had a fygge tre plantyd in hys vyneyarde, and he came sekyng fruite therof, and founde none. And he sayde vnto the dyerler of the vyneyarde: Lo, it is thye yere ago sence I come sekyng fruite on thys fygge tre, and I fynde none. Hew it downe therfore, why doth it also occupye the grounde? But he answered & sayd vnto him: Sye, let it also be also thys yere, yll I drygge about it and dounge it, yf happely it wyll brynge fruite: yf no, thou shalt hew it downe after warte. And he taught in theyr Synagoge vpon the Sabbathes. And beholde, ther was a woman, whych had a spere of synneste eyghtene yere, and was crooked, ner her coulde loke vp any chynge at all: Whom when Iesus sawe, he called her vnto hym, and sayd vnto her: Woman, thou art freed of thy synneste. And he layed hys handes vpon her, and she was forthwyth made strayght, and glorified God.

But the ruler of the synagoge takynge indignation, that Iesus had healed on the Sabbath, answered and sayde vnto the people: Ther are syxe dayes, wherein man must worke: in the therfore come, and

Dico tibi, nō exies inde nec etiam nouissimum tum reddas.

CAPVT. XII.

A Derant autem quidam Aplo in tempore, quod illi de Galilaeis, sanguinem Pilati cum sacrificiis eorum respondēs dixit illi: Per quod hi Galilaei prae nobis Galilaeis peccauerunt, quia talia passi sunt dico vobis. sed multam habuerunt, omnes liter peribitis. Sicq. dicit & octo, supra quos turris in Siloe, et occiderunt quia & ipsi deres fuerint praeter omnes minores habitantes in Ierusalem: Nō dico vobis penitentiam nō habere omnes similiter perire: cecidit autem & haec turris:

* Arbor scilicet plantata in vinea & venit querens fructum illam, & non inuenit. Item ad cultorem vineae, anni tres sunt ex quo querens fructum vinea hac, & non mercede ergo illam pro terra occupat? At illi dicens dicit illi: Domine mitte illam & hoc est quod dum fodiam terram mittam stercore, & fecerit fructum: futurum succides eam: Item docens in synagoga Sabbatis. Et ex illis quae habebat promissionis annis dicens, & erat inclinatus: nino poterat sursum ret. Quia cum videret vocauit eam ad se illam: Mulier, dimissa firmitate tua. Et in illi manus, & conuersa est, & glorificata.

Respondens autem chisynagogus, inquit quia Sabbatho curas S V S, dicebat quod dies sunt in quibus operari in his opor-

& curamini, & non die Sab-
bati. Respondens autem ad
illum Dominus, dixit Hypo-
critæ, unusquisque vestrum Sab-
bato non soluit bouem suum
aut asinum a præsepio, & dis-
cit ad aquam? Hanc autem fi-
liam Abraham, quam alliga-
uit satanas, ecce decem et os-
cto annis, num oportuit solu-
ui a vinculo isto die Sabbat-
ti? Et cum hæc diceret, eruz-
bescebant omnes aduersarii
eius, & omnis populus gau-
debat in vniuersis, quæ glo-
riose fiebant ab eo. &

Dicebat ergo: Cui simile
est regnum Dei, & cui simi-
le æstimabo illud? Simile est
grano sinapis, quod acces-
pit homo misit in hortum
suum, & creuit, & factum est
in arborem magnam, & vos
lucres cæli requieuerunt in
ramis eius. Et iterum dixit:
Cui simile æstimabo regnū
Dei? Simile est fermentum, quod
acceptum mulier abscondit
in farinae sata tria, donec fer-
mentaretur totum. Et ibat
per ciuitates & castella doc-
ens, & iter faciens in Hie-
rusalem.

Ait autem illi quidam: Do-
mine, si pauci sunt qui saluā-
tur: Ipse autem dixit ad il-
los: Contendite intrare per
angustam portam, quia mul-
ti (dico vobis) querent intra-
re, & non poterunt. Cum au-
tem intrauerit paterfamilias
is, & clauserit ostium, & inci-
pietis foris stare, & pulsare
ostium, dicentes: Domine,
aperi nobis. Et respon-
dens, dicet vobis: Nescio
vos vnde sitis. Tunc inci-
pietis dicere: Manducaui
mies coram te, & bibimus,
& in plateis nostris docui-
sti. Et dicet vobis: Nescio
vos vnde sitis, discedite a
me omnes operarii iniquita-
tis. Ibi erit ætus & stridor
dentium, cum videritis A-
braham, & Isaac, & Iacob,
& omnes prophetas in regno
Dei, vos autem expelli foras.

Et

and he healed, and not on the Sabbath
daye. But the LORD answered, and
sayde: ye hypocrites, * doth not euery
one of you in the Sabbath loose his oxe
or asse fro the maunger, & leade thē to
water? And beholde, ought not thy dau-
ghter of Abraham whom Satan hath bo-
unde eyghtene yeaes,) be loosed from
thys bonde on the Sabbath daye? And
whan he sayd thys, all hys aduersaries
were a hamed. And all the people reioy-
ced in all the thinges, that were glorious
ly done of hym. &

Deu. xxii. a.
Luc. xiii. a.

* He sayde therfore: Where vnto is
the kyngdome of God lyke? and where
vnto shall I like it? It is lyke vnto a gray-
ne of mustarde seede, which a man toke &
caste it into hys garden, and it grew and
became a great tre, and the byrdes of the
ayre rested in the branches thereof.
* And agayne he sayde: Where vnto
shall I esteeme the kyngdō of God to be
lyke? It is lyke leuen, * which a womā
toke and hydd in thre peckes of meele,
tyl it was all leuened. * And he wēt tho-
row towne and cyties, teachynge & go-
ynge towarde Ierusalem.

Mat. xiii. d.
Mar. iii. c.

Mat. xiii. e.

Gen. xvi. a.

Mat. ix. d.
Mat. vi. a.

And one sayde vnto hym: LORD, &
are ther few that be saved? But he sayd
vnto them: Strye to entre in at the na-
row gate, for I tell you: many shall seke
to entre in, and shall not be able. But
whan the good man of the house is en-
tered, & hath shut the doore, & ye shall be-
gynne to stande without, and to knocke
at the doore, sayenge: * LORD, open
vnto vs. And he shall answer, & saye
vnto you: I knowe you not whence
ye be. Than shall ye begynne to saye:
We haue eaten and dronke before the,
and thou hast taught in our stretes. And
he shall saye vnto you: I knowe you not
whence ye be, * depart fro me ye wo-
rkers of wyckednesse. There shalbe we-
pyng and gnashynge of teth, whan ye
shall se Abraham, and Isaac, and Ja-
cob, and all the prophetes in the kyng-
dome of God, and your selues thrust out.

Mat. vii. b.

Mat. xxv. d.

Psal. vi. b.
Mat. vii. b.
and. xxv. d.

* And

Luke.

Mat. viii. b.

* And they shall come from the east, & west, and north, and south, and shall sitte downe at meate in the kyngdom of God.

Mat. xix. d.
and. xx. b.
Mar. x. c.

* And beholde, they are the last, that were the first: and they are the first that were the last.

D

The same daye came ther certayne of the pharises, sayenge vnto hym: Go forth, and get the hence, for Herode wyll slaye the. And he sayde vnto them: Go ye and tell that fore: Beholde, I cast out deuels, and do heale to daye & to morow, and on the thyrde daye do I fynishe. Ne uerthelesse I must walke to daye, and to morow and the nexte daye: for it cannot be, that a prophete dye without Ierusalem.

Mat. xxiii. e

* O Ierusalem, Ierusalem, whych slayest the prophetes, and stonest the that be sente vnto the, how oft wold I haue gathered thy chyldren together, as a byrde gathereth hyr nest vnder hyr fethers, & thou woldest not? Beholde, your house shalbe lefte vnto you desolate. But I saie vnto you, that ye shall not se me, tyll it come to passe that ye saie * Blessed be he, that commeth in the name of the LORD.

Psal. cxvii. c.
Luc. xix. c.

The. xiiii. Chapter. *

A

And it happened that when Iesus was co into the house of one of the chefe of the pharises vpon a Sabbath daye, to eate bread, they watched hi also. And beholde, ther was before him a mā, that had the dropsey. And Iesus answered, and spake vnto the lawyers, and pharises, sayenge: * Is it lawfull to heale vpon the Sabbath? And they helde thetyr peace. But he toke hym, and healed hym, and ler hym go. And he answered, and sayde vnto them: Whych of you re alle oore shall fall into a pytre, and he shall nor straght waye? & drawe hym out on the Sabbath daye? And they coulde not answer hym to thys.

Mat. xii. b.
Mar. ii. a.
Luc. vi. a.
and. xiii. b.

Exo. xxviii. a
Deu. xxii. b.

And he sayd a similitude vnto them, that were bydden, and marked how they chose the cheffest rowmes, & said vnto the: When

Et venient ab oriente, & occidente, & aquilone, & austro, & accumbent in regno Dei. Et ecce, sunt novissimi qui erant primi: & primi qui erant novissimi.

In ipsa die accesserunt quidam phariseorum, dictes illi: Exi, & vade hinc, quia Herodes vult te occidere. Et ait illis: Ite & egredimini. Ecce elicio de vobis, & sanitates perficiam die & cras, & tertia die summor. Verum tamen non tet me hodie, & cras, & quantis die ambularet: non cecidit prophetam pro extra Hierusalem. Hierusalem, Hierusalem, quare dis prophetas, & lapidas eos qui mittuntur ad te? Ties volui congregare in tuos. Quemadmodum nidum suum sub semine non habuisti? Ecce relinquo vobis domus vestra deserta. Dico autem vobis, quia videbitis me, donec veniat cum dixeris: Benedictus venit in nomine Domini.

CAPVT. XLIII.



Et introiit in domum unius de principibus phariseorum. Sed observabat eum. Et tunc mo quidam hydropicus ante illum. Et respondit SVS, dicens: Ad legem phariseos, dicens: Si Sabbato curare? At ille cuerunt. Ipse vero appositum sanavit eum, & dicens: Et respondens ad illos: Cuius vestrum adest bos in puteum cadere, & continuo extrahet illum Sabbati? Et non potuerunt haec respondere illi.

Dicebat autem & ad multos parabolas, ut scirent quomodo primos accipere eligerent, dicens ad illos.

Cum inuitatus fueris ad nuptias, non discumbas in primo loco, ne forte honoratiores sit inuitatus ab illo, & ueniens is qui te & filium uos cauit, dicat tibi: Da huic locum. Et tunc incipias cum robore nouissimum locum tenere. Sed cum vocatus fueris, uade recumbe in nouissimo loco: ut cum uenerit qui te inuitauit, dicas tibi: Amice, ascende superius. Tunc erit tibi gloria coram simul discumbentibus. Quia omnis qui se exaltat, humiliabitur: & qui se humiliat, exaltabitur. †

Dicebat autem & ei qui se inuitauerat: Cum facis prandium aut cenam, noli vocare amicos tuos, neque fratres tuos, neque cognatos, neque uicinos, neque discipulos, ne forte & ipsi te reuoluant, & fiat tibi retributio: sed cum facis conuiuium, uoca pauperes, debiles, claudos, & cecos, & beatus eris, quia non habent retribuere tibi: retribuatur enim tibi in resurrectione iustorum. Hæc cum audisset quidam de simul discumbentibus, dixit illi: Beatus tu, qui manducabit panem in regno Dei. At ipse dixit eis:

* Homo quidam fecit cenam magnam: & uocauit multos. Et missi seruum suum hora cenæ, dicere inuitatis, ut uenirent, quia iam parata sunt omnia. Et coeperunt simul omnes excusare. Primus dixit eis: Villam enim, & necesse habeo exire, & uidere illam: rogo te, habere me excusatum. Et alter dixit: Iuga bouum enim quinque, & eo probare illa, rogo te, habere me excusatum. Et alius dixit: Vxor rem duxi, & ideo non possum venire. Et reuersus seruus nunciavit hæc Domino suo. Tunc

Whan thou arte bydden to a weddynge, syt not downe in the hyest rowme, lest thou be happely a moze honozable man than thou, be bydden of hym, and lest he that hath bydden the, come and saye vnto the: Geue this man rowme, and thou than begynne wyth shame to take the lowest rowme. But whan thou art bydden, go thy waye, syt downe in the lowest rowme, that whan he that hath bydden the shall come, he maye saue to thet * Frende, go bp hygher. Than shalte thou haue prayse before them that syt at boorde wyth the. * For euery one that exalteth hymselfe, shalbe made lowe: and he that humbleth hym selfe, shalbe exalted. †

He sayde also vnto hym that had bydden hym: Whan thou makest a dyner or supper, call not thy frendes, nor thy brethren, nor thy kynssfolkes, nether thy neighbours, nor the ryche, lest they byd the agayne, and recompence be made vnto the: * But whan thou makest a feast, call the poore, the feble, the crepell, and the blynde, and happy shalte thou be, for they haue not to recompence the: but it shalbe recompenced the in the resurrection of the ryghteous. Whan one of the that sat wyth them at boorde, herd this, he sayd vnto hym: Happy is he that shall eate breade in the kyngdome of God. But he sayde vnto hym:

* * A certayne man made a great supper, and called many. And he sente his seruant in the houre of the supper, to saye vnto them that were bydden, that thy shulde come, for all thynges be now ready. And they all together began to make excuse. The fyrst sayde vnto hym: I haue bought a ferme, and I must nedes go forth, and se it: I pray the haue me excused. And the other sayde: I haue boughte fyue yoke of oxen, and I go to plowe them: I pray the haue me excused. And the other sayde: I haue married a wyfe, and these fyve can not I come. And the seruante returned, & shewed this vnto his Lorde, Than

Pro. xxv. a.

Mat. xxiii. b.
Luc. xviii. b.

Tob. iiii. c.

Mat. xxii. a.
Apo. xix. e.

Luke.

Then was the good mā of the house angrye, and sayde vnto hys seruaunte: Go out quychely into the stretes & quarters of the cytie, & bynge in herher both the nedye, and the crepell, and the blynde, and the halte. And the seruaunt sayd: Lord, it is done as thou hast commaunded, & ther is yet rowme. And the LORD sayd vnto the seruaunt: Go out into the hygh wayes and hedges, and *compell the to come in, that my herte maye be fylled. But I saye vnto you: that none of those men whych were byddē, shall tast of my supper. ¶

Gene. xix. a.
Luc. xxiii. c

Deut. xii. b.
Mat. x. e.
and. xvi. d.

¶ Ther wēt moche people wyth hym, & he turned hym & sayde vnto the: * Who so commerth vnto me, & doth not hate hys father, and mother, and wyfe, & chyldren, & bryethē, and systers, yee and hys owne lyfe also, he can not be my discipule. And who so beareth not hys crosse and commerth after me, can not be my discipule. ffor which of you, wylling to buyld a tower, doth not fyrst syt downe, and rekeneth the costes that be necessary, whether he haue to perfourme it: lest after he haue layde the foundacion, and is not able to perfourme it, all that se it, begyn to mocke hym, sayenge: This man beganne to buylde, & was not able to bring it to an end. Or what kinge (going to make battayll agaynste another kige,) doth not fyrst syt downe and cōsult in hys mynde, whether he wyth ten thousande, be able to mete hym that commerth agaynst hym wyth twenty thousande? Or els, whyle he is yet farre of, he sendeth an embassage, and doth requyre thynges that belonge to peace. Euen so therfore euery one of you, whych doth not knowe all that he possesseth, can not be my discipule. * Salt is good: but yf salt be vnseasony, wherein shall it be seasoned? It is neyther pofytable vpon the lande, nor vpon the doūge hyll, but shall be cast out. He that hath eares to heare, let hym heare.

Mat. v. h.
Mar. i. e.

The. xv. Chapter. ¶

Ther

Tunc iratus potest dicit seruo suo: Ex plateas, & vicis conpauperes, & deinde, & claudos, & huc. Et ait seruus: Factum est vt imperi adhuc locus est. Et minus seruo: Eri in sepes, & compell vt impleatur domus. Dico autem vobis: Quomodo virorum illorum cati sunt, gustabit meam. ¶

Ibant autem tunc cum eo, & conuerxit ad illos: Si quis me, & non odit patrem, & matrem, & fratres, & adhuc autem & amicum, non potest meus scipulus. Et qui non crucem suam, & seque me, non potest meus scipulus. Quis enim bis volens turnum non prius sedens sumptus qui necesse si habeat ad perueni posteaquam per damentum, & non perficere, omnes incipiant illudere. ¶ Quia hic homines edificare, & non potest summare. Aut qui rus committere bellum versus alium regem, dens prius cogit cum decem milibus rere ei, qui cum vigilibus venit ad se. Adhuc illo longe agnationem mittens, quae pacis sunt, & nix ex vobis, qui non ciat omnibus quae non potest meus scipulus. Bonum est autem sal euangelium, dicitur: Neque enim quae in sterquilum est, sed foras mittit, habet aures audientis dicit.

CAPVT. XV.

ban
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ex il
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vadi
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gionis
in villa

ERant autē ap-
propinquantes
ei publicani &
peccatores, vt
audiret illum.
Et murmura-
bant Pharisei & scribæ, dis-
centes: Quia hic peccator
res recipit, & māducat cum
illis. Et ait ad illos parabolam
istam, dicens: Quis ex
vobis homo qui habet cenā
etiā oues, & si perdidit vnā
ex illis, nōne dimittit nonas
ginta nouem in deserto, &
vadit ad illam quæ perierat,
donec inueniat eam? Et cō-
inuenit eā, imponit in hume-
ros suos gaudens: & ves-
tiens domum, & vocat ami-
cos & vicinos, dicens illis:
Congratulamini mihi, quia
inueni ouē meam quæ perie-
rat. Dico vobis, quod ita
gaudium erit in celo super
vno peccatore penitentiam
agente, quam super nona-
ginta nouem iustis, qui non
indigent penitentia. Aut
quæ mulier habens drach-
mas decē, si perdidit drach-
mam vnā, nonne accēns
candelam, & euertit do-
mum, & querit diligēter do-
nec inueniat eā? Et cum in-
uenerit, conuocat amicas &
vicinas, dicens: Congratulas
mini mihi, quia inueni drach-
mam quam perdideram. Ita
dico vobis, gaudium erit corā
angelis dei, super vno pecca-
tore penitente agente. +

+ Ait autem: Homo quis-
dam habuit duos filios, &
dixit adolescentior ex illis
patri: Pater, da mihi por-
tionem substantiæ quæ me
contingit. Et diuisit illis sub-
stantiā. Et post non multos
dies cōgregatis oibz, adoles-
centior filius peregre pfectus
est in regionē longinquā, & ibi
dissipauit substantiā suā viuē-
do luxuriose. Et postquā oīa
consummasset, facta est fa-
mes valida in regione illa, &
ipse cœpit egere. Et abiit,
& adhæsit vni ciuium re-
gionis illius, & misit illum
in villam suam, vt pasceret
porcos.

Ther * were apzochynge vn-
to hym publicanes & synners,
that they myght heare hym.
And the scribes & pharisees
murmured, sayeng: * Thys
man receaueth synners, & eateth wyth
thē. And he tolde thys parable vnto thē,
sayēge: * What man (is it) amonge you,
that hath an hundred shepe, & yf he lose
one of thē, nork he not leaue the nyne &
nynety in the wyldernesse, and goeth
after it, that was lost, vntyll he do fynde
it: And whā he hath founde it, he lar eth
it vpon hys shulders and is glad: & whan
he commeth home, he calleth hys frēdes
and neghboures together, sayenge vnto
them: Reioyce with me, for I haue fou-
de my shepe that was lost. I saye vnto
you, that euen so shall ther be more ioye
in heauen ouer one synner that doth re-
pent, than ouer nyne & nynty ryghteous,
that * nede no repētaunce. Or what wo-
man hauynge ten grotes, yf she lese one
grote, doth she not lyght a candle, & swe-
peth the house, and seketh diligently, tyll
she haue founde it: And whan she hath
founde it, she calleth together hys frendes
and neghbouresses, sayenge: Reioyce
with me, for I haue founde my gro-
te that I had lost. Euen so I saye vnto
you, shall ther be ioye before the an-
gells of God, vpon one synner that doth
repent. k

* And he sayde: A certayne man
had two sonnes, and the yonger of them
sayde vnto hys father: father, geue me
the porcion of the goodes that belonge
vnto me. And he diuided the substanti-
ce vnto them. And not longe thare after,
the yonger sonne (whan he had gathered
altogether) wente forth into a farre con-
try, and there waysted all hys goodes, in
lyuynge ryorously. And after that he had
spente all, ther happened a greate derty
in that region, and he beganne to wa-
nedye. And he wēte, and iorned hym selfe
vnto one of the cytelins of that cōtrye,
and he sent hym to hys farme, to fede
swyne:

Mat. ix. b.
Mar. ii. b.
Luc. v. d.

Luc. v. d. &
vii. e.

Mat. xviii. b

Luc. v. d. &
B

Luke.

Chryſt: And he coueted to ſyll hyſ bel-
ly wyth the coddeſ, that the wyne ſhould
eate, and noman gaue hym them. And
whā he came to hymſelfe, he ſayd: How
many hyzed ſeruauntes in my fathers
houſe haue plentye of bread, and I pe-
ryſhe here for honger: I wyll ryſe and
go to my father, and ſaye vnto hym: fa-
ther, I haue ſynned agaynſt heauen, and
before the: now am I not worthy to be
called thy ſonne, make me as one of thy
hyzed ſeruauntes. And he roſe vp, & came
to hyſ father:

Pfal. xxxi. a.
Iob. xii. b. 2

* But whan he was yet farre of, hys
father sawe hym, & was moued wyth py
tie, & cane to hym & fell aboute hys nec
ke, & kysed him. And the sonne sayd vn
to hym: father, I haue synned agaynst
heauen & before the, now am not I wor
thy to be called thy sonne. And the fa
ther sayd vnto hys seruantes: Bynge
forth quickly the best garment, & put it
vpon hym, and geue hym a ryng vpon
hys hande, & shues on hys fete, & bynge
hether a furr calfe, & kyll it, & let vs eate,
& be mery: for this my sonne was ded,
& is reuiued: he was loste, and is founde.
And they began to be mery.

But hy's elder sonne was in the felde.
And whā he dyd come & approached nye
vnto the house, he herde the minstrelsy &
daunsynge, & called one of the seruantes,
& asked what those thynges were. And
he sayd vnto him: Thy brother is come,
& thy father hath flarne a farr calfe, be-
cause he hath receaued him safe & sounde.
But he was wroth, and wolde not go in.
Wherfoze hy's father came out, and be-
ganne to intreate hym. But he answer-
ed & sayd vnto hy's father: Lo, thus ma-
ny yeares do I serue the, and I neuer
dyd transgresse thy commaundmēte, and
thou neuer gauest me a kynd, & I myghte
be mery with my frendes: but now & this
thy sonne, is come, whych hath deuoured
his substance wyth harlotres, thou hast
slayne him a farr calfe. But he sayd vnto
hym: My sonne, thou art all waye with
me, & all the thyges & be myne, are thine.

But

porcos. Et comedit
ventrem suum de
quas porci manduca-
verunt illi dabant
reuerſus, dixit ei: Quia
cenarii in domo pa-
tris abundant panibus,
tem hic fame perire
& ibo ad patrem me-
dicam ei: Pater, pater
celum, & coram pa-
tre dignus vocari
fac me sicut ventrem
carnarii tui. Et surge
ad patrem suum.

Cum autem ad-
esset, vidit illum per-
e & misericordiam non
& accurrens cecide pe-
lum eius, & osculans
Dixitq; ei filius: Par-
caus in coram, & mi-
am non sum dignus
filius tuus. Dixit au-
ter ad seruos suos:
ferte stolam prius
duite illum, & duci
in manum eius, & ca-
sa in pedes eius. Sa-
vitulum saginam
dite, & manducate
mur: quia hic fir-
mioratus erat, & me-
rierat, & inuenerat
perunt epulas.

Erat autem filius
 minor in agro. Erat
 ret et appropriatus
 mui, audiuit sym-
 de chorum, & voca-
 de fernis, & inter-
 hac essent. Isque
 Frater tuus venit,
 pater tuus vinum
 tum, quia saluum du-
 pit. Indignatus est
 nolebat introire. Por-
 illius egressus, cap-
 illum. At ille respo-
 citi patri suo. Fere
 seruitio tui, & muni-
 tum tui praestare. A-
 dedisti tui heredi-
 sis meis epulare in
 quam filius tuus ha-
 uorauit substantiam
 retri-^{ch} venit,
 vitalis faginat. At
 illi: Fili, tu sempe
 est, et omnia mea
 sede,
 ginta
 vero
 ait: (A
 Antili
 & feri
 dant d
 quitati
 cisset.
 li prud
 genera
 ego vol
 bis am
 inquit:
 tibus, re
 taberna
 Qui
 et in mi
 in mod
 in iniqu
 non fui
 At crede
 no fidei
 vestri e

Epulari autem & gaudere oportebat, quia frater tuus hic mortuus erat, & reuixit: perierat, & inuentus est. +

CAPVT XVI. +



Dicebat autem et ad discipulos suos: Homo quidam erat diues, qui habebat villicum, & hic diffamatus est apud homines, quasi dissipasset bona ipsius. Et vocauit illum, & ait illi: Quid hoc audio de te? de rationem villificationis tue, iam enim non poteris villicare. Ait villicus intra se: Quid faciam, quia dominus meus auertit a me villicationem? fodere non valeo, mendicare erubescio: scio quid faciam, ut commotus fuero a villicatione, recipiant me in domos suas. Commocatus itaque singulis debitoribus domini sui, dicebat primo: Quantum debes domino meo? At ille dixit: Centum cados olei. Dixitque illi: Accipe cautionem tuam, & sede, cito scribe quinquaginta. Deinde alio dixit: Tu vero quantum debes? Qui ait: Centum coros tritici. Ait illi: Accipe literas tuas, & scribe octoginta. Et laudauit dominus villicum iniquitatis, quia prudenter fecisset. Quia filii huius seculi prudentiores filiis lucis in generatione sua sunt. Et ego vobis dico: Facite vobis amicos de mammona iniquitatis, ut cum defeceritis, recipiant vos in æterna tabernacula. +

Qui fidelis est in minimo, et in maiori fidelis est: & qui in modico iniquus est, & in maiori iniquus est. Si ergo in iniquo mammona fideles non fuistis, quod verum est, quid credet vobis? Et si in alio non fideles non fuistis, quod verum est, quis dabit vobis?

Nemo

But thou oughtest to haue ben mery & to reioyce: for this thy brother was deed, & is reuined: he was loste, & is founde. +

The. xvi. Chapter. +



And he sayd vnto his disciples: Ther was a certayn rich man, which had a steward, & the same was accused vnto hym, that he had waysted his goodes. And he called hym, & sayed vnto him: How is it? I heare this of thee: geue an accõpte of thy stewardshippe, for thou mayest be steward nomore. The steward sayd within himselfe: What shall I do, because my lord hath taken the stewardship fro me: by gge I can not, to begge I am ashamed: I know what I wyll do, that (whan I shalbe put from the stewardship) they maye take me into theyr houses. Whan all his lordes detectors therfore were called together, he sayd vnto the first: Howe moch owest thou vnto my Lorde? And he sayd: An hundred baryels of oyle. And he sayd vnto hym: Take thy byll, and sitte downe, and quickly wyte fyfye. Than sayde he vnto another: Howe moche owest thou? Whych sayde: an hundred quarters of wheate. He sayde vnto hym: Take thy byll, and wyte fourescore. And the LORD commended the vnrighteous steward, because he had done wysely. For the chyldren of this worlde are wyser, than the chyldren of lyght, in theyr generation. And I saye vnto you: Make you frẽds wyth the vnrighteous Mammon: that whan ye shall haue nede, they may receaue you into the euerlasting tabernacles. +

He that is faythfull in the lesse, is also faythfull in the greater: & he that is vnrighteous in lytle, is also vnrighteous in the greater. yf ye therfore haue not be faythfull in the vnrighteous mammon, who will committe vnto you it that is true? And yf ye haue not be faythfull in another mans busynesse, who wyll geue you it that yours is?

Luke.

Mat. v. c. 7 * No seruante can serue two masters: for ether he shall hate the one, and loue the other: or els he shall cleue vnto the one, & despyse the other. ye can not serue God and Mammon. All these thynges herde the Pharises (whych were couetous) and they mocked hym.

And he sayd vnto the: It is you, which iustifye your selues before men, but God knoweth your hartes: For what hy ghe is before men, is abhominacio before god.

Mat. xi. b. * The lawe and the prophetes (prophetes) vntyll I hon, from that tyme furth is the kyngdome of God preached, and euery one preasseth in to it by violence.

Esa. xl. a.

Mat. v. b.

Mat. v. d. & ix. b.

Mar. x. a.

* But it is easer for heauen and earth to passe awaye, than one tycle of the lawe to fall. * Euery one that putterth awaye hys wyfe, and maryeth an other, commytterth aduoury: and he that maryeth her whych is put awaye from her husbände, committeth aduoury.

* Ther was a certayne rych man, which was clothed wyth purple and sylene linnen, & fared euery daye delictously. And ther was a certayne pooze man (Lazarus by name) whych laye at hys doze, beyng full of sores desyringe to be satisfied wyth the crömes, that fell from the rych mans table, and noman gaue hym. But the dogges came, & lyched his sores. And it happened, þ the pooze man dyed, and was carryed of the angells into Abrahams bosome. And the rych mā dyed also, & was buryed in hell. But whā he was in payne, he lyft vp his eyes, & sawe Abraham as farre of, & Lazarus in hys bosome, and he cryed, and sayd: Father Abraham, haue mercy vpon me, and sente Lazarus, that he maye dyppe the tyype of hys synger in water, to coole my tunge, for I am payned in thys flame. And Abraham sayde vnto hym: * Remembre sonne, that thou hast receaued good in thy lyfe, and Lazarus lykethyse euell: and now is he comforted, but thou art payned. And besydes all thys, ther is a great space set betwene vs and you,

Gal. vi. a.

so that

Nemo seruus potest duobus seruire: aut enim odiet, & alterum diliget, & adhaerebit, & alterum contemnet. Non potest seruire & mammoni. habant autem omnia herisae, qui erant ante, & debeant illum.

Et ait illis: Vos estis iustificatis, vos coram hominibus, deus autem non dat vestra: quia quod in nobis altum est, promotio est ante deum. Le prophetæ usque ad le nemtem eo regnum angelizatur, & omni in vim facit. Facit & terram praeferre, de lege vnum apertum. Omnis qui dimittit rem suam, & alterum inuocatur: & qui ducit a viro ducit, inuocatur.

* Homo quidam fuit, qui induebatur & hyssos, & epulabatur: tidie splendide. Bredam mendicis nomiazarus, qui iacebat in nuam eius vicerum percipientes saturari de macedebant de mendicis: & nemo illi dabat: & nemo veniebat, & huiusmodi vlcera eius. Factum est autem, vt moreretur, & portaretur ab amicis in sinum Abraham. Non est autem & dixit, & est in inferno. Bredam oculos suos in tormentis, vidit Abraham a longe, & Lazarus in sinu eius, & ipse dixit: Pater Abraham, miserere mei, & te Lazarum, & in extremum digiti sui aquam, vt refrigeret labia mea, quia crucior in flamma. Et dixit illi Abraham: Fili, recordare, quod recepisti bona in vita tua, & Lazarus similiter est: nunc autem hic comfortatur, tu vero cruciaris in his omnibus: inter nos chaos magnum constitutum est.

vt hi qui volunt hinc transire
ad vos, non possint: neq; in-
de huc transire. Et ait:
Rogo ergo te pater, vt mits-
tas eum in domum patris mei:
habeo enim quinq; fratres,
vt testetur illis, ne & ipsi ves-
niant in hunc locum tormen-
torum. Et ait illi Abraham:
Habeant Moyses & prophetae,
audiant illos. Atille dis-
xit: Non pater Abraham,
sed si quis ex mortuis erit
ad eos, poenitentiam agent.
Ait autem illi: Si Moyses &
prophetas non audist, neq;
si quis ex mortuis resurrexe-
rit, credent. ⁊

so that they that wold go hēce vnto you,
can not: nerher can they passe from thēce
hether. And he sayd: I praye the than
father, that thou sende hym into my fa-
thers house (for I haue fyue brythzen)
that he maye warne them, lest they also
come in to thys place of tormentes. And
Abraham sayd vnto hym: They haue
Moses and the prophetes, let them hear
those. But he sayd: No father Abrah-
ham, but yf any of the dead go vnto the,
they wyll repent. But he sayd vnto him:
yf they hear not Moses and the prophe-
tes, they shall not beleue, though one rose
se from the dead. ⁊

CAPVT XVII.

ET ait ad discipulos suos: Impos-
sibile est, vt non
veniant scandas-
la: Vx autem il-
li, per quem veniunt: vitilis
est illi si lapis molaris im-
ponatur circa collum eius, &
proiciatur in mare, quam vt
scandalizet vnū de pusillis
istis. Attendite vobis.

Si peccauerit in te frater
tuus, increpa illum: & si poe-
nitentiam egerit, dimitte illi.
Et si septies in die peccaue-
rit in te, & septies in die con-
uersus fuerit ad te, dicens:
Poenitet me, dimitte illi. Et
dixerunt apostoli domino:
Adauge nobis fidem. Dixit
autem dominus: Si habue-
ritis fidem sicut granum si-
napi, dicetis huic arbori
moro: Eradicare, & trans-
plantare in mare, & obediet
vobis. Quis autem vestrum
habens seruum arantem aut
pascentem boues, qui re-
gresso de agro dicat illi: Sta-
tim transi, & recumbe: & nō
dicit: Para quod cenem,
et præcinge te, & ministra
mihi, donec māducem & bi-
bam, et post hæc tu mans-
ducabis et bibes? Nunquid
gratia habet seruo illi, quia
fecit quæ ei imperauerat?
Non

The. xviii. Chapter.



And he sayd vnto hys disci-
ples: * It is impossible ⁊ Mat. xviii. a
offences shuld not come: Mar. ix. c.
But Wo vnto hym, by who
they come: it is better for
hym yf a mylstone behan-
ged about hys necke, and
he be cast into the see, than that he shuld
offend one of these lytle ones. Take hede
to your selues.

* yf thy brother synne agaynst the,
rebuke hym: & yf he do repent, forgiue
hym. And though he synne seue ty mes
agaynst the in a daye, ⁊ be turned to the
seuen ty mes in a daye, sayenge: It repē-
teth me, forgiue hym. And the apostles
sayde vnto the LORD: Increase oure
sayth. And the LORD sayd: * yf ye
haue sayth as a grane of mustarde se-
de, ye shall saye vnto thys Woulbe
a tre: Be rooted out, and be planted in
the see, and it shall obeye you. Who is it
of you hauynge a seruaunte goynge to
plough or sedynge oren, that wyll saye
vnto him (who he cometh from the feld)
So quickly, and sytt downe to meate,
and sayeth nor, Make ready, that I maye
suppe, and gyde vp thy selfe, and serue
me, tyll I haue eaten and dronken, and
afterwarde shalt thou eate and drynke?
Doth he thanke that seruaunt, because
he hath done it that he commaunded hym? B

L iiij

I thynke

Mat. xviii. b

Mat. xviii. c.
& xxi. c.

Luke.

I thinke no. Sol y he wyse ye also, whā ye haue done all thynges that be commaunded you, saye ye: We are vnproffytable seruauntes, we haue done that our deuty was to do.

And it fortuned, as he went to Ierusalem, he passed thorow the myddes of Samaria and Galile. And as he entred into a certayne towne, ther met hym ten leperous men, why che stode afarre of, & lyft bp theyr voyce, sayng: Iesu master, haue mercy vpon vs. Whom whan he sawe, he sayde: So, * thewe your selues vnto the prestes. And it chaunced that as they went, they were censed. But one of them, whan he saw that he was censed, he returned, magnifyenge God with loude voyce: and feil vpon hys face before his fete, geuyng him thankes: & thys was a Samaritane. And Iesu answered, & sayd: Were ther not ten censed? & where be the nyne? Ther was none fonde þ cam agayne and gaue prayse vnto God, saue thys straunger. And he sayde vnto hym: Wyse, go thy waye, for thy sayth hath saued the.

Leui. xliii. a.

But whan he was demaunded of the pharises, whan the kyngdome of God commeth, he answered them and sayd: The kyngdome of God shall not come wyth waytynge for, * nether shall they saye: Lo, here oꝝ there. For beholde, the kyngdome of God is wythin you. And he sayde vnto hys disciples: The dayes shall come, whan ye shall desire to se one daye of the sonne of man, and ye shall not se it. And they shall say vnto you: Lo here, & lo there. So not ye, nether followe: For as the cleare lyghteninge shō vnder heauen, shyneth vpon those thynges þ be vnder heauen, euen so shall the sonne of man be in his day. * But fyrr must he suffre many thynges, and be refused of thys generation.

Mat. xvi. c.
xvii. d. xx. b
Mar. viii. d.
and. ix. d.
Luc. xviii. d.
Gen. vii. b.
mat. xxiii. d

* And as it befell in the dayes of Noe so shall it also be in the daies of the sone of mā. They byd eate and drynke: they maryed wyues, and were maryed, vntyll the daye that Noe entred into the Arche,

and

Non pnto Sic & vobis
ceritis omnia, quæ pre
sunt vobis, dicitur
faciles sumus, quod debet
facere, fecimus
+ Et factum est, dum
Hierusalem, transibat
dian Samaritan & Gal
am. Et cum ingrederetur
quoddam castellum, ap
rerunt ei decem viri, qui
steterunt a longe, & u
auerunt vocem, dicens
IESU præceptor, saluam
nostra Quos vt videbat
Ite, ostendite vobis loca
tibus. Et factum est, quod
trent, mundati sunt. Vn
tem ex illis, vt videtur
datus est, regressus est
magna voce glorificans
& cecidit in faciem ante
des ei, gratias agens
erat Samaritanus. Ad
dicens autem IESUS
xit: Nonne decem m
sunt? & nouem vbi sunt
est inuentus? qui respo
daret gloriam Dei, &
alienigena. Et ait illis
vade, quia fides multa
vum fecit.

Interrogatus autem
riseris, quando veniat
Dei, respondens eis
Non veniet regnum
obseruatione, neque
ecce hic, aut ecce illuc
enim regnum Dei
est. Et ait ad discipulos
Venient dies, quando
deretis videre vnum
filii hominis, & non ve
tis. Et dicent vobis
hic, & ecce illic. Nolo
neque leſtemini a ca
fulgur coruscans de la
lo, in ea quæ sub celis
fulget, ita erit filius ho
in die sua. Primum au
oportet illum multa pa
reprobati a generatione

Et sicut factum est
diebus Noe, ita erit
diebus filii hominis. I
bant & bibebant, & m
ducebant & dabant
nuptias, vsque in die
intrauit Noe in arcam

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venit diluvium, & perdidit omnes. Similiter sicut factum est in diebus Lot, edebant, & bibebant, emebant, & vendebant, plantabant, & edificabant: qua die autem exiit Lot a Sodomis, pluit ignem & sulphur de celo, & omnes perdidit. Secundum hæc erit qua die filius hominis reuelabitur. In illa die qui fuerit in testis, & vasa ei in domo, ne descendat tolle re illa: & qui in agro, similiter non redeat retro. Memores estote vobis Lot. Quis cumque quaesierit animam suam saluam facere, perdet illam: & quicumque perdidit illam, vivificabit eam. Dico vobis: In illa nocte erunt duo in lecto vno, unus assumetur, & alter relinquetur: duæ erunt molentes in vno, una assumetur, & altera relinquetur: duo in agro, unus assumetur, & alter relinquetur. Respondentes dicunt illi: Vbi Domine? Qui dixit illis: Vbi cumque fuerit corpus illuc congregabuntur & asquæ.

CAPVT. XVIII. *



lebat autem & parabolam ad illos, quos niam oportet semper orare & non deficere, dicens, Iudex quidam erat in quadam ciuitate, qui Deum non timebat, & hominibus non reuerbatur. Vidua autem quædam erat in ciuitate illa, & veniebat ad eum, dicens: Vindicam me de aduersario meo. Et nolebat p multum tempus. Post hæc autem dixit intra se: Et si Deum non timeo, nec hominem reuerere, tamen quia molestus est mihi hæc vidua, vindicabo illam, ne in nouissimo veniens fugillet me. Ait autem Dominus: Audite quid iudex iniquitatis dicit. Deus autem non faciet iniustitiam electorum suorum, clamantium ad se die ac nocte &

and the floude came, and destroyed them all. Lyke wyse also as it chaunced in the dayes of Lot, * they dyd eat and drynke, they bought and solde, they plantyd and buylded: but the daye that Lot went out of Sodom it rayned fyre and brymstone from heauen, and destroyed them all. After thys maner shall it be in the daye whan the sonne of man shall appeare. In that daye who so is vpon the roofo and hys vessels in the house, let hym not go downe to fetch them: and he that is in the felde, let hym lyke wyse not go backe. * Remembre Lots wyse. * Who so enekereth to saue hys lyfe, shall lose it: and who so doth lose it, shall saue it. I saye vnto you: * In that nyght shall t wo be in one bedde, the one shall be receaued, and the other shall be left: two shall be gryndyng together, the one shall be receaued, & the other left: two in the felde, the one shall be receaued, & the other left: They answered, and sayde vnto hym: Where? He sayd vnto them: Where soeuer the body shall be, there shall also the eagles be gathered together.

The. xliij. Chapter. *



It tolde a similitude vnto them, that men ought to praye * alwaies, and not to leaue off, sayenge: Ther was a certayne iudge in a cytie, which feared not God, & lode in adue of noma. And ther was a certayn wedowe in the same cytie and she came to hym sayeng: Auenge me of myne aduersary. And he wolde not agree at whyle. But afterwarde he sayd wythin hymselfe: Though I drede not god, and stande in adue of noman, yet because thys wedowe is importune vpon me I wyll auenge her, lest she come at the last and reuyle me. And the LORDE said: Heare what the vnrighteous iudge sayeth. And shall not God also auenge hys chosen, cryenge vnto him daye and night, 2 ius. and

Gene. xix. c.

mat. xxiii. b

Gen. xix. e.

Mat. x. e.

Mar. viii. e.

Luc. ix. c.

Ioh. xii. c.

mat. xxiii. d

i. Tessa. v. c.

Luke.

and wyl he deferre them? I tell you, that he shall shortly auenge them. Ne-
uerthelesse whan the sonne of man com-
meth, thinke ye that he shall fynde faith
on earth?

B * And vnto some that trusted in the
selues as ryghteous, and despyed other,
he tolde thys parable, sayenge: Two me
wente vp into the temple to praye, the
one was a pharise, and the other a publi-
can. The pharise standige, prayed thus
by hymselfe: * I thanke the, O God, for

Den. xxvi.c
Eccle. vii.a.

I am not as other men, (robbers, vnrygh-
teous, aduonterous) ether as thys publi-
can. I fast twise in the weke, I geue
thesof all that I haue. And the publican
standynge asafarre of, wolde not lyfte
vp hys eyes to heauen, but smote vpon
hys brest, sayēg: God, be thou mercifull
vnto me synner. I tell you: Thys man
doer downe into his house iustified, more
thē the other. * For who soeuer exalreth
hymselfe, shalbe brought lowe: & who so
hūbleth hymselfe, shalbe exalted. ¶

Mat. xxiii.b
Luc. xiii.c.

Mat. xix.b
Mar. x. b.

* They brought yonge chyldren also
to him, þ he shulde touch the. The which
whan the disciples sawe, they rebuked
the. And Iesus called the together, and
sayde: Let the chyldren come vnto me, &
forbyd the not, for vnto such pertaineth
the kyngdome of God. Verely I saye
vnto you: Whosoener receaueth not the
kingdome of God as a chyld, shall not
entre into it. * And a certayne ruler as-
ked hym, sayenge: Good master, what
must I do, to inheret euerlasting lyfe? Je-
sus sayde vnto hym: Why doest thou call
me good: ther is noman good, saue only
God. Knowest thou the commaundmen-
tes: * Thou shalt not kyl, thou shalt
not comette aduourty, thou shalt not stea-
le, thou shalt beare no false witnesse, ho-
noure thy father & mother: The sayd: All
these beaue I kepte from my youth vp.

Mat. xix.c
mar. x. b.

Exo. xx.c.

The which whan Iesus hearde, he say-
de vnto him: Thou lackest yet one thin-
ge: Sell all þ thou hast, & geue vnto the
poore, and thou shalt haue a treasure in
heauen, and come, follow me.

& patien: I habebat in
Dico vobis, quia cito
vindictam illorum. Vn-
men filius hominis veni-
putas inueniet fidem?

* Dixit autē & ali-
dam qui in se confide-
tanquam iusti, & aspe-
tur ceteros, parabolam
dicens: Duo homines
debant in templum, &
rent, vnus phariseus, &
publicanus. Phariseus
hac apud se orabat: De
gratias ago tibi, quia
fecit ceteri homines ius-
tes, iusti, adulteri, &
hic publican? Iam in
sabbato, decimas de me-
quae possideo. Et ipse
a longe stans, mouen-
oculos ad caelum, &
percutiebat pectus suum.
Deus propitius esto mihi
catori. Dico vobis: Iste
hic iustificatus est deus
ab illo: quia omnis qui
alrat, humiliatur: & qui
humiliatur, exaltabitur.

Afferrebant autem
& infantes, vt eos tang-
Quod cum viderent
li, increpabant illos.
autem conuocauit illos.
Sinite pueros venire ad
& nolite vetare eos: quia
enim regnum Dei
est vobis, quicumque
perit regnum Dei
nō intrabit in illud.

rogauit eum quid
dicens: Magister bone
faciens vitam eternam
dabo? Dixit autē ei
Quid me dicis bonum?
mo bonus, nisi solus Deus.
Mandata nostrā: Non
des, non mactabis, non
furtum facies, non
testimonium dices, non
patrem tuum &
Qui ait: Hac omnia
diui a iuuentute mea
audito, IESVS ait
huc vnum tibi desit:
quæcumque habes ven-
da pauperibus, & hab-
thesaurum in caelo, &
sequere me.

Whan

His ille auditis, contristas
tus est, quia diues erat val-
de. Videns autem IESVS
illum tristem factum, dixit:
Quam difficile qui pecunis
as habent, in regnum Dei
intrabunt? Facilius est enim
camelum per foramen acus
transire, quam diuitem in-
trare in regnum dei. Et dis-
xerunt qui audiebant: Et
quis potest saluus fieri? Ait
illis: Quæ impossibilia sunt
apud homines, possibilia
sunt apud deum. Ait autem
Petros: Ecce nos dimisimus
omnia, & secuti sumus te.
Qui dixit eis: Amen dico
vobis: nemo est qui reliquit
domum aut parentes, aut
fratres, aut vxorē, aut filios
propter regnum Dei, & non
recipiat multo plura in hoc
tempore, & in seculo futuro
vitam æternam.

* Assumpsit autem IESVS
V duodecim, & ait illis:
Ecce, ascendimus Hierosol-
ymam, & consummabuntur
per omnia quæ scripta sunt
per prophetas de filio homi-
nis: tradetur enim Gentibus
& illudetur, & flagellabitur,
& conpuectur, & postquam
flagellauerint, occident eum
& tertia die resurget. Et ipsi
nihil horum intellexerunt,
& erat verbum istud abscon-
ditum ab eis, & non intellis-
gebant quæ dicebantur.

Factum est autem cum
appropinquaret Hierico, ca-
eus quidam sedebat secus
viam mendicans. Et cum
audiret turbam prater-eun-
tem, interrogabat quid hoc
esset. Dixerunt autem ei,
quod IESVS Nazareus
transiret. Et clamauit,
dicens: IESU fili David,
miserere mei. Et qui præ-
bant, increpabant eum vt ta-
ceret. Ipse vero multo magis
clamabat: Fili David, misere-
re mei. Stans autem IESVS
iussit illum adduci ad se.
Et cum appropinquas-
set, interrogauit illum, di-
cens: Quid tibi vis facere? At
ille dixit: Domine, vt videam.

Et

Whan he heard these wordes, he was
sory, for he was very ryche. Iesus seinge
hym to be sorowfull, sayd: * How har-
dly shall they that haue mony, entre into
the kyngdome of God? for it is easyer
for a camell to go thowowe the eye of a
nedle, than the ryche to entre into the
kyngdom of God. And they that herde
it, sayd: And who can than be saued? He
sayd vnto them: * Those thynges that
be not possible wyth men, are possible
wyth God. * Peter sayd: Beholde, we
haue lefte all thynges, and folloved the.
Who sayd vnto them: Werely I saye vn-
to you: Ther is noman þ hathe left hous-
se, or elders or betheren, or wyfe, or chy-
ldren for the kyngdome of God, whyche
shall not receaue moch moze in this lyfe,
and in the woꝛlde to come lyfe enerla-
styng.

* And Iesus toke to hym the twel-
ue, and sayd vnto them: Beholde, we go
vp to Ierusalem, and all thynges that be
wrytten of the sonne of mā, shalbe fulfyl-
led: for he shalbe * deliuered to the Iew-
then, & shalbe mocked & scourged, & spit-
ted vpon: and after that they haue scour-
ged hym, they shall slaye him, & he shall
ryse againe the thyrde daie. * And they
vnderstode none of these thynges, & this
woꝛde was hyd from them, & they percea-
ued not the thynges that were spoken.

* And it chaunced whan he came
neare to Hierico, a certayne blynde
man sat beggyng by the waye. And
whan he heard the people goyng by, he
asked what that was. And they tolde
hym, that Iesus of Nazareth dyd go
by. And he cryed, sayeng: Jesu, thou
sonne of Dauid, haue mercy vpon me.
And they that wente afoze, rebuked
hym, that he shuld hold hye peace. But
he cryed moch moze: Thou sonne of Da-
uid, haue mercy vpon me. So Iesus
stode still, and commaunded hym to be
brought vnto him. And whan he was co-
me neare, he asked hym, sayeng: What
wylt thou, that I shall do vnto the? And
he sayd: LORD, that I maye se.

And

mat. xix. c.
Mar. x. c.

Luc. i. c.

mat. xix. d.
Mar. x. c.D
math. xx. b.
Mar. x. d.

Luc. xxiii. a.

Luc. ii. g.

mat. xx. d.
Mar. x. e.

Duke.

And Iesus sayd vnto him: Beholde, thy
fayth hath made thee safe. And forthwith
he saue, and followed him, prayeing God.
And all the people (whan they saue it)
gaue prayse vnto God. R

The. xix. Chapter. ✠

And he went in, and hehed thozow Hierico. & beholde, a man, by name zacheus, and he was a ruler of the publicanes, and was ryche, & sought to se Iesus, who he were, and could not for the people: because he was lytle of stature. And he ranne afoze, and climed vp in to a wyldc fy ggetree, that he myght se him: for he was to come by that waye. And when he was come to the place, Iesus looked bp, and sawe hym, & sayd vnto hym: zache, come downe havy sty, for to daye must I abyde in thy house. And he came downe in hast, and receaued hym * ioyfully. And whā euery man sawe it, they murmured at it, sayenge: that he was gone in vnto a synner. And zacheus ans- dyng, sayd vnto the LORD: Beholde LORD, the halfe of my goodes do I geue vnto the poore: and yf I haue begyled any man, I geue hym foure tymes almoche agayne. Iesus sayd vnto hym: This daye is health happened vnto this house, because that he also is the sonne of Abraham. * ffor the sonne of mā cam to seke and to saue it, that was lost. & Whyle they were harkenyng, he proceaded further, and tolde a similitude, because he was near to Ierusalem, and because they supposed, þ the kyngdome of God shulde immediatly appeare. He sayd therfore:

Act. xvi. c.

mat.xy.co

Mat. xxv. 31
Mar. xii. 10.

✱ * A certayne noble man wote into
a farre countrie, to receaue vnto him a kyng
dome, & to returne agayne. And whā he
had called ren of hys seruantes, he gaue
thē ten pounde, & sayd vnto thē: Occu-
pye vntyll I come. But his citifens hated hē,
& sente a meſſage after hym, ſayēg: We
wyl not haue this mā to raigne ouer vs.

And

Et I E S V S dixit
spice, fides tua te salu
cit. Et confessum
quebatur illum magis
Deum. Et omnis
dity dedit laudem Deo

CAPVT. XII.

Dum, & ipse diues, & ag-
bas, uidet. **E**sset

rum, & ipse dicitur
bat videre i. 189 v.
esset, & non peccat
ba: quia statim publi-
Et præcurret alius
arborem sycomoræ
deret eum quia inde
siturus. & Et cum ve-
locum, suspiciens i. 190 v.
vidit illum, & dixit
Zachæe, festinans
qui hodie in domo
tet me manere. Et festi-
defendit, & exivit
gaudens. Et hic con-
nes, murmurabant
quod ad hominem pec-
rem diuerteretur. Secun-
Zachæus dixit ad
num: Ecce dimittam
rum meorum Decem
peribus. & si quis
defraudauit, reddet
plum. Ait Iesus ei
Quia hodie saluum
facta est, eo quod p-
hilus sit Abraham. Ven-
tus huius hominis ques-
saluum facere, qui
rat. & Hæc illis audi-
adiciens dixit parate
quod effect prope
Et ecce exstiterunt

& quia eximium
confestim regnum de
nifestaretur. Dixi
Homo quidam nobis
in regione longinqua
pere sibi regnum. &
Vocatis abt decem hominibus
dedit eis decem man-
ad illos. Negotium
nio. Cives autem eius
eum, & miserunt legatos
post illum, dicentes
mus huc regnare super

Et factum est, vt rediret acce-
pto regno & iussit vocari
seruos, quibus dedit pecuni-
am, vt sciret quantum quisa
que negociatus esset. Venit
autem primus, dicens: Domi-
ne, mna tua decem mnas
acquistiuit. Et ait illi: Euge
serue bone, quia in modico
fuidisti fidelis, eris potestatē
habens supra decem ciuitas
tes. Et alter venit, dicens
Domine, mna tua fecit quin-
que mnas. Et huic ait: Et
tu esto super quinque ciui-
tates.

Et alter venit dicens: Do-
mine, ecce mna tua quā ha-
bui repositam in sudario: tis
mul enim te, quia homo au-
sterus es: tollis quod non po-
suisti, & metis quod non ses-
minasti. Dicit eis: De ore tuo
te iudico serue nequam,
sciebas quod ego homo au-
sterus sum, tollens quod non
posui, & metens quod non
seminasti: & quare non dedi-
sti pecuniam meam in men-
sam, & ego venissem cum va-
luris vti exegissem illud?
Et astantibus dixit: Aufer-
te ab illo mnas, & date illi
qui decem mnas habet. Et
dixerunt ei: Domine, habet
decem mnas. Dico autem
vobis, quia omni habenti da-
bitur, & abundabit: ab eo
autem qui non habet, &
quod habet auferebatur: ab
eo. Veruntamen inimicos
meos illos qui noluerunt me
regnare super se, adducis
te huc, & interficite ante
me. Et his dictis præcede-
bat ascendens Hierosolya
mam.

Et factum est, cum apa-
propinquasset ad Bethphas-
ge & Bethaniam, ad mons-
tem qui vocatur oliueti, mi-
si duos discipulos suos, dis-
cens: Ite in castellum quod
contra vos est: in quod ins-
introeuntes inuenietis pul-
lum asinæ alligatum, cui
nemo vnquam hominē ses-
dit, soluite illū, & adducite.
Et

And it fortunēd that he came agayne (af-
ter he had receaied the kyngdome) & he
commaunded the seruauntes to be called,
vnto whom he had geue the mony: that
he myght knowe howe muche euery one
had occupyed. And the fyrst came, sayen-
ge: Lord, thy pounde hath wonne tenne
pounde. And he sayde vnto hym: Well
thou good seruaunt, because thou hast be-
saythful in lytle, thou shalt haue aucto-
rite ouer ten cyties. And the seconde
came, sayenge: LORD, thy pounde
hath gayned fyue poude. And vnto hym
he sayde: And be thou ouer fyue cyties.

And the other came, sayenge: Lorde,
beholde, here is thy pounde, whych I
layed vp in a napke. For I was afrayed
of the, because thou art a hard man: thou
takest vp, that thou hast not laied downe:
& reapest, that thou hast not sowen. He
sayeth vnto hi: * Of thyne owne mouth
do I iudge the thou wyched seruaunte.
Knewest thou that I am a hard man, ta-
kyng vp that I layed not downe, and
reapyng þ I haue not sowē: & wherfore
gauest thou not my moni to the exchaung
bancke, & at my comynge myght I haue
requyred þ myne. is wyth auauntage?
And he sayd vnto the þ skode by: Take
the pounde fro hym, & geue it vnto hym
that hath ten pounde. And they sayd vn-
to hym: Lord, he hath ten poude. I saye
vnto you, þ vnto euery one whych hath,
shalbe genen, & he shall haue abūdaunce:
but from hym that hath not, shalbe takē
awaye euen that also that he hath. But
as for those myne enemyes, that wolde
not haue me to raygne ouer them, bring
the hether, & slaye the befoze me. And
whan he had sayd these wordes, he wē-
te afoze, goynge vp to Ierusalem.

* And it fortunēd, whan he cam near
to Bethphage and Bethany, vnto the
monntre that is called Oliuete, he sente
two of his disciples, sayenge: Go into
the towne that is ouer agaynste you:
into the whych, whā ye be stred, ye shall
fynde an asses coltre tyed, vpon the whiche
neuer mā rode: loose it, & bryge it hether.

And

ii. Reg. i. c. 7
Mat. xii. d.Mat. xii. d.
and. xxv. c.
Mar. iiii. c.
Luce. viii. b.Mat. xxi. a.
Marci. xi. a.

Luke

And yf any man do aske you, wherefore
lowse ye it, saye ye thus vnto hym: The
LORD requireth the ble therof.
And they that were sente, wente they
Waye, and founde the colte standyng,
as he sayde vnto them. And whan they
lowsed the colte, the owners therof sayd
vnto them: Why do ye lowse the colte?
They sayd: Because the LORD
hath nede of it. And they brought it vnto
Jesus, and cast they clothes vpon the
colte, and set Jesus thereon. * And as
he was goyng, they spied they garments
in the waye. And whan he came
nere to the goyng downe of
the mounte Oliuete, all the multitude of
the disciples reioyced, and beganne with
loude voyce to prayse God, ouer all the
miracles that they had sene, sayenge:
* Blessed be he, that commeth hyng
in the name of the LORD, * peace
be in heauen, and glozy in the heygth.
And some of the pharises of the compa
ny, sayd vnto hym: Master, rebuke thy
disciples. Vnto whom he said: I tell you
that * yf these holde they peace, the stones
shall crye.

¶ And whan he was come neare, and behelde the cytie, he * wept vpon it, sayeng: yf thou also haddest knowen, what thinges were for thy welch, & that in this daye of thyne: But nowe they are hyd fro thyne eyes. * For the daies shall come vpon the, and thyne enemyes shall cast a banke aboute the, and compass the, and put the to straitnesse on euery syde, and thow the downe to the grounde, and thy chyldren that are in the, and shall not leaue in the one stone vpon another: because thou hast not knowen the tyme of thy distracciō. * And whā he came into the temple, he beganne to cast out them that bought and solde, sayenge vnto them: It is wyrtte: * My house is a house of prayer, but ye haue made it a denne of theues. And he was daylye teachyng in the temple. ¶ * But the high prestes and scribes & the chiefe of the people sought to destroye hym, and

Et si quis vos interroga-
rit quare soluitis, respon-
detis: Quia dominus praece-
psit. Querat dominus et
desyderat. Abierunt
qui missi erant, et re-
tulerunt sicut dixit illis
dominus. Soluente
pullum, et dantes illi
filis pullum dixerunt
domino eius ad illos: Qui
datis pullum? At illi
dixit: Dominus enim
sacrisarium habet. Et
dedit illud ad IESUM
et discipulos. Et
stantes venerunt
pro pullum, et imposu-
it IESUS M. Bunte
subternebat volens
in via. Et cum appropin-
quaret ad deken-
tis oliueti, capere
turbæ discipulum
patres laudare Deum
venerunt, super omnibus
decerant virtutibus
Benedictus qui venit
in nomine Domini,
et gloria in em-
bus quidam phari-
sæis dixerunt ad
Iesum, inirepatis
os. Quibus: ipse
dixit, quia si hic
des clamabit

+ Et ut appon
vidēs dicentes, h
illam, ciuitatem: Quia
uiffes, & tu, & qui
die tua, quæ ad præ
nunc autem adduc
ab oculis tuis. Qu
dies in te, & qui
bñe te inimici tui re
cundabunt te, & qui
hunt te vñdique, &
ram profertur in te
tuos qui in te fing
lingunt in te lapid
lapidem: eo quod o
ueris tempus vñ
tuz. Et ingreditur
cepit eicere valde
ementes, dicens: I
ptum est: Quia dom
domus orationis tu
autem fecisti illam
cam latronum. Et
cens quotidie in te
Principes autem
& scribæ & princip
bis quærebant

& non inueniebant quid poscerent illi. Omnis enim populus suspensus erat, audiens illum.

CAPVT. XX.



T factum est in vna die, docebat illo populum in templo, & euangelizante, conuenerunt principes sacerdotum, & scribæ cum senioribus, & aiunt, dicentes ad illum: Dic nobis, in qua potestate hæc facis: aut quis est qui dedit tibi hæc potestatem? Respondens autem IESVS, dixit ad illos: Interrogabo vos & ego vnum verbum, respondete mihi: Baptismus Iohannis, de celo erat, an ex hominibus? At illi cogitabant intra se, dicentes: Quia si dixerimus de celo, dicit: Quare ergo non credidistis illi? Si autem dixerimus ex hominibus, plebs vniuersa lapidabit nos: certi sunt enim Iohannem prophetam esse. Et responderunt se nescire vnde esset. Et IESVS ait illis: Neque ego dico vobis, in qua potestate hæc facio.

Cœpit autem dicere ad plebem parabolam hanc: Homo quidam plantauit vineam, & locauit eam colonis, & ipse peregre fuit multis temporibus. Et in tempore misit ad cultores seruum, ut de fructu vineæ darent illi. Qui cæsum dimiserunt eum inanem. Et addidit alterum seruum mittere. Illi autem hæc quoque cæderunt, & afflicti sunt contumelia, dimiserunt inanem. Et addidit tertium mittere, qui & illum vulnerantes, eiicerunt. Dixit autem Dominus: vineæ: Quis faciam? mittam filium meum dilectum, forsit cum hunc viderint, verebuntur. Quem cum vidissent coloni, cogitauerunt intra se, dicentes: Hic est hæres, occidamus illum, ut nostra sit hæreditas.

Et

and founde not what they myght do vnto hym: For all the people sticke by him, and gaue hym audience.

The. xx. Chapter.



Ad * it fortunèd on a daye, as he taughte the people in the temple, and preached the Gospel, the hygh priestes & scribes wyth the elders of the people came vnto hym, and spake vnto hym, sayenge: Tell vs, by what authorite doest thou these thynges: or who is it that hath geue the thys authorite? And Iesus answered, & sayde vnto them: I wyll also aske you one worde, and were ye me: The baptyme of Ihon, was it from heaue, or of me? But they thought wythin themselves, saye: yf we saye of heauen, he shall saye: Why dyd not ye than beleue hym? But yf we do saye of men, all the people shall stone vs: for they be sure, that Ihon is a prophete. And they answered, that they knewe not whence it was. And Iesus sayde vnto them: Nether do I tell you, by what authorite I do these thynges.

And he beganne to tell thys similitude vnto the people: * A certane man plantede a byneyarde, and let it out vnto husbandmen, and he hymselfe was in a straunge contry a great season. And whan it was tyme, he sente a seruaunce vnto the husbandmen, that they shoulde geue hym of the frute of the vyne. But they bereft hym, and sente hym awaye emptye. And he sente another seruaunte. But they bereft hym, and entreated hym shamefully, & sente hym awaye emptye. And he sente the thyrd, who they wounded also, and cast hym out. And the LORD of the byneyarde sayde: What shall I do? I wyll sende my * welbeloued sonne, perchance whan they se hym, they wyll stande in awe of hym. Whom whan the husbandmen sawe, they thought wythin themselves, sayenge: This is the heyre, * let vs slaye hym, that the heretage maye be oures.

And

A
Mat. xvi. c.
Mar. xi. d.

Mat. xxi. d.
Mar. xii. a.

Ioh. iiii. c. A
Roma. viii. a
Phil. ii. a.

Ge. xxxvii.

Luke.

And hym they cast out of the vyne yerd,
and slewe hym. What shall the Lorde of
the vyne yerd do therfore vnto them? He
shall come and destroye those husbandmē
& shall geue hys vyne yarde vnto other.

When they heard that, they sayde
vnto hym: God forbid. But he behelde
thē, and sayde: What is that then, that is
wyrtten: *The stone whych the buyl-
ders refused, the same is become the hea-
de of the corner. Who so euer shall fall
vpon that stone, shall be broken in peeces: but
*bpō whō it shall fall, it shall bruse him.

Psal. cxvii. c.
Esa. xxviii. c.

Dani. ii. a.
Mat. xxi. c.
Mar. xii. a.
Luc. xix. d.

*And the hygh prestes & scribes sought
to laye handes on hym in that houre,
and feared the people: for they knewe,
that he had sayde thys similitude by thē.

Mat. xxi. b.
Mar. xii. a.

*And they watched hym & sent spyes,
whych shulde sayne themselves ryghte-
ous, & they myght take hym in a worde,
& deliuer hym vnto the power & autho-
rite of the debite.

And they asked hym, sayenge: Mas-
ter, we knowe, that thou sayest and tea-
chest ryght, & acceptest no pson, but tea-
chest the waye of God i truthe: Is it law-
full for vs to geue tribute vnto the Em-
perour, or not? But he perceyvinge they
craftynesse, sayde vnto them: Why do ye
temple me? Shew me the peny. Whose
ymage and superscription hath it? They
answered, and sayde vnto hym: The em-
perours. And he sayde vnto them: Geue
than vnto the Emperour, the thynges
whych be the Emperours: and vnto God,
the thynges whych be Gods. And they
could not blame hys worde before the
people, & magnayled at hys answer, and
held theyr peace.

Mat. xxii. c.
Mar. xii. b.
Act. xxiii. a.

Deu. xxv. a.

*And ther came to hym some of the
Saducees, whych denye that ther is a re-
surreccion, and they asked hym, sayen-
ge: Master, Moses hath wyrtten vnto
vs: *that yf any mans brother dye, ha-
uyng a wyfe, & he be wythout chyldren,
his brother shall take her to wyfe, & rayse
vp sēte vnto his brother. Now were ther
seuen brethren, & the fyfth toke a wyfe,
and

Et electum illum ex-
am occiderunt. Quis
faciet illis Dominus
Veniet, & perdet
illos, & dabit vineam

Quo audito, dixe-
li: Absit. Ille autem
ens eos, aut Quis
hoc quod scriptum est
dem quem reproba-
edificantes, hic scri-
in caput anguli? Qui
eciderit suora illius
conquassabitur, ipse
autem ceciderit, con-
illum. Et quare non
pes sacerdotū & scri-
tere in illum manus
ra, & timerunt popu-
cognouerunt enim pa-
iplos dixerit similitu-
hanc. Et obseruantes
runt insidiatores qui
stos simularent, ut
eum in sermone, &
illum principatu &
ti praeferdis.

Et interrogauerunt
dicentes: Magister
quia recte dicit &
non accipis perma-
viam Dei in veritate
Licet nobis tribuere
Caesari, an non? Qui
autem dolose
dixit ad eos: Quis
tatis? ostendite mihi
rium. Cuius habet
& inscriptionem? Re-
dentes dixerunt ei:
Et ait illis: Redite
quae sunt Caesari, quae
sunt Dei, Deus
potuerunt verbum
prehendere coram
mirati in responso
cuerunt.

Accesserunt autem
saducaeorum, qui
sae resurreccionem
rogauerunt eum,
Magister, Moyses
nobis: Si frater ali-
tuus fuerit, habens
& hic sine liberis
accipiat eam frater
re, et suscitet sēte
Septem ergo fratres
& primus accepit

&
seq
mo
tri
&
liqu
funt
tua
fio
rit
hab
ait
seco
ad
hab
furr
q
n
res,
runt
funt
lii
ro
fes
cot
Abr
&
non
uoru
ei. R
dam
Mag
ampl
quico
D
mod
esse
dicit
xit
fede
dones
scabe
Dau
cat, &
est? A
dixit
te a
instol
nes in
dras
mos
qui
ram,
tione
tione
C
R
sua in
Vidit
dū p

& mortuus est sine filiis. Et sequens accepit illam, & ipse mortuus est sine filio. Et tertius accepit illam, similiter & omnes septem, & non reliquerunt semen, & mortui sunt. Nouissime omnium mortua est & mulier. In resurrectione ergo, cuius eorum esset uxor? siquidem septem habuerunt eam uxorem. Et ait illis IESVS: Filii huius seculi nubunt, & traduntur ad nuptias illi vero qui digni habebuntur seculo illo & resurrectione ex mortuis, neque nubent, neque ducent uxores, neque ultra mori poterunt, æquales enim angelis sunt & filii Dei, cum sint filii resurrectionis. Quod uero resurgant mortui, & Moses ostendit secus Rubum, sicut dicit Dominum Deum Abraham, & Deum Isaac, & Deum Iacob. Deus autem non est mortuorum sed uiuorum: omnes enim uiuant ei. Respondentes autem qui dā scribarum dixerunt: Magister, bene dixisti. Et amplius non audebant eum quicquam interrogare.

Dixit autem ad illos: Quo modo dicunt Christum filium esse Dauid? Et ipse Dauid dicit in libro Psalmorum: Dixit Dominus Domino meo, sede a dextris meis, donec ponam inimicos tuos scabellum pedum tuorum. Dauid ergo dñm illum uocat, & quomodo filius eius est? Audistis autem omni populo, dixit discipulis suis: Audistis te a scribis, quod sit ambulare in stolis, & amant salutationes in foro, & primas cathedras in synagogis, & primos discubitus in conuiuiis, qui deuorant domos uiduarum, simulantes longam orationem, hi accipient damnationem maiorem.

CAPVT. XXI.

Respiciens autem uidit R. eos qui mittebant munera sua in Gazophilaciū similes. Vidit autem & quandam uiduā pauperculam, mittentem

and dyed chyldesse: and the nexte toke her, & he also dyed wythout chyldre. And the thyrde toke her, lyke wyse also they all senē, and lefte no seide, and dyed. Last of all dyed the woman also. In the resurreccid therfore, whose wyse of them shall she be: for senen had her to wyse. And Iesus sayde vnto them: The chyldren of thys worlde do mary, & are genen to marriage: but they that shalbe woorthye of that worlde, and the resurrection fro the deed, shall nether mary, nor be maryed, neither shall they be able to dye any more: for they are equall wyth the angels, & are the chyldre of God, serynge they are chyldren of the resurrection. But that the deed shall tyse agayne, hath Moses also shewed by the bush, as he called the *LORDE the God of Abraham, and the God of Isaac, and the God of Jacob. He is no God of deed, but of lyuynge: for they all lyue vnto hym. And some of the serybes answered, & sayd vnto hym: Wastethou hast sayd well. And they durst not aske hym any thynge more.

* But he sayd vnto them: How saye they that Christ is Dauids sonne? And Dauid himself sayeth in the booke of Psalmes: * The LORDE sayde vnto my LORDE: sit thou at my ryghte hande, tyll I make thyne enemyes thy forefoote. Dauid than calleth hym LORDE, and how is he hys sonne? * And whye all the people gaue audience, he sayde vnto hys disciples: Beware of the serybes, whych wyll go in longe garmentes, & loue gretynges in the market, and the principall seates in the synagoges, & the cheefest rowmes at feastes: whych deuoure weddowes houses, saynyng long prayers: these shall receaue the greater damnacion.

The. xxi. Chapter.



And he looked by, & behelde the rich, that cast offeringes into the treasury. He sawe also a certayne poore wedowe, puttyng

Luke.

ii. Cor. viii. b
 mat. xxiii. a
 Mar. xii. a.
 iii. Reg. ix. b
 Iere. vii. b.
 Luc. xix. d.
 in two mytes, and sayde: I tell you truly,
 *that thys pooze wedowe hath put in
 more than they all: for all these haue put
 into the offerynges of God, it that was
 abundaunt vnto the: but she (of her pouer
 te) hath put in all hyr lyuinge that she
 had. *And vnto some that spake of the
 temple, that it was garnished wyth good-
 ly stones and Jewels, he sayd: *Of the-
 se that ye se, the dayes shall come, whe-
 re in one stone shall not be lefte vpon a-
 nother, that shall not be destroyed. And
 they asked hym sayenge: Master, whan
 shall these thynges be? and what shall be
 the token, whan these thynges shall be-
 gyne to come to passe?

Ihe sayde: Take heede that ye be not
 deceaued: *for many shall come in my
 name, sayenge: I am he, and the tyme
 is at hande: go not ye after them. But
 whā ye shall heare of warres and vprou-
 res, be not afrayed: these thynges must
 fyyste come to passe, but the ende is not
 yet so soone. Then sayde he vnto them:
 *Nacion shall ryse vp agaynst nacion,
 and kyngdome agaynst kyngdome, and
 ther shall be earthquakes here and there,
 and pestilences, and derth, & fearfull thin-
 ges, and ther shall be great tokens from
 heauen. *But befoze all these thynges
 shall they laye theyr handes on you, and
 persecute you, deliueying you vp into
 the synagoges & wardes, & wyngye you
 vnto kynges and debites for my names
 sake: but thys shall happen vnto you for
 a wyntesse. Be at a poynt therfoze in
 youre hartes, not to cast afoze how ye
 shall answer: *for I shall geue you a
 mouth and wyrdom, the whych all your
 aduersaries shall not be able to wythsta-
 nde and gaynsaye. *But ye shall be deli-
 uered vp of your elders, and brethren, and
 kynnsfolkes, & frendes, and they shall put
 some of you to death, and ye shall be euen
 a hate vnto euery man for my names
 sake, and one heere of your heade shall
 not perysh. In youre pacience shall ye
 possesse your soules.

ere minuta dno, p
 re dico vobis, p
 hac pauper, p
 nes misit: nam om
 abundanti sibi m
 munera Deit har
 eo quod deest i
 vsum suum que
 misit. Et quibda
 bus de templo, qu
 lapidibus & dom
 esset, dixit: Hac
 tis, venient dies i
 non relinquere la
 lapidem, qui m
 tur. Interrogauit
 illum, dicentes: P
 quādo haec effect
 gnium, cum fieri

Qui dixit: Vnde
 ducamini multi
 ent in nomine m
 tes, quia ego sum
 pus appropinquat
 tre post eos, cum
 dieritis praelia &
 nolite terri, opor
 hac fieri, sed om
 tim finis. Tunc
 lis: Surge gens
 tem, & regnum m
 gnium, & terram
 erunt per loca, &
 tiaz, & fames, terr
 signa de calomni
 Sed ante hac con
 ent vobis manus
 sequentur, traden
 gogas & custodi
 tes ad reges & p
 pter nomen meu
 get autem vobis i
 nium. Ponite app
 bus vestris, non p
 ri quemadmodum
 deatis: ego enim
 bis os & sapientia
 poterint resistere
 dicere omnes adu
 firi. Trademini aut
 rentibus, & fratri
 gnatus, & amici, &
 afficient ex vobis
 odio omnibus pro
 men meo, & capite
 pite vestro non p
 patientia vestra p
 tis animas vestras.

But

Com autem videritis circum-
dari ab exercitu Hierusalem,
tunc scitote quia appropin-
quant desolatio eius. Tunc
qui in Iudæa sunt, fugiant
ad montes: & qui in medio
eius, discedant: & qui in res-
gionibus, non intrent in eas:
quia dies ultionis hi sunt, vt
impuentur omnia que scrip-
ta sunt. Vt autem pragnan-
tibus & nutrentibus in illis
diebus: erit enim pressura
magna super terram, & ira
populo huic. Et cadent in
ore gladii, & captiui ducen-
tur in omnes gentes, & Hie-
rusalem calcabitur a genti-
bus, donec impleantur tem-
pora nationum.

* Et erunt signa in sole,
& luna, & stellis, & in ter-
ris pressura gentium præ co-
fusione sonitus maris & flue-
tibus, & rescentibus hominibus
præ timore & expectatione,
que superuenient vniuerso
orbi. Nam virtutes caelorum
moueantur, & tunc videbit
filium hominis venientem in
nube celi potestate magna &
maiestate. His autem fieri in-
cipientibus, suscipite et leua-
te capita vestra, quonia ap-
propinquat redemptio vestra.
Et dixit illis similitudinem:
Videte ficulneas & omnes
arbores, celi pducunt iam ex-
se fructus, scitis quonia prope
est estas. Ita et vos celi vides-
nitis hęc fieri, scitote quonia
prope est regnum dei. Amen
dico vobis, quia non præter-
itabit generatio hæc, donec
omnia fiant. Cælum &
terra transibunt, verba autē
mea non transibunt. *

Attendite autem vobis,
ne forte grauentur corda ve-
stra in crapula & ebrietate,
& curis huius vite, & supersu-
ueniat in vos repentina dies
sicut iniquam laqueus enim
superueniet in omnes, qui
sedent super faciem omnis
terre. Vigilate itaque, om-
ni tempore orantes, vt digni
habeamini fugere ista omnia
qua

* But whan ye shall se Ierusalem be-
seged wth an host, thā be sure, that the
wallinge of it is at hande. Than let the
that be in Jewry, flye vnto the mountay-
nes: and they that be in the myddes of it,
let them auoyde: and they that be in the
contryes, let them not entre there in: for
these be dayes of vengeance, that all
thynges which be writen, maye be ful-
fyllid. But do vnto them that be wth
childe, and geue sucke in those dayes: for
ther shalbe great angursh vpon earth,
and warth vpon thys people. And they
shall fall thorow the edge of the swear-
de, and shall be led p^{re}soners amonge all
nations. * And Ierusalem shalbe troden
downe of the heythens, vntyll the ty-
mes of the heythens be fulfyllid.

* * And ther shalbe tokens in the
sonne, & moone, and starres: and vpon
earth shalbe angursh of people for the
confusion of the sounde of the see & flou-
des, men pynnyng awaye for feare, and
waytynge for those thynges, which shall
come vpon all the world. For the powers
of heauen shalbe moued, * and than shall
they se the sonne of man come in a clou-
de wth great power and maieste. But
whan these thynges begynne to come
to passe, lōke ye vp, and lyft vp your hea-
des, for youre redemption draweth nye.
And he tolde them a similitude: * Be-
holde the fygge tre, and all trees, whan
they no^w bring forth frute of theiuelues
ye know that sommer is at hande. Euen
so ye also whan ye se these thynges co-
me to passe, be sure that the kyngdom
of God is at hande. Verely I saye vnto
you, þ^{at} thys generacion shall not passe,
tyll all be fulfyllid. Heauē & earth shall
passe, but my wordes shall not passe. *

* But take ye hede to your selues,
lest haply youre hartes be ouercharged
wth surferynge, and drowynnesse, and
cares of thys lyfe, and the daye come so-
denly vpon you: for as a snare shall it co-
me vpon all the þ^{at} dwell on all the earth.
* Watch therfore, prayeng allway, þ^{at} ye
maye be wthout to escape all these thynges
that

Mat. xxiii. b.
Mar. xiii. b.

Roma. xi. d.

Eze. xxxviii
Ozee. x. b.
Mat. xxiii. c.
Mar. xiii. c.
Apoc. xvi. c.

D
Esa. xix. a.
Luc. xvii. c.
Ioh. i. c.

Mat. xxiii. e.
Mar. xiii. d.

Eccl. xxxviii
d.
Roma. xiii. b.

Luke.

that shall come, and to stande before the sonne of mā. And on the daye tyme was he teachyng in the temple, but in the nyghtes he went out, and abode in the mount that is called Oluete. And all the people cam to hym early in the temple, to heare hym.

The. xxi. Chapter. ✠

CAPVT XXII

A **Exo. xii. c.**
Mat. xxvi. a
Mar. xiii. a.
Ioh. vii. c. &
xi. c. f.

Ioh. xii. a. &
xiii. a. c.

Mat. xxvi. b
Mar. xiii. b.



The feast day * of swete bread (whyche is called easter) dūe nye. * And the hygh prestes and scribes sought, how they myght put him to death: but they feared the people. But * Satan entered into Judas, whych was surnamed Iscariot, one of the twelue: and he went hys waye, and communed with the hygh prestes and officers, how he myght betraye hym vnto them: and they were glad, and promysed to geue hym mony. And he consented, and sought oportunitie, that he myght betraye hym without anye rumoure. * And the daye of swete bread came, wher in it was necessary to kyll Passeouer. And he sent Peter and Iohn, sayeng: Go make ready the Passeouer, that we maye eate it. But they sayde: Where wylte thou that we prepare it? And he sayd vnto them: Beholde, whan ye entre into the cytie, ther shall mete you a man, bearynge a pytcher of water: followe hym, into the house that he goeth in, & ye shall saye vnto the good mā of the house: the master sendeth the wyde: Where is the inne, wher I may eat the Passeouer wyth my disciples? And he shall shewe you a great parloure paved, and there make ready. And they wente, and dyd fynde, as he had sayd vnto them, & made ready the Passeouer.

B And whan the houre was come, he sat doونه at bozde, and the twelue apostles wyth hym, and he sayde vnto them: I haue hartely desyred, to eate thys Passeouer wyth you before I suffre. For I say



quę futura sunt, et tunc
filium hominis. Et tunc
diebus doctis in templo
Et tunc vero extens
tor in monte, qui vocat
ueti. Et omnis populus
neibat ad eum in templo
dire eum,
dorum & scriba, qui
eum interficerent, tunc
vero plebem. Intravit
satanas in Iudam, qui
minabatur Iscariot
de duodecim & dicit
cutus est cum principibus
cerdotum & magnis
quemadmodum dixerunt
ret eis. Et gressu sunt
Et sunt pecunia in
Et sponsondi. Et oportunitatem, et tunc
lum sine turbis, et tunc
dies azymorum, et tunc
cesse erat occidi palam
miste Petrum et Iohannem
dicens: Euntes parate
bis pascha, ut manducetis
At illi dixerunt: Vbi
remus? Et dixit ad eos
ce introeuntibus vobis
uitatem, occurret vobis
mo amphoram aquę
tans, sequimini eum
mum in quam intratis
ceteris patrifamilias
Dicit tibi magister
dinerforium vbi pascha
discipulis meis manduca
Et ipse ostendet vobis
naculum magni throni
ibi parate. Euntes autem
venerunt sicut dixit
parauerunt pascha.
Et cum facta esset
discubuit, & duodecim
stoli cum eo, & ait
syderio desideram ha
cha manducare vobis
antequam patitur

enim vobis, quia ex hoc nō
manducabo illud, donec im-
pleatur in regno dei. Et ac-
cepto calice, gratias egit &
dixit: Accipite, & diuidite
inter vos. Dico enim vobis
q̄ non bibam de generatio-
ne vitiis, donec regnum dei
veniat. Et accepit pane, gra-
tias egit, & fregit, & dedit
eis, dicens: Hoc est corpus
meum quod pro vobis das-
tur, hoc facite in meam com-
memorationem. Similiter et
calicem postquam cenauit,
dicens: Hic est calix nouum
testamēt in sanguine meo,
qui pro vobis fundetur. Vez-
rumtamen ecce manus tradens
me, mecum est in mē-
sa. Et quidem filius homi-
nis (secundum quod definitum
est) vadit: veruntamen
vix homini illi, per quem tra-
detur. Et ipsi exprobat quae-
rere inter se, q̄ esset ex eis
qui hoc facturū esset.

* Facta est autē & cons-
tatio inter eos, quis eorum
videretur esse maior. Dixit
autem eis: Reges gentium
dominantur eorum, & qui
potestatem habēt super eos,
beneficii vocantur. Vos autē
non sic. Sed qui maior est in
vobis, fiat sicut iunior: et qui
praeior est, sicut ministras-
tor. Nam quis maior est, qui
recumbit, an qui ministrat?
nonne qui recumbit? Ego
autem in medio vestrū sum,
sicut qui ministrat: vos au-
tem estis qui permanistis
mecū in tentationibus meis.
Ego dispono vobis, sicut
disposuit mihi pater meus
regnum, vt edas & bibas
tis super mensam meam in
regno meo, & sedetis super
thronos iudicantes duode-
cim tribus israel.

Ait autem dominus Si-
moni: Simon, ecce, Satanas
experit vos, vt cōbareret si-
cut triticum: ego autē rogaui
p̄ te, vt nō deficiat fides tua:
& tu aliquā conuersus, cōfir-
ma fratres tuos. Qui dixit ei
Domine,

say vnto you, that henceforth I shall not
eate it, vntill it * be fulfilled in the
kyngdome of God. * And he toke the
cuppe, and gaue thankes, and sayd: Tac-
ke ye, & parte it amonge you. For I saye
vnto you, that I shall drynke nomore of
the frute of the vyne, vntill the kyng-
dome of God do come. And he toke the
bread and gaue thankes, and brake it, and
gaue it them, sayeng: Thys is my body,
* Why ch is geuen for you, do thys in the
remēbrance of me. Lyke wyse also the
cuppe (after he had supped) sayēg: Thys
cuppe is the new testamēt in my bloude,
which shalbe shed for you. * Menert he-
leste beholde, the hande of hym that be-
trayeth me, is wryth me at the table: and
surely the sonne of man goeth, as it is
determined. But wo vnto that man, by
whom he shalbe betrayed And they be-
gan to aske amonge them selues, whych
of them it was, that shuld do that.

* * But ther rose a stryfe amonge
them, whych of them shulde be taken
for the greatest. And he sayde vnto
them: The kynges of nations haue
dominion of them: and they that haue
auctorite ouer them, are called gracios:
* but be not ye so. But he that is
greater amonge you, let hym become
as the yonger: and he that is the che-
fest, let hym become as a seruante.
For who is greater, he that syteth at
the table, or he that serueth? Is it not
he that syteth at borde? I am amonge
you, as he that mynistrerh: but ye are
they that haue abyden wryth me in my
temptacions. * And I appoyne you
the kyngdome, as my father hath appoi-
ned it vnto me: that ye maye eate and
drynke at my table in my kyngdome, * &
syt vpon seates, iudgyng the xiiij. trybes
of israel.

And the LORD said vnto Simon:
Simon, beholde, Satā hath desyred, h̄ he
myght sytce you ly he wheate: but I ha-
ne prayed for the, that thy sayth fayle
not: & sometime whā thou art cōuered, sta-
blysh thou thy bjerchā, & he said vnto him:

W ij

LORD,

i. Cor. v. b.
Mat. xxvi. c.
Mar. xiii. co
i. Cor. xi. co

Ioh. vi. f.

mat. xxvi. b.
Mar. xiii. co

Mat. xx. d.
Mar. ix. d. &
x. c.
Luc. ix. c.

i. Pet. v. a.

Luc. xii. d.

Mat. xix. d.
Apoc. iii. d.
A

Luke.

Mat. xxvi. c.
Mar. xiii. c.
Ioh. xii. d.

Mat. x. a.
Mar. vi. a.
Luc. ix. a.

Esa. liii. c.

Mat. xxvi. c.
Ioh. xviii. a.
Luc. xxi. d.
Mat. vi. b.
Mat. xxvi. d.

Ioh. vi. d.

Mat. xxvi. c.
Mar. xiii. c.
Ioh. xviii. a.

LORD, I am ready to go wyth the both into prison and vnto death. And he sayd: peter I tell the, the cocke shall not crowe todaye, tyll thou haue thyrse denyed, to haue knowen me. And he sayd vnto the: * When I sent you wythout wallet, & scrippe, and shues, dyd ye lack any thyng? And they sayde: Nothyng. Then sayde he vnto them: But now who so hath a wallet, let hym take it vp, and ly: ke wyse the scrippe: & he that hath not, let hym sell hys coate, and bye a swerd. For I tell you, that it which is wyrtten, must yet be fulfyllled in me: * And he was counted wyth the euell doers. For those thynges þ are (wyrttē) of me, haue an ende: But they sayd: Lorde beholde, here are two swertes. And he sayd vnto them: It is ynough.

* And he departed & wēt * (according to hys custome) vnto mount Oliuet, & his disciples folloved him. And whā he cam to the place, he sayd vnto the: * Wraye, þ ye fall not into tēptaciō. * And he gat hym from the as farre as a stones cast, & kneeled downe, & prayed, saying: ffather, yf thou wylt, remoue thys cup fro me: neuerthelesse, not my wyl, * but thyn be done. And ther appeared vnto hym an angell from heauē, confortyng hym. And whyle he was in the agonye, he prayed the longer, & his sweate was enē as drop: pes of bloude, trycklyng downe to the ground. And whā he was rylen frō the prayer, & come to hys disciples, he founde the slepyng for heynesse, & sayde vnto them: What, slepe ye? Aryse, praye, lest ye come in to tentacion.

D * Whyle he yet spake, beholde, the multitude, & one of the twelue (called Judas) went before them, and cam neare to Iesu, that he myght kysse hym. But Iesus sayde vnto hym: Judas, doest thou betraye the sonne of man with a kysse? And they that were aboute him (seyng what was for to come) sayde vnto hym: **LORD**, shall we smyle wyth the swerd? And one of them smote the high priestes seruaunt, & cut of hys ryght eare.

But

Domine, tecum parati sumus et in carcerem & in mortem. Et ille dixit: Dico tibi, Petre, non cantabis, hodie gallus, donec ter abegris me. Et dixit eis: Quid misisti vos sine sacculo & scrippa, & calciamentis, cum per aliquod defuit vobis? At illi dixerunt: Nichil. Dixit ergo eis: Sed nunc quoniam habetis scutum, tollat, similiter & tu ram: & qui non habet, vendat tunicam suam, & emat gladium. Dico enim vobis, quoniam adhuc hoc opus est scriptum est, oportet impium me: Et cum iniqui deprensus est. Et tamen ea quae de me, finem habent. At illi dixerunt: Domine, ecce hic gladii hic. At ille dixit: Satis est.

Et egressus ibat factus consuetudinem in montem Oliuaretum. Secuti sunt autem illum & discipuli. Et cum venisset ad locum, dixit illis: Orate, ne intretis in tentacionem. Et ipse auulsiis de eis, quantum iactura erat, dixit, & positis genibus orabat, dicens: Pater, si vis, remoue istum calicem a me: sed tua voluntas fiat. Apparuit autem illi angelus de caelo confortans eum. Et factus est prolixius oratus: factus est sudor eius, sicut guttae sanguinis decurrentes in terram. Et cum surrexisset oratione, & venisset ad discipulos suos, inuenit eos dormientes: praeterea tristem illis. Quid dormitis? Inquit, orate, ne intretis in tentacionem.

Adhuc eo loquente, turbamini, & quod vocabatur Iudas, unus de duodecim, accessit ad eos, & appropinquans Iesu, ut oscularetur ei. Iesus vero ait dicens illi: Quare? Respondit illi: Iudas, osculo filius hominis tradis? Respondit illi: Tu scis quae feceris. Respondit illi: Dico tibi, si posueris hoc, perieris. Respondit illi: Principis sacerdotum putauit auriculam eius. Respondit illi: Et tu perieris.

Respondens autē IESVS ait: Stinite vsq̃ huc. Et cum teigisset auriculam eius, sanauit eum. Dixit autem IESVS ad eos qui uenerant ad se, principes sacerdotū, & magistratus templi, & seniores: Quasi ad latronē existis cum gladiis & fustibus, cum quotidie uobiscum fuerim in templo, non extendistis manus in me sed hæc est hora uestra, & potestas uestrarum. Comprehenderunt autē eum, duxerūt ad domū principis sacerdotum.

Petrus uero sequebatur eū a longe. Accenso autē igne in medio atrii, & circumsestantibus illis, erat Petrus in medio eorū. Quē cum uidisset ancilla quædam sedentem ad lumen, et cum fuisset intus, dixit: Et hic eū illo erat. At ille negauit eum, dicens: Mulier, non noui illū. Et post pusillum alius uidens eum, dixit: Et tu de illis es. Petrus uero ait: O homo non sum. Et interuallo facto quasi hora vnius, alius quidam affirmabat, dicens: Vere & hic cum illo erat, nam & Galilæus est. Et ait Petrus: Homo, nescio quid dicis. Et continuo adhuc illo loquēte, cantauit gallus. Et cōuersus dñs, respexit Petrus. Et recordatus est petri uerbi dñi, sicut dixerat. Quia priusquam gal. ceter, ter me negabis. Et egressus foras Petrus, fleuit amare.

Et viri qui tenebant Iesum, illedebant ei, cædentes. Et vela uerūt eū, & percutiebant faciem ei, & interrogabāt eū, dicētes: Prophetiza, quia est qui te percussit? Et alia multa blasphemantes, dicebāt in eū. Et ut factus est dies, cōgubernat seniores plebis et principes sacerdotū & scribæ, & duxerūt illū in cōcilium suū, dicētes: Si tu es Christus, dic nobis. Et ait illis: Si uobis dixerō, nō credetis mihi: si autē et iterrogauerō uos, nō rēdebitis mihi, neque dimittetis: ex hoc autem erit signū hominis se credens a dextris uirtutis dei.

Dixerunt

But Iesus answered & sayd: Suffre yet. And whan he had touched hys eare, he healed hym. * But Iesus sayd vnto the hygh prestes, & rulers of the temple, & elders þ were come vnto him: ye are gone forth wyth sweardes & stanes, as vnto a murderer: Whan I was darlye wyth you in the tēple, ye layed not handes vpon me. But thys is y our houre, & the power of darkenelle. * And they toke hym, & led hym to the house of the hygh prest.

But Peter followed hym a farre of. * And whā they had kyndled a fyre in the myddes of the palace, & were sytting about it, Peter was among thē. Whom whan a dāsell saw sytting by the lyght, and had lohed vpon hym, she sayd: This man also was wyth hym. But he denyed hym, sayēge: Woman, I knowe him not. And after a litle, another seing him, sayd: Thou also art of thē. But Peter sayde: O man, I am not. And about the space of an houre, another affirmed, sayēge: Truly thys man also was with hym, for he is a Galilean. And Peter sayde: Wan, I wote not what thou sayest. And forth whyle as he was yet speaking, the cocke dyd crowe. And the lord turned aboute, & lohed vpon Peter. And Peter remēbed the worde of Iesu, how he sayde: * We fore the cocke do crowe, thou shalt denye me thryse. And Peter went forth, and wepte bitterly.

* And the men þ helde Iesu, mocked hym, & dyd beat him. And they blyndfolded him, & stroke him on the face, & asked him, sayeng: * Whophecie, who is it that snoreth? & many other thynges sayde they agaynst hym, blasphemynge hym. * And whan it was day, the elders of the people, & the hygh prestes, & the scribes, cam together, and brought hym in to the councell, sayeng: Tell vs, yf thou be Chyst. And he sayd vnto thē: yf I tell it you, you will not beleue me: & yf I aske you, ye wyll not answer me, neither wyll ye let me go. But * from thys tyme forth shall the sonne of man sytte at x. b. the ryght hande of the power of God.

W iij

Than

Mat. xxvi. f.
Mar. xiii. f.

Ioh. xviii. b.

Mat. xxvi. g.
Mar. xiii. g.

Mat. xxvi. c.
Mar. xiii. d.
Luc. xxii. c.

Matt. xvi. e.
xvii. xx. d.
Mar. viii. d.
& ix. d.
Luc. ix. c.
xvii. c. xviii. d.

Esai. l. b.
Mat. xxvi. f.
Mar. xiii. g.

Col. iii. a.
Hebre. i. a. &
x. b.

Luke.

Then sayd they all. Art thou than the sonne of God? He sayd: ye say that I am. But they sayd: Why do we yet requyre wynnnesse? for we haue herde it out of his owne mouth.

The xxix. Chapter.

mat. xviii. a.
Mar. xv. a.
Ioh. xviii. b.

Mat. xvii. d
Eccl. xxii. b.

mat. xxvii.b

Mat.iii.2.

Luc.iii.2.
Luc.xviii.d.

Luc. ix. 20.

And * the whole multitude of them rose vp, and led hym to Pilate. And they began to accuse hym, sayenge: We haue founde this man peruertryng our people, and * forbyddyng to geue tributes vnto the Emperour, and sayenge that he is Christ the kynge. * Pilate asked him, sayeng: Art thou the kynge of the Jewes? And he answered and sayde: Thou sayest it. And Pilate sayd vnto the hygh prestes & to the people: I fynde no cause in this man. But they were more fearce, sayenge: He hath feared the people, teachyng them to disobey out all Jewry, * begynnynge at Babilone, vnto this place.

When Pilate heard mention of Galile, he asked whether he were a man of Galile. And when he knew that he was of * Herodes iurisdiction, he sente hym to Herode, whych also was at Ierusalem in those dayes. Herode seynge Iesus, reioyced greatly: for he had bene long desirous to se hym, because he herbe many thynges of hym, and he hoped to se some miracle done of hym. And he questioned him wyth many wordes, but he answered hym nothyng. The hygh prestes and Scribes stode stiffly accusynge hym. But Herode wyth hys hook despyled hym, and mocked hym, and arayed hym wyth a whyte garmente, and sente hym agayne to Pilate. And Herode and Pilate were made frendes in that daye, for they were enenmyes to ech other afore.

* 耳鳴 *

Dixerunt autem ei
ergo es filius dei? Qui
Vos dicitis, quia ego
A t illi dixerunt: Quia
huc desideramus te
nium? Ipsi enim audierant
de ore eius.

CAPVT XXIII

For the first time in the history of the world, the world's population is growing so fast that it is becoming a problem. The world's population is growing so fast that it is becoming a problem. The world's population is growing so fast that it is becoming a problem.

cufare, dicentes: Ma-
nimus subvertentes
noſtram, & prohibe-
re dare Cæſari, &
ſe Chriſtum regem
latum autem interro-
gans: Tu eſt rex
rum? At ille reſpon-
dit: Tu dicis. At ille
ad principes ſacer-
dum: Nihil ſcimus
ſe in hoc homine
ualeſcebant, dicens
mouit populum
vniuerſam Iudeam
a Galilæa viſit.

[illegible]

ban autem principes
dotum & scriba
accusantes eum. Spe
tum illi Herodes cum
ctu suo, & illi in
veste alba, & remis
latur. Et facti sunt
latus & Herodes in
nam antea inimici
inimice.

Pilatus autem conuocauit principes sacerdotum, & magistratus & plebem, & dixit ad illos: Obtulistis mihi hunc hominem quasi avertentem populum, & ecce ego coram vobis interrogas nullam causam inuenio in homine isto, ex his in quibus eum accusatis, sed neque Herodes. Nam remisit vos ad illum, & ecce nihil dignum morte actum est ei. Remittam ergo illum dimittis. Ne cesset autem habere dimittis tere eis per diem festum vnt. Exclamauit autem simul vniuersa turba dicens: Tolle hunc, & dimitte nobis Barabam: qui erat propter seditionem quandam factam in ciuitate, & homicidium missus in carcerem.

Iterum autem Pilatus locutus est ad eos, volens dimittere IESVM. At illi succlamabant, dicentes: Crucifige, crucifige eum. Ille autem tertio dixit ad illos: Quid enim mali fecit iste? nullam causam mortis inuenio in eo: corrumpam ergo illum, & dimittam. At illi insistantes ut crucifigeretur, & inualescebant voces eorum. Et Pilatus adiudicauit fieri petitionem eorum. Dimisit autem illis eum, qui propter homicidium & seditionem missus fuerat in carcerem quem petebant: IESVM vero tradidit voluntati eorum. Et cum duceret eum, apprehenderunt Simonem quendam Cyrenensem venientem de villa, & imposuerunt illi crucem portare post IESVM.

Sequebatur autem illum multa turba populi & mulierum quae plangebant & lamentabantur eum. Conuersus autem ad illas IESVS, dixit Filiis Hierusalem, nolite flere super me, sed super vos ipsas flete, & super filios vestros: quoniam ecce venient dies, in quibus dicent:

Beate

* And whan Pilate had called the hygh prestes, and rulers and the people together, he sayd vnto them: * ye haue brought this man vnto me as one peruertynge the people: and beholde, I haue examined hym before you, and fynde in this man none of the causes, wher of ye accuse hym: nor yet Herode. For I sente you vnto hym, and beholde, ther is brought vpon hym nothyng worthy of death. * I wyll therfore rechaften hym, and let hym loofse. For he must haue let loofse one vnto them at the feast. * But the whole multitude cryed out at once, sayenge: A waye wyth this felowe, and let Barabas loofse vnto vs (whyche, for sedicion made in the cite, and for murthure) was put in prison.

And Pilate wylling to deliuer Iesus, spake vnto them agayn: But they cryed, sayenge: Crucifye hym, crucifye hym. And he sayd vnto them the thyrde tyme: What enell than hath this man done? I fynde no cause of death in hym. I shall therfore chastise hym, and let hym loofse. But they layd earnestly vpon hym wyth loude voices, requyringe that he myght be crucified, & their voyces preuailed. * And Pilate gaue sentence, that they requeste shoulde be fulfilled, and he let loofse vnto them, hym that was layd in prison for the manslaughter and insurrection, whom they asked: But gaue Iesus ouer to they wyll. * And whan they led hym, they toke one Simon of Cyren commynge from the felde, and layed the crosse on hym, to bear it after Iesus.

* And a great multitude of people, and of women followed hym, which wepte and bewayled hym. And Iesus turned vnto them, and sayd: ye daughters of Jerusalem, wepe not vpon me, but wepe vpon your selues, and vpon your chyldren. For beholde, the dayes wyll come, where in they shall saye: Woe is us Woe is us Woe is us

Actu. iiii. c.
mat. xxvii. b
mar. xv. a.
loh. xviii. c.

loh. xix. a

mat. xxvii. a
mar. xviii. b

mat. xxvii. c
Actu. iiii. b

mat. xxvii. d
loh. xix. b

Zacha. xii. e

Woe is us

Woe is us

Luke.

Iere.viii.a.
Osee.xv.b.
Apo.vi.c.

Isaya. liii.c.

Actu.vii.g.
Psal.xxi.b.
mat.xxvii.c.
marc.xv.c.
Ioh.xix.c.

mat.xxvii.d
marc.xv.c.

mat.xxvii.d
Ioh.xix.b.

mat.xxvii.e
marc.xv.d.

psa.xxx.a.
Actu.vii.g.

Happy are the baren, & the wōbes that
hane nor brought forth, and the brestes þ
hane nor geuen sucke. * Thā shall they
begynne to saye to the moystaynes: fall
vpon vs, and to the hylls: couer vs. for
yf they do these thynges in a grene tre,
what shall be done in the drye? * And
ther were two other wicked mē led with
him, to be put to deaeth. And whan they
came to the place, whych is called Calua-
ry, there they crucifyed him, and the mur-
therers: the one at the ryght hande, and
the other at the lefte. But Iesus sayd:
Father, * forgiue the, for they wote not
what they do. * And they parted hys
raymente, and cast lottes.

And the people stode beholdynge, &
the rulers wyth them mocked him, sayn-
ge: We hath saued other, let hym saue
hym selfe, yf he be Chast the chosen of
God. The souldyers also mocke d hym, cō-
myng to hym, and geuyng hym byne-
gre, and sayenge: yf thou be the kynge
of the Jewes, saue thy selfe. * And ther
was a superscripō wyrtren aboue him,
wyth letters of Greke, and Latine, and
Hebrie: This is the kyge of the Jewes.
And one of those murderers that hanz-
ged there, dyd blasfeme him, sayenge:
yf thou be Chast, saue thy selfe and vs.
But the other answered, & rebuked him,
sayenge: fearest thou not God, seynge
thou arte in lyke damnacion? And sure-
ly we are therein by right, for we receaue
according to oure dedes. As for this mā,
he hath done nothig amysse. And he said
vnto Iesus: LORD, remēbre me, whan
thou comest into thy kyngdome. And
Iesus said vnto him: Wercely I saye vnto
the: todaye shalt thou be wyth me in pa-
radyse. * And it was neare had the fyrt
houre, and ther was darknesse vpon the
whole earth, vntyll the nyynth houre:
And the Sonne was darkened, and the
bayle of the temple dyd rent in two, eue
thorow the myddes. And Iesus cryen-
ge wyth loud voice, sayd: * Father, in
to thy handes do I commēde my spere.
And sayēge thys, he gaue vp the goost.

*** But

Beata steriles, & vbera
non genuerunt, & vbera
non lactauerunt. Tunc
piet dicere montibus
dicite super nos: & collibus
operite nos. Quia si in
ligno hac facimus, in
quid fiet? Dicebant au-
tem & alii duo nequa-
eo, vt interficerentur. Et
quam venerunt in locum
qui vocatur Calua-
ry crucifixus inter eos, &
duos, vnum a dextera, &
vnum a sinistris. Igitur
autem dicebat Pa-
ter: dimitte illis: non enim sciunt
faciunt diuerfas veni-
fumenta eius, munda-
tes.

Et stabat populus
trans, & deridebat
principes cum eis, dō-
mō. Alio, saluos fecit, &
facit, si hic est Christus
electus. Iudebant autem
& milites accedentes
tum offerentes ei, &
dices: Si tu es rex iude-
saluum te fac. Erat au-
tem superscriptio scripta
eum literis Græcis, &
Hebræis: Rex iudeorum. Vnu
de his qui pendebant
in crucibus, blasphemabat
dicens: Si tu es Christus
saluum fac teipsum.
Respondens autem
increpabat eum, dō-
que tu times Deum,
in eadem damnacione
Et nos quidem iusti
digna facis recipere
vero nihil mali gelabi-
cebat ad IESUM
mine, memento memo-
neris in regnum tuum
dixit illi IESUS
dico tibi, hodie mecum
in paradiso. Erat autem
hora sexta, & tenebre
fuerunt in vniuersam terram
que in horam nonam
securatus est sol, &
plurimum est motus
mans voce magna
ait: Pater, in manus
mendo spiritum meum
hæc dicens, expira-
uit.

no q
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re hi
om
ader
& vi
cutie
teba
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Quia
in m

¶ Videns autem Centur

rio quod factum fuerat, glorificauit Deum, dicens: Vere hic homo iustus erat. Et omnis turba eorum qui simul aderant ad spectaculum istud & videbant quæ fiebat, percutiebantur. Stabant autem omnes noui eius a longe, & mulieres quæ secutæ eum erant a Galilæa, hæc videntes. Et ecce vir nomine Ioseph, qui erat decurio, vir bonus & iustus, hic non consenserat consilio & actibus eorum, ab Arimathæa ciuitate Iudæ, qui expectabat & ipse regnum Dei: hic accessit ad Pilatum, & petiit corpus Iesu. Et depositum inuoluit sindone, & posuit illud in monumento exciso, in quonondum quisquā posuit fuerat. ¶ Et dies erat Parasceues, & sabbatum illuc festabat. ¶ Subsecuta autem mulier est, quæ cum eo venerat de Galilæa, viderant monumentum, & quemadmodum posatum erat corpus eius: & reuerentes, parauerunt aromata & vnguenta: & sabbato quidem sabbatum secundum mandatum.

CAPVT. XXIII. ¶



Na autem sabbati valde diluculo, venerunt ad monumentum, portantes quæ parauerant aromata, & inuenerunt lapidem reuolutum a monumento. Et ingressæ, non inuenerunt corpus Domini Iesu. Et factum est, dum mente confirmare essent de isto, ecce, duo viri steterunt secus illas in veste fulgenti. Cum timeret autem, & declinaret vultum in terram, dixerunt ad illas: Quid queritis viuientem cum mortuis? sed hic, sed surrexit, Recordamini qualiter locutus est vobis, cum adhuc in Galilæa esset, dicens: Quia oportet filium hominis traditi in manus hominum peccatorum

¶ But the Centurio seynge it that was done, glorified God, sayenge: Truly this was a righteous man. And all the company of them that were there to gether at that sight, and sawe the thynges that happened, smote vpon their brestes, and turned back agayne. But all his acquayntaunce (and the women that had followed hym from Galile) stode afarre off, beholding these thynges. ¶ And behold, a man (named Ioseph) which was a senatour, a good and righteous man, the same dyd not consent vnto thei counsell and dedes, (which was of Arimathæa, a cytye of Iewry, and who also wayred for the kyngdome of God) the same wente vnto Pilate, and asked the body of Iesu. And he toke it downe, and wounde it in a linnen cloth, and layed it in a sepulchre hewen out, where in noman had yet ben layed. ¶ And it was the daye of preparation, & the sabboth dyne on. ¶ And the women that were come with hym from Galile, folowed after, & behelde the graue, and how his body was layed: & they returned, and prepared spices, and oymmentes: and vpon the sabboth, they rested, accordyng to the commaundement.

The. xxiii. Chapter. ¶



¶ But vpon the fyrst daye of the sabboth very early, they came to the sepulchre buyng the spices that they had made ready and founde the stone rolled from the graue, and went in, and founde not the body of the LORD Iesu. ¶ And it chaunced, whyl they were amased at this, behold, women stode by them, in thynges garments. But whan they were afayed, & bowed downe they face to the earth, they sayd vnto them: What do ye seke? the thyng wyth the deed: he is not here, but is risen. Remembre how he told you, whan he was yet in Galile, sayenge: ¶ The sonne of man must be deliuered into the handes of synfull men,

mat. xxvii. f. mar. xv. d.

mat. xxvii. g. mar. xv. e. ioh. xix. d.

Luc. viii. a.

mat. xxviii. a. mar. xvi. a. ioh. xx. a.

ioh. xx. b.

Luc. ix. a.

and

Luke.

and be crucified, and rise agayne the
thyrde daye. And they remembred hys
wordes. * And they went out from the
grane, and tolde all these thynges vnto
those eleuen, and vnto all the other. It
was Mary Magdalene and Joanna, and
Mary the mother of James, & the other
that were wyth them, which tolde these
thynges vnto the Apostles. And these
wordes semed euen as a bayne tale vnto
them, and they beleued them not. But
Peter rose vp, and ranne to the sepul-
chre, and stoked doore, and sawe the
lynnen clothes layd alone, and went
away, maruaylinge by hymselfe, at that

which had happened. *** And be-

holde, two of them wente that same
daye into a towne, called Emaus (that
was from Jerusalem the space of. lx. fur-
longes) and they talked together of
all those thynges that had happened.

* And it fortuneth as they were talkyng
and reasonyng together, Jesus hym
self dyed nye, and went wyth them: but
they eyes were holden, that they shulde
not knowe hym. And he sayd vnto them
What communycacions are these that ye
trete vpon betwene your selues (as ye
be walkyng) and are sad? And one
whose name was Cleophas, answered, &
sayd vnto hym: Art thou onely a stran-
ger at Jerusalem, and knowest not what
thynges are happened therein, in these
dayes? He sayde vnto them: What?
And they sayd: Of Jesus of Nazareth,
* which was a prophete, myghty in de-
de and worde before God and all the peo-
ple, and how oure hygh prestes and ru-
lers haue delinered hym vnto condemna-
cion of death, and haue crucified hym:
But we hoped, that he shulde haue re-
demed Israel: and besydes all this, to
daye is the thyrde daye sence these
thynges happened. * yee and cer-
tayne women of our company made vs
afraid, which were at the graue be-
foze the daye (and founde not hys body)
& came and tolde, & they had sene a visio
of angels, which do saie, that he is al-
iue.

And

& crucifigetur. Et resurrex-
it tertia die. Et recordati sunt
verborum eius. Et exierunt
monumentum, et nunti-
averunt omnia illis videlicet
ceteris omnibus. Erant
Maria Magdalene, et
Joanna, et Maria Iacob
mater Iacobi, et alie
que cum eis erant
ceabant ad apostolos.
Et visa sunt illis
deliramentum verbum
non crediderunt. Petrus
autem surgens cucurrit
ad monumentum, et
prospexit intus, et
absit secum linnen
factum fuerat. Et
duo ex illis ibant
castellum, quod
stadium scriptum
Hierusalem, nomine
Emmaus. Et ipsi
loquebantur de
cem de his omnibus
considerant. Et factum
est ut ambularent,
et loquerentur,
et ipse Iesus
propinquans illis
oculi autem illorum
turbati ne eum agnoscerent.
Dixit ad illos: Quare
tristes estis? Et respondit
illi nomen Cleophas
ei: Tu solus peregrinus
Hierusalem, et non
illi quare facta sunt
diebus? Quibus ille
dixit: Quare? Et dixerunt
illi: Nazareno, qui
propheta, potens in
sermone et ramus
populi, et quomodo
tradiderunt illum
princibus nationem
mortis. Et cruci-
fixerunt eum. Nos
rabamus, quia ipse
dempturus Israel
per haec omnia, et
est hodie quod
sunt. Sed & mulieres
dam ex nostris
nos, quae ante
runt ad monumentum
non inuenit corpus
venerunt dicentes
visionem angelorum
se, qui dicunt eum

ma. xxviii. b.
Mar. xvi. b.
Ioh. xx. b.

mat. xvi. b

mat. xviii. c.

mat. xxi. c.

Lue. xxiii. a.
Ioh. xx. a.

Et ab-
stris a
inuen-
xerunt
nec non
o stult-
dend-
tuti su-
opor-
intran-
incipi-
proph-
in om-
ipso e-
gerunt
ipse s-
coege-
ne no-
desper-
iam d-
Et fa-
ret cu-
bened-
gebat
culi e-
lis eor-
micem
ardent
quere-
nobis
tes ea
in Hie-
edgre-
qui cu-
quod
re, &
iosti n-
rant i-
gnom-
panis

D
tur,
dio co-
bis, &
Coni-
li, ex-
vider-
turba-
a cen-
Vide-
des,
pate-
carn-
sicut
cum
eis m-
adoc-

Et abierunt quidam ex no-
stris ad monumētum, & ita
inueniunt sicut mulieres di-
xerunt, ipsum vero non inue-
nerunt. Et ipsa dixit ad eos
o stulti & tardi corde ad cre-
dendum in omnibus, quae lo-
cuti sunt prophetae in nobis, &
oportuit pati Christum, & ita
intrare in gloriam suam. Et
incipient a Moise & omnibus
prophetis interpretabatur illis
in omnibus scripturis quae de
ipso erant. Et appropinqua-
verunt castello quo ibant, &
ipse se finxit longius ire. Et
coegerunt illi, dicentes: Ma-
ne nobiscum, quoniam est
esperascit, & inclinata est
iam dies. Et intravit cō illis.
Et factum est dum recumbe-
ret cum eis, accepit panē, &
benedixit, ac fregit, & porri-
gebat illis. Et aperti sunt os
eorum, & cognoverunt
eum, & ipse euauit ex oculis
illis eorum. Et dixerunt ad in-
uicem: Nonne cor nostrum
ardens erat in nobis, dum lo-
queretur in via, & aperiret
nobis scripturas? Et surgentes
eadem hora regressi sunt
in Hierusalem, & inuenerunt
cōgregatos undecim, & eos
qui cum illis erant, dicentes:
quid surrexit Dominus ve-
re, & apparuit Simoni. Et
illi narrabant quae gesta es-
sant in via, & quomodo cog-
noverunt eum in fractione
panis. &

Dum autem haec loquen-
tur, stetit IESVS in me-
dio eorum, & dixit: Pax vos-
bis, ego sum, nolite timere.
Conturbati vero & conteri-
ti, existimabant se spiritum
videre. Et dixit eis: Quid
conturbati estis, & cogitationes
ascendunt in corda vestra?
Videte manus meas & pes-
des, quia ego ipse sum: pal-
pate & videte, quia spiritus
carnem & ossa non habet,
sicut me videtis habere. Et
cum hoc dixisset, ostendit
eis manus & pedes. Adhuc
verum illis non credentibus,
&

And certayne of ours went to the sepul-
chre, and dyd fynde it so as the women
sayd, but hym they founde not. And he
sayd vnto them: O ye fooles and slow of
harte to beleue all that the prophetes ha-
ue spoken. * Ought not Christ to ha-
ue suffered these thynges, and so to en-
tre into hys glorye? And he beganne at
Moses and all the prophetes, and ex-
pounded vnto them all the scriptures
that were of hym. And they cam nea-
re to the towne, where vnto they went
re, and he sayned hymselfe to go far-
ther. And * they compelled hym, say-
eng: Abide wyth vs, for it draweth to-
warde nyght, and the daye is now farre
past. And he wente in wyth them.
* And it happened whyll he sat at bo-
orde wyth them, he toke the bread, and ga-
ue thanks, and brake it, and gaue it
them. And they eyes were opened, and
they dyd knowe hym, and he banyshed
awaye out of theyr syght. And they said
one to an other: Dyd not our harte burne
wythyn vs, whyll he spake by the
waye, and dyd open vnto vs the scriptu-
res? And they rose vp the same houre,
and returned to Ierusalem, and founde
the eleuen and them that were wyth
them, gathered together, sayenge: The
LORD is risen in dede, and hath
appeared vnto Simon. And they told
what thynges happened by the waye,
and howe they knewe hym in the bread
hyng of bread. &

* But whyle they spake of these
se thynges, * Iesus stode in the myd-
des of them, and sayed: Peace be vnto
you, It is I, feare not. But they beyng
d abashed and afrayed, thought they
had sene a spere. And he said vnto the:
Why are ye troubled? and why do such
thoughtes ryse in your hartes? loke
vpon my handes and fere, for it is I my
selfe: handle me and se, for a spere
hath not flesh and bones, as ye se me
haue. And whan he had sayd that,
he shewed them hys handes and fe-
te. But whyle they yet beleued not,
and

Esaye. liii. a.

Gene. xix. a.
Luc. xlii. a.

Mar. xvi. b.

Ioh. xx. e.

Luke:

Ioh. xxi. b.

and Wondered for joy, he sayde: *Hane ye here any thyng to eate? And they brought hym a pece of a brylled fyche, & an hony combe. And whan he had eaten befor the, he roke the rest, & gaue vnto them. And he sayde vnto them: *These

Mat. vi. b.

are the wordes that I dyd speake vnto you, whan I was yet wyth you, that all thynges muste newe be fulfylled, whych were wyrtren of me in the law of Moyses, and the pphetes, & in the psalmes.

Actu. xvii. a.

Tha opened he theyr vnderstandyng, that they shulde vnderstande the scriptu res, and he sayde vnto them: *Thus is it wyrtren, and thus it behoued Chrys to suffre, and to ryse agayne from the deed the thirde daye, and that repentance & forgiuenesse of synnes myght be preached in hys name amonge all nacions, & *and to be gyne at Jerusalem: ye are wytnesses of these thynges. * And I

Mich. iiii. a.

Actu. i. a. & ii. a.

*Ioh. xliii. c.

xv. c. xvi. a.

Mar. xvi. c.

Actu. ii. b.

shall sende vpon you the promyse of my father, but tarye ye in the cytie, vntyll ye be endued wyth power fro an hygh. * And he led them out vnto Betheran, & lift vp hys handes, and blessed them. And it came to passe whan he blessed them, he departed from them, & was taken vp into heauen. And they worshipped hym, and wente agayne to Jerusalem wyth great ioye: & and they were alwaye in the temple, geuyng prayse and thankes vnto God.

A M E N.

¶ The ende of the gospel
after S. Luke.

The

& mirantibus per
dixit: Habentibus
quod manducaret: et
tulerunt ei partem
fi, & fauorem rellis. Et
manducasset coram
mens reliquis, dedit
dixit ad eos: Sic
ba quae loquuntur
cum adhuc essem
quoniam necesse est
ri omnia, quae
in lege Moysi, &
& psalmis de me.

Tunc aperuit illi
intelligeret scriptura
xit eis: Quoniam
est, & sic oportet
pati, & resurgere
tertia die, & predica
mine eius portam
remissionem peccatorum
omnes gentes, iuxta
ab Hierosolymis
testes estis heri
mittam promissum
mei in vos, vos autem
te in ciuitate, quod
duamini virtute et
duxit autem eos
thaniam. & elevauit
bus suis benedixit.
Cum esset, dum
illis, recessit ab eis
batur in caelum. Et
rantes regressi sunt
saalem cum gaudio
& erant semper
landantes & benedi
Deum, Amen.

¶ Finis euangelij
dum Luca.

SA
IES
E



bum. H
apud
sum fac
est est
In ipso
lux hor
bris lue
compre
mo mi
erat sol
testimo
perhibe
nes cre
erat ille
nium p
Erat lu
omne
in hun
erat, &
factus
cognos
& in eu
Quorq
gum, de
os Dei
in nomi
guini
carnis,
rised e
verbum
tant in
riam e
geniti
tie &
+ In
perhib
dicens
Qui oc
le me
me era
eius no
& gra

SANCTVM
IESV CHRISTI
Euangelium secun-
dum Iohans
nem.

The holy Gospell of
Jesu Chyſte after
S. Iohn.

The fyrſt Chapter. ✠

CAPVT. I. ✠



In prin-
cipio es-
rat ver-
bum, &
verbum es-
rat apud
Deum, &
Deus es-
rat ver-
bum.

Hoc erat in principio apud Deum. Omnia per ipſum facta ſunt, et ſine ipſo factum eſt nihil, quod factum eſt. In ipſo vita erat, & vita erat lux hominum, & lux in tenebris lucebat, & tenebrae autem non comprehenderunt. Fuit homo miſſus a Deo, cui nomen erat Iohannes. Hic venit in teſtimonium, ut teſtimonium perhiberet de lumine, ut omnes crederent per illum. Non erat illud lux, ſed ut teſtimonium perhiberet de lumine. Erat lux vera, quae illuminat omnem hominem venientem in hunc mundum. In mundo erat, & mundus per ipſum factus eſt, & mundus eum non cognovit. In propria venit, & ſuam non receperunt. Quotquot autem receperunt eum, dedit eis poteſtatem filios Dei fieri, his qui credunt in nomine eius, qui non ex ſanguine, neque ex voluntate carnis, neque ex voluntate viſitatis ex Deo nati ſunt. Et verbum caro factum eſt, & habitavit in nobis. Et vidimus gloriam eius, gloriam quae uni geniti a patre, plenum gratiae & veritatis.

Iohannes teſtimonium perhibet de ipſo, & clamat, dicens: Hic erat quem dixi: Qui poſt me venturus eſt, ante me factus eſt, quia prior me erat: Et de plenitudine eius nos omnes accepimus, & gratiam pro gratia:

Quia



Vn the begynnyng was the worde, and the worde was wyth God, & God was the worde. The ſame was in the begynnyng wyth God. * All thinges were made by the ſame, & wythout the ſame was nothyng made, that was made. In hym was * the lyfe, and the lyfe was the * lyght of men: and the lyghte ſhyneth in darkneſſe, and the darkneſſe dyd not comprehend it. Ther was ſence from God, a man, whoſe name was Iohn. The ſame came for a wyneſſe, to beare wyneſſe of the lyght, that thowgh hym they all myght beleue. * He was not the lyght, but that he myght beare wyneſſe of the lyght. That was the true lyghte; whych lygheth euery man comynge into thys worlde. He was in the worlde, & the worlde was made by hym, and the worlde knewe hym not. He cam in to hys owne, and hys owne receaued hym not. But as many as receaued hym, * to theſe gaue he power to become the chyldre of God, euen thoſe that beleue in hys name: whyche are borne, not of bloude, nor of the fleſhe, neither of the wyll of man, but of God. * And the worde became fleſhe, and dwelte amonge vs: * and we ſawe hys glory as the glory of the only begotten ſonne of the father, full of grace and truely. ✠

* Iohn beareth wyneſſe of hym, and cryeth, ſayenge: Thys was he, of whome I ſayde: He that ſhall come after me, was before me, for he was yet the I. And we all haue receaued of hys * fulneſſe, euen grace for grace:

For

Gene. i. a.
Pro. viii. c.

Ioh. v. c.
and. xliii. a.
* Ioh. vii. b.
ix. a. xii. e.

Ioh. v. d.

Eſay. lvi. b.
Ozees. i. a.
Roma. viii. b.
Gala. iii. a.

B
Baruc. ii. e.
Mat. xvi. a.
ii. Pet. i. c.
i. Ioh. i. a.

Mat. iii. b.
Mar. i. a.

Collo. iii. b.

John.

For the lawe was geuen by Moses, gra-
ce and truth commeth by Iesus Christ.

Deut. iii. b.
and v. c.
1. Joh. iiii. b.

Iohā.v.d.

* Roman hath sene God at any tyme:
The only begotten sonne, whych is in
the fathers bosome, he hath declared
hym. *

Ioh. iii. d.

¶ And this is the recorde of Jhon,
 when the Jewes sent prestes and leu-
 ites vnto hym from Ierusalem, to aske
 hym: Who arte thou. And he confessed,
 and denyed not. And he confessed: * I
 am not Chryst. And they asked hym:
 What thā: art thou Elias? And he sayd:
 I am not. Art thou a prophete? And
 he answered: No. Than sayde they
 vnto hym: Who art thou, that we may
 geue an answer vnto them that send
 vs? What sayest thou of thy selfe? He
 sayde * I am the voyce of a cryer in
 the wyldernesse: Make strayght the
 waye of the LORD. * as saye

Metellia.
Marciia.
Lucinia.
Flaxia.

The prophete sayde. And they that were sent were of the pharises. And they asked hym, and sayde vnto hym: Wyldest thou than baptise, yf thou art not Chryst, nor Elias, nor a prophete? Iohn answered them sayenge: I baptise in water, but in theymmyddes amōge you stode he, whome ye knowe not. It is he that shall come after me, whych was before me, whose lacher of hys shoe I am not worthy to lowle. These thynges were done in Bethabara beyond Iordane, * where Iohn dyd baptise. ⁊

Mat.iii.b.
Mar i a.
Luc.iii.c.
Actu,xix.a.

Ioh.iii.d.&
x.d.

* The next day dyd Jhon se Iesus commynge to hym, and he sayde: Beholde, the lambe of God: beholde, thys is he, whyche taketh awaye the synnes of the worlde. Thys is he, of whome I dyd saye: After me cometh a mā, whych was before me, for he was yet I, and I knewe him not. But that he myght be made knowne in Israel, therfore am I come baptysynge in water. * And Jhon dyd beare recorde, sayenge: I sawe the spiete commynge downe from heauen lyke adone, and abode vpon hym, and I knewe hym not: but he that sente me to baptysen in water, sayde vnto me:

Mat.iii.b.
Mar.i.a.
Luc.iii.c.

Quia lex per Moysen
est, gratia & veritas per
S V M Christum facta
Deum nemo vidit vultu
Unigenitus filius qui ex
sinu patris, ipse manet

[illegible]

4 Altera die videtur
nes IESVM
ad se, & ait: Ego
Dei, ecce qui tolli
mundi. Hic est de
Post me venit vir,
me factus est, qui
me erat: & ego
eum: sed vt mandata
Israel, propterea
in aqua baptizatus
monium perhibui
nes, dicens: Quia
tum descendens in
lumbam decedi, &
super eum, et ego
eum: sed qui misit
zare in aqua.

Super-
desce
super
zation
vidi,
bui, c

A
Ioh
eius
S V
Ecce
runt
quen
S.V
I B S
quen
quan
Rab
pret
tas?
dete
vbi
man
tem
aut
nis
qui
fecit
hic
Sym
nimo
interp
addu
Intou
SVS
lius
phas
trus.

In
in Ga
lippu
Sequ
lippu
And
Phil
cit ei
ses in
neni
Iose
xit e
reth
se ?
ni, &
Nati
se, &
re I
non
Vnd
dit.

Super quem videris spiritum
descendentem & manentem
super eum. hic est qui baptizatus
in spiritu sancto. Et ego
vidi, & testimonium perhibeo
quia hic est filius Dei.

Altera die iterum stabat
Iohannes, & ex discipulis
eius duo. Et respiciens IESVS
M. ambulans, dicit
Ecce agnus Dei. Et audierunt
eum duo discipuli loquentem,
& secuti sunt IESVS. Conuersus autem
IESVS & videns eos secutentes
se, dicit eis: Quid queritis?
Qui dixerunt ei: Rabbi (quod dicitur
interpretatum magister) vbi habitas?
Dicit eis: Venite & vide.
Venerunt & viderunt
vbi maneret, & apud eum
manserunt die illius hora autem
erat quasi decima. Erat autem
Andreas frater Simonis Petri vnus
ex duobus qui audierant a Iohanne,
& secuti fuerant eum. Inuenit
hic primum fratrem suum
Simonem, & dicit ei: Inuenimus
Messiam, quod est interpretatum
Christus. Et adduxit eum ad IESVM.
Intuitus autem eum IESVS,
dixit: Tu es Simon filius Iona,
tu vocaberis Cephas, quod interpretatur
Petrus.

In crastinum voluit exire
in Galileam, & inuenit Philip-
pum, & dicit ei IESVS: Sequere
me. Erat autem philippus a
Bethsaida ciuitate Andree & Petri.
Inuenit philippus Nathanael, & dicit
ei: Quem scripsit Moses in lege
& propheta, in sinuimus IESVM
filium Ioseph a Nazareth. Et dixit
ei Nathanael: A Nazareth potest
aliquid boni esse? Dicit ei philippus:
Veni, & vide. Vidit IESVS
Nathanael venientem ad se, & dicit
de eo: Ecce verus israelita, in quo
dolos non est. Dicit ei Nathanael:
Vnde me nosti? Respondit ei
IESVS, & dixit ei:

Præquam

Upon whom thou shalt see the
spere come downe, and abydinge
vpon hym, the same is he that
baptiseth in the holy goost. And
I haue sene it, and haue borne
recorde, that the same is the sonne
of God.

The next day agayne, stode Iohn
and two of hys disciples, and when
he sawe Iesus walkyng, he sayde: Beholde
the lambe of God. And the two
disciples herde hym speakyng, and
folowed Iesus. But Iesus turned
about, and when he dyd se them
folloowyng hym, he sayeth vnto
them: What seke ye? They sayde vnto hym: Rabbi
(whyche by interpretation is called
Master,) where dwellest thou? He
sayeth vnto them: Come and se. They
came and sawe where he dwelled,
and they abode with hym that
daye: and it was aboute the tenth
houre. Andrew the brother of
Simon Peter was one of the two:
ne, whyche herde Iohn speake, and
folloved hym. The same dyd fynd
hys brother Simon, and sayeth vnto
hym: We haue founde Messias,
whyche is interpreted: the Anoynted,
and he brought hym to Iesus.
When Iesus dyd beholde hym,
he sayde: Thou art Simon the
sonne of Ionas, * thou shalt be
called Cephas, whyche is interpreted
Petrus.

On the morowe he wolde haue
gone out into Galile, and he
founde philippe, and Iesus
sayeth vnto hym: follow me.
* philippe was of Bethsaida,
the cytie of Andrew and Peter.
And philippe founde
Nathanael, and sayeth vnto
hym: We haue founde Iesus,
the sonne of Ioseph of Nazareth,
* of whom Moyses hath
wrytten in the lawe: and * the
prophetes. And Nathanael
sayde vnto hym: * Can any good
thyng come out of Nazareth?
philippe sayeth vnto hym: Come
and se. Iesus sawe Nathanael
commynge to hym, and sayeth
of hym: Beholde, a true
Israelite, in whom is no guyle.
Nathanael sayeth vnto
hym: Whence dost thou knowe
me? Iesus answered, and
sayde vnto hym:

Before

Exod. xii. a
Esa. liii. a.

Matt. xvi. u.

Io. xli. c.

Gene. xli. c.
xx. c. xli. c. b
Deut. xviii. c
* Esa. vi. c. c
and. ix. b.
Ioh. vii. c.

John.

Before that Whilippe called the, whan thou wast vnder the fygge tre, I sawe the. Nathanael answered hym, & sayde: Waster, thou art the sonne of Iod: thou art kyng of Irael. Iesus answered, & sayde vnto hym: Because I sayde vnto the: I sawe the vnder the fygge tre, thou belenest, thou shalt se a greater thyng the. And he sayeth vnto him: Were ly verely I saye vnto you, ye shall se heaue open, & the angels of God goynge vp and downe vpon the sonne of man.

The.ii. Chapter. *

A



And vpon the thyrde daye ther was a weddyng in Chana of Galile, and the mother of Iesu was there. Iesus also was called to the weddyng & hys disciples. And whan the wyne fayled, Iesu's mother sayeth vnto hym: They haue no wyne. And Iesu sayeth vnto her: *Woman, what haue I to do with the? myne honre is not yet come. Hys mother sayeth vnto the mynisters: What soeuer he sayeth vnto you, do it. Ther were fyre waterpottes of stone set there, accordyng to the purgynge of the Iewes, conueynynge euery one two or thre measures. Iesus sayeth vnto them: Fyll the waterpottes with water. And they fylled the to the brymme. And Iesus sayeth vnto them: Draue now, and brynge it to the master of the feast. And they drowde beate it. But whan the master of the feast sawed the water & was turned to wyne, and knewe not whence it was, (but the mynisters & hadde drauen the water, knewe it, the master of the feast calleth the byrdegrome, and sayth vnto hym: Euery man at the fyrst setteth forth the good wyne: and whan they are dronken, then it that is worse: But thou hast kepte the good wyne hether to. Thys begynnynge of myracles dyd Iesus in Chana of Galile, and shewed hys glorie and hys disciples beleued on hym. *After thys went he downe to Capernaum, he, and hys mother, and hys byrthzen,

Luc.ii.g.

* Metrele, is a measure of halfe a fyrlzē, so that euery pot conteyned a fyrlzen, or a fyrlzen and a halfe.

B

Mat.ii.ii.b.
Mar.ii.b.
Luc.iii.d.

Prinſquam te Paſſum caret, cum eſſet ſub ſe- te. Reſpōdit ei Nathanael: Rabbi, tu es fili- tu dixi es rex Iſrael. I E S V S, & dixi tibi: Vidi te ſub ficu- maius his videbis. ei Amen amen dico u- videbitis cœlum apertu- angelos Dei aſcenden- deſcendentes ſuper ho- minis.

CAPVT. II.



Et diebus post illud in Chana Galilee. Et mater Iesu ibi erat. Et vocatus est et Iesus et discipuli eius. Et quando deficiente uino, dixit mater Iesu ad eum: Vinum non habet. Et dixit ei Iesus: Mulier, quid mihi et tibi est mulier? dum uenit hora mea. Mater eius ministrabat. Cumque dixerit mater Iesu. Erant autem ibi hydrie sex posite ad purificationem. Capacitates singule binae vel ternae. I E S V S: Implete aqua. Et impleueruntque ad summum. I E S V S: Hauserunt forte architriclitos. P- runt. Ut autem gustauit architriclinus aquam in factam, & non sciebat quid esset: (ministri autem sciebant qui hauserant) vocat sponsum et dicit ei: Quomodo primum bonus ponit, & cum inebriati sunt, tunc id quod est. Tu autem seruasti vinum usque adhuc. I- cit minimum signum. In Chana Galilee. Et fecerunt gloriam suam. Diderunt in eis discipuli. Post haec deſcendit Capernaum ipſe & mater eius & diſcipu- tres eius, & diſcipu-

& il- dieb- + deo- Hi- tem- ue- latic- ſet q- lis, o- oue- mul- ſa ſ- lōba- ſerte- re d- neg- ſunt- ſcrip- com- ergo- Quo- bis, o- dit l- Solu- tribu- Dix- drag- cau- tu in- illad- temp- go re- recor- quia- rōt ſe- dixit- eſſet- in di- in no- gna e- autem- bat ſe- ipſe n- ei non- nium- Ipſe- in ho- noct- ſeimi- giſter- hae ſ- as, n-

& ibi manserunt non multis diebus.

* Et prope erat pascha Iu
daeorū, & ascendit IESVS
Hierosolymā, & inuenit in
templo videntes oues & bo
ues, & columbas, & nummi
larios sedentes. Et cum fecis
set quasi flagellum de funicu
lis, omnes eiecit de templo:
oues quoque & boues, & num
mulariorū effudit, & mēsa
sas subuertit. Et his qui co
lūbas vendebant, dixit: Aus
ferre ista hinc, & nolite face
re domum patris mei, domū
negociationis. Recordati
sunt vero discipuli eius, quia
scriptū est: Zelus domus
comedit me. Responderunt
ergo Iudaei, & dixerunt ei:
Quod signum ostendis nos
his, quia haec facis? Respon
dit IESVS, & dixit eis:
Soluite templum hoc, & in
tribus diebus excitabo illud.
Dixerunt ergo Iudaei: Quas
dragantas & sex annis aedifi
catum est templum hoc, &
tu in tribus diebus excitabis
illud? Ille autem dicebat de
templo corporis sui. Cum er
go resurrexisset a mortuis,
recordati sunt discipuli eius
quia hoc dicebat, & credide
rūt scripturā, & sermoni quē
dixit IESVS. Cum autem
esset Hierosolymis in pascha
in die festo, multi crediderūt
in nomine eius, videntes si
gna eius quae faciebat. Ipse
autem IESVS non crede
bat semetipsum eis, eo quod
ipse nosset oēs, & quia op
ei non erat, ut quis testimo
nium perhiberet de homine.
Ipse enim sciebat, quid esset
in homine. †

CAPVT III. *

ERat autē homo
ex pharisaeis Ni
codemus nomen,
princeps Iudaeo
rum. Hic venit
ad IESVM
nocte, & dixit ei: Rabbi,
scimus quia a deo venisti ma
gister: nemo enim potest
haec signa facere quae tu fa
cis, nisi fuerit deus cum eo.

hiet hien, & hys discipulis, & they remay
ned there not many dayes.

* * And the Easter of the Jewes Mat. xxi. b.
Mar. xi. b.
Luc. xix. d.
Was at hande, & Iesus wente vp to Jeru
salem, & founde in the temple sellers of
shepe, and oxen, & doves, & many exchaun
gers syttinge. And whan he had made
as it were a scourge of small coardes, he
droue the all out of the temple, the shepe
also and oxen, & the mony of the exchaun
gers poured he out, and ouerthrew the
tables. And vnto them that solde doves,
he sayd: Haue these thynges hence, and
make not my fathers house a house of
marchaundise. Then hys disciples remē
bred, that it is wyrtten: * The zeale of Psal. lxxviii. b
thy house hath eaten me. The Jewes C
answered and sayd vnto him: * What to: Mat. xvi. a.
Ioh. vi. d.
ken shewest thou to vs, that thou doest
these thynges? Iesus answered and sayd
vnto them: * Breake downe thy temple:
ple, & wythin thre dayes shall I set it vp
again. Canst sayde the Jewes: * Sire Mat. xxvi. f
i. E. l. v. c.
and forty yere was thys temple a buyl
dyng, and wilt thou set it vp in thre
dayes? But he spake of the temple of
hys body. Whan he therfore was risen
agayne from the deed, hys disciples re
membred that he sayd it, and they bele
ued the scripture and the worde that Ie
sus dyd speake. Whan he was at Jerusa
lem at Easter in the feaste, many beleued
in hys name, seyinge hys tokens that he
dyd. But Iesus dyd not committe hym
selfe vnto them, because he knewe them
all, and because he neded not þ any man
shulde testifie of man: * For he knewe
what was in man. † Iere. xvii. b.
Apoc. ii. d.

The. iij. Chapter.



Nec was a man of the pha
rites (named. * Nicode Ioh. vii. e. &
xix. d.
mus) a ruler of the Jewes.
The same came vnto Je
sus by nyght, and sayd vn
to hym: master, we knowe
þ thou art come a teacher
fro God: for * nomā can do these tokens Ioh. ix. b.
þ thou doest, excepte god were with hym.

N

Iesus

John.

Jesus answered and sayd vnto hym: **W**erely verely I saye vnto the: Wythout a man be bozne a new, he can not se the kyngdome of God. Nicodemus sayeth vnto hym: How can a mā be bozne agayne, whan he is old? Can he entre agayne into hys mothers wombe, and be bozne agayne? Jesus answered: * Werely verely I saye vnto the, Wythout a man be bozne agayne of water & the holy goost, he can not entre into the kyngdome of god. * That which is bozne of the flesh, is flesh: & that which is bozne of the spere, is spere. Maruayle not because I sayde vnto the: ye must be bozne agayne. The wynde bloweth where it wyl, and thou hearest the voyce thereof, * but thou knowest not whence it cometh, or whether it goeth. So is every man that is bozne of the spere. Nicodemus answered & sayd vnto hym: How can these thynges be? Jesus answered and sayd vnto hym: Art thou a master in Israel, and knowest not these thynges? Werely verely I saye vnto the: We speake that we knowe, and we tell ye that we haue sene, and ye receaue not our witness. yf I haue tolde you of earthly thynges, and ye beleue not, how shall ye beleue yf I tell you of heavenly thynges? * And noman goeth vp into heauen, save he that came downe from heauen, euen the sonne of man, which is in heauen. And as * Moses dyd lyfte vp the serpent in the wyldernes, euen so must the sonne of man be lyfed vp: that whosoever beleueth on hym, shulde not perishe, but haue enerlastyng lyfe. &

C * * For God dyd so loue the worlde, that he gaue hys onely begotten sonne, that * whosoever beleueth on him shulde not perishe, but haue enerlastyng lyfe. * For God sent not hys sonne into the worlde to condemne the worlde, but that the worlde myght be saued by him. He that beleueth on hym, is not condemned: but he that beleueth not, is condemned already, because he hath not beleued in the name of the onely begotten sonne of God.

Respondit IESVS. Amen amen dixit ei: Nisi quis renatus fuerit denuo, non potest introire in regnum dei. Dicit autem Nicodemus: Quomodo test homo nasci, cum sit senex? nunquid potest introire in ventrem matris sue, et introire, & renasci? Respondit IESVS: Amen dico tibi, nisi quis renatus fuerit ex aqua & spiritu sancto, non potest introire in regnum dei. Quod natum est ex carne, caro est: & quod natum est ex spiritu, spiritus est. Non mireris quia dixi tibi, oportet vos nasci denuo. Spiritus ubi vult spirat, vocem eius audis, sed nescis unde veniat, ad quem vadat, sic est omnis qui est ex spiritu. Respondit Nicodemus, & dixit ei: Tu es magister in Israel, & haec paras? Amen amen dico tibi, quia quod scimus loquimur, & quod vidimus testamur, & testimonium nostrum accipitis. Si terrena dicimus, & non creditis, quid modo si dixerio vobis de his quae sunt in caelo, non creditis? Et ait Iesus: Si ergo non creditis quod est in caelo, et filius hominis qui est in caelo, et filius hominis exaltatus sit super oculos hominum, et non credidistis in ipso, non poterit habere vitam eternam.

* Sic enim deus mundum, ut filium unigenitum daret, ut non quis crederet in eum, periret, sed habere vitam eternam. Non enim deus filium suum in mundum, ut iudicaret mundum, sed ut saluaret mundum ipsum. Qui credit in filium, non iudicatur: qui autem non credit, iam iudicatus est, quia non credidit in nomine unigeniti filii dei, qui in mundo erat, et non vidit eum.

Ioh. iiii. b. & vii. b. Tit. iii. a.

Rom. viii. a.

Eccles. xii. a.

Ephe. iiii. a.

Nume. xxi. b. Ioh. viii. c. & xii. d.

Rom. v. a. Ioh. iiii. b. Mar. xvi. b. Luc. xix. a.

del. qui. & d. gis. ra. ra. git. ad. ope. veri. mar. in d. P. & c. terr. eis. tem. in h. aqu. nien. No. rat. * F. ex. Jud. ven. dix. tect. to te. ecce. ven. R. dix. cipe. dat. hi t. quo. Chr. ante. fam. tem. eum. voc. diu. illu. tem. nit. de. terr. nit. & mo. aut. sig. Qu. ba. me. Pa. dit. in h.

dei. Hoc est autē iudicium,
quia lux venit in mundum,
& dilexerunt homines mas-
gis tenebras quam lucem: me-
rant enim eorum mala ope-
ra. Omnis enim qui male as-
git, odit lucem, & non venit
ad lucem, vt non arguantur
opera eius. Qui autem facit
veritatem, venit ad lucem, vt
manifestetur opera ei: quia
in deo sunt facta.

Post hæc venit IESVS
& discipuli eius in Iudæam
terram, & illic morabatur cū
eis, & baptizabat. Erat autem
& Iohannes baptizans
in Ennon iuxta Salim, quia
aque multe erant illic, & ve-
niebant & baptizabantur.
Nondum enim missus fue-
rat Iohannes in carcerem.
Facta est autem questio
ex discipulis Iohannis cum
Iudæis de purificatione. Et
venerunt ad Iohannem, &
dixerunt ei: Rabbi, qui erat
tecum trans Iordanem (cui
tu testimonium perhibuisti)
ecce hic baptizat, & omnes
veniunt ad eum.

Respondit Iohannes, &
dixit: Non potest homo ac-
cipere quicquid, nisi fuerit ei
datum de cælo. Ipsi vos mi-
hi testimonium perhibetis,
quod dixerim: Nō sum ego
Christus, sed quia missus sum
ante illum. Qui habet spon-
sam, sponsus est: amicus au-
tem sponsi qui stat, & audit
eum, gaudio gaudet propter
vocē sponsi. Hoc ergo gau-
dium meum implevit est.
Illud oportet crescere, me au-
tem minui. Qui desursum ve-
nit, super omnes est. Qui est
de terra, de terra est, & de
terra loquitur. Qui de cælo ve-
nit, super omnes est: & quod vidit
& audiuit, hæc testatur, et testi-
monium ei nemo accipit. Qui
autē accepit ei testimonium,
signavit, quia deus verax est.
Quem enim misit deus, versū
dei loquitur: nō enim ad
mensurā dat deus spiritum.
Pater diligit filium, & oia des-
cit in manu eius. Qui credit
in filium, habet vitam ætera-

nam

God. But thys is the condemnation,
that * the lyght is come into the world,
and men haue loued the darkenesse more
than the lyght: for they; woorkes were
euell. * For euery one that doth euell,
hateth the lyght, and cometh not to
the lyght, lest hys woorkes shulde be re-
proued. But he that doth the truerth, com-
meth to the lyght, þ hys woorkes maye
be knowne: for they are done in God. &

Afterwarde came Iesus and his disci-
ples into the lande of Iewye, and there
he abode wyth them, * and baptyzed. Ioh. iiii. a.
* And Ihon also dyd baptyse in Ennon Mat. iii. a.
by Salim: for there was moche water Mar. i. a.
and they came and were baptyzed: * For Luc. iii. a.
Iho was not yet put in to prisō. * And Mat. iii. b.
ther arose a question amonge the disci-
ples of Ihon wyth the Jewes, concer-
nyng the purificaciō. And they came vnto
Ihon, & sayd vnto hym: Master, he þ
was wyth the beyonde Iordane (of whom
thou dydest beare wytnesse) beholde,
the same baptyseth, * and all men come
vnto hym. Ioh. iiii. a.

Ihon answered & sayd: A man can re-
ceauē nothyng, wythout it be geue hym
from heaue. yē your selues beare me re-
corde, * that I sayd: I am not Christ, but
am sent before him. He that hath the bry-
de, is the brydegrome: but the brydegro-
mes frende þ standeth & heareth hym, re-
ioyeth greatlye, because of the brydegro-
mes voyce. Thys ioye of myne therfore
is fulfilled: We must increace, but I must
minish. He that cometh from aboue, is
aboue all. He that is of the earth, is ear-
thy, and speaketh of the earth. He
that is come from the heauen, is aboue
all, and testifieth it that he hath sene &
heard, and noman receaueth hys wytnes-
se. But who so hath receaued hys wytnes-
se, hath set to hys seale, * that God
is true. For he whom God hath sent,
speaketh the wordes of God: * For
God geueth not the spere by measure.
The father loueth the sonne, & * hath
geuen all thynges in hys hande. * He
that belueth in the sōne, hath lyfe euer-
lastyng: Ioh. i. b. I

Rom. v. a.

Esa. lxi. a

Mat. xi. a.

Luc. x. c.

Ioh. vi. f.

Ioh. v. b.

John.

lastyng: he that beleueth not the sonne;
shall not se lyfe, but the wrath of god aby-
deth vpon hym.

The. iiii. Chapter.

A



Mate. iiii. b.

Gen. xlviii. d

iiii. re. xvi. c

Ioh. viii. e.

B

Iere. ii. b.

Ioh. vii. d.

Ioh. iiii. a.

¶ Than Iesus than dyd
know that the Pharise-
ses had herde that Ie-
sus made and bapti-
sed mo discyples than
Jhon, (thoughe Iesus
him selfe baptised not,
but his disciples.) * he

leste Iewry, and wente agayne into Ga-
lile: but it behoued him to go thorow Sa-
maria. * He came therfore in to a cytie
of samaria, called Sychar, nye the pece
of lande that * Jacob gaue vnto Joseph
hys sonne; and there was the well of Ja-
cob. Iesus beyng weery of hys iour-
ney, sat thus vpon the well. And it was
aboute the tyrt houre. Ther came also a
woman of samaria, to drawe water. Ies-
us sayeth vnto her: Geue me drynke. For
hys disciples were gone into the cytie, to
bve meate. Than sayd the same woman
of samaria vnto hym: How mayst thou
(seyng thou art a Jewe) aske drynke of
me, whych am a woman of samaria?

* For the Jewes medle not with the Sa-
maritanes. Iesus answered and sayd vn-
to her: vs thou knevest the gyfte of
God, and who it is that sayeth vnto the:
geue me drynke, thou woldest happily ha-
ue geuen the * the water of lyfe. The wo-
man sayeth vnto hym: Syr, thou hast
not where in to drawe it, and the well is
depe, whence hast thou than the water of
lyfe? Art thou greater than our father
Jacob, whych gaue vs thys well, and he,
and hys chyldren and hys catell dyd drin-
ke of it? Iesus answered, and sayde vnto
her: Euery one that drynketh of thys
water, shall thyrst agayne: but who
so doth drynke of the water that I
shall geue hym, shall neuer thyrst
* but the water that I shall geue hym,
shall

nam: qui autem incho-
est filio, non videt ve-
sed ira dei manet super

CAPVT III.



& baptizat quam Iohann-
C quamquam IESVS
baptizaret, sed discipuli
reliquit Iudgam, et alia-
rum in Galilaeam eueni-
autem eum transire per
mariam. Venit ergo
uitatem Samariam, que
tur Sychar, iuxta pro-
quod dedit Jacob Iose-
pho suo. Erat autem ibi
Jacob. IESVS
tigat ex itinere, sed
supra fontem. Hora au-
erat quasi sexta. Venit
mulier de Samaria im-
aquam. Dicit ei IESVS
Da mihi bibere. Dicit
enim eius ablerant in
tem, vt cibos emerent. I-
ergo ei mulier illa Sane-
na: Quomodo tu habes
cum his, bibere a me
quae sum mulier Sane-
na? non enim contra-
dixi Samaritanis, Re-
IESVS, & dixit
res domum dei, & qui
qui dicit tibi: Da mihi
re, tu forsitan petisses
& dedisset tibi aquam
Dicit ei mulier: Domine
neque in quo habemus
bes, & puteus alius est
ergo habes aquam
Nunquid tu maior es
nostro Iacob, qui dedit
his puteum, & ipse ex-
hac, staret iterum qui
herit ex aqua quam ego
ho ei, non staret in a-
sed aqua quam ego dedit

¶ Et
tis in-
cit a-
mine
vt no-
niam
IE
rum
spon-
Non
IES
non
enim
quen-
vir,
mul-
prop-
siti u-
runt
rosol-
rare
S V
quia
neque
in H
patre
neste
scim-
datis
nunc
rator
in spi-
pater
rent
& co-
spirit-
ador-
Scio,
dicit
vener-
bis o-
Ego
Et co-
puli
quia
tur: n-
quam
cum
dian-
huc
his h-
vide-
mihic
ei,
fius:
uitat-

In
puli
ille a-

Fiet in eo fons aquae salientis in vitam aeternam. Dicit ad eum mulier: Domine, da mihi hanc aquam, ut non sitiam, neque veniam huc haurire. Dicit ei IESVS: Vade, voca verum tuum, & veni huc. Respondit mulier, & dixit: Non habeo virum. Dicit ei IESVS: Bene dixisti, quia non habeo virum: quinque enim viros habuisti, & nunc quem habes, non est tuus vir, hoc vere dixisti. Dicit ei mulier: Domine, video, quia propheta es tu. Patres nostri in monte hoc adorauerunt, & vos dicitis, quia Hierosolymis est locus ubi adorare oportet. Dicit ei IESVS: Mulier, crede mihi, quia veniet hora, quando neque in monte hoc, neque in Hierosolymis adorabitur pater. Vos adoratis quod nescitis, nos adoramus quod scimus: quia salus ex Iu daeis est. Sed venit hora, & nunc est, quando veri adoratores adorabunt patrem in spiritu & veritate: nam & pater tales querit, qui adorent eum. Spiritus est Deus, & eos qui adorant eum, in spiritu & veritate oportet adorare. Dicit ei mulier: Scio, quia Messias venit qui dicitur Christus, cum ergo venerit, ille annuntiabit nobis haec omnia. Dicit ei IESVS: Ego sum qui loquor tecum. Et continuo venerunt discipuli eius, & mirabantur quia cum muliere loquebatur: nemo tamen dixit: Quid quaris, aut quid loqueris cum ea? Reliquit ergo hanc aquam suam mulier, & abiit in civitatem, & dicit illis hominibus: Venite, & videte hominem, qui dixit mihi omnia quaecunque fecit, nunquid ipse est Christus? Exierunt ergo de civitate, & veniebant ad eum.

Interea rogabant eum discipuli dicentes: Rabbi, munda eum. Ille autem dixit eis: Ego cibum habeo

shall be in hym a fountayne of water springynge into lyfe everlastinge. The woman sayeth vnto hym: * Syr, geue me that water, that I thirst not, necher come hether to drinke. Iesus sayeth vnto her: So, call thy husbände, and come hether. The woman answered and sayde: I haue no husband. Iesus sayeth vnto her: Thou haste sayd well, I haue no husbände: for thou haste had fyne husbādes, and he that thou hast now, is not thy husbände: in that hast thou sayd truly. The woman sayeth vnto hym: Syr, * I se, that thou art a prophete. Our fathers haue worshipped vpon thys mountayne, and * ye saye, that at Ierusalem is the place, where men must worshippinge. Iesus sayeth vnto her: Woman, beleue me, the houre shall come when ye shall worshippinge the father, necher in thys mountayne, nor at Ierusalem: ye worship, that ye knowe not. We worshippinge that we knowe: for, * Saluation commeth from among the Jewes. But the houre commeth, and is now, when the true worshippers shall worship the father in * spere and truth: for the father also requyeth soche, to worshippinge hym. * God is a spere: and they that worshippinge hym, must worshippinge in spere and truth: The woman sayeth vnto hym: I knowe that Messias (why ch is called Chust) commeth: when he therfore doth come, he shall shewe vs all thynges. Iesus sayeth vnto her: * Euen I that talke wyth the, am he. And forthwyth came hys disciples, and marayled that he dyd talke wyth the woman: yet sayd noman: What askest thou, or what talkest thou wyth her? Than lefte the woman hyr waterpot, & wente into the cytie, and sayd vnto those men: Come, and se a man, that hath tolde me all thynges, what so euer I haue done: Is not he Chust? So they wente out of the cytie, & came vnto hym.

In the meane season the dysciples requyred hym, sayenge: Master, eate. But he sayd vnto them: I haue meate
N iiij to

Ioh.vi.d.

Luc.vii.b.

iii.Re.ix.a.
ii.par.vii.c.

Gen.xxii.c.

Rom.i.a.

ii.Co.iii.c.

Mat.xxvi.f
Mar.xiii.g
Luc.xxii.e.
Ioh.ix.d.
and.x.c.

John.

to eate, that ye knowe not. Than sayde
hys disciples one to another: Hath any
man brought hym to eate? Iesus sayeth
vnto them: My meate is, to do the wyll
of hym þe sente me, þe I maye fulfyll hys
wozke. Do not ye say, that ther be yet
foure monethes, and than commeth the
haruest? Beholde, I saye vnto you: Lyft
vp youre eyes, & loke vpon the contries,
* for they are now whyre vnto the har-
nest. And he that reapeth, receaueth re-
warde, and gathereth fruite vnto lyfe
euerlastyng: that both he that soweth
and he that reapeth, may reioyce toge-
ther. For in thys, is the sayeng true:
One man it is that soweth, and another
that reapeth. I haue sente you to reape,
where vpon ye bestowed no labour.
Other men haue laboured, and ye are en-
tered into theyr labours. And manye Sa-
maritanes of that cytie beleued on hym,
because of the womans woord that testi-
fied: He hath tolde me, all that I haue
done. Whan the Samaritanes ther-
foze came to hym, they prayed hym
that he wold tary there. And he taryed
there two dayes. And many mo
beleued in hym because of hys woode
and sayd vnto the woman: Now do we
beleue, not because of thy sayeng, for
* we haue herd hym our selues, & knowe
that thys is of a tructh the Sauoure of
the woilde. *

Mat. ix. d.
Luc. x. a.

Ioh. xvii. b.

Mat. xiii. g.
Mar. vi. a.
Luc. xiii. c.

Ioh. ii. 21

And after two dayes he departed the-
ce, and wente into Galile. * For Iesus
hymselfe testifed, that a prophete hath
no honoure in hys owne contry. & hā he
came therfoze into Galile, the Galileans
receaued hym, whan they had sene all
that he had done at Ierusalem in the
feast: for they also came to the feast.
Than came he agayne into Chana of
Galile. * Where he turned the water
to wyne. * And ther was a certayne
ruler, whose sonne was sycke at Ca-
pharnaum. The same whan he heard
that Iesus was come from Iehoy into
Galile, he wote vnto hym, and besough-
te hym, that he wold come downe and
heale

habeo mēdicare, quoniam
nescitis. Dicebant ergo
puli ad inuicem: Numquid
quis attulit ei mēdica-
mentum? Dicit eis Iesus: Ne-
cibus est, ut faciam vni-
terem ei? qui misit me, & opus
eius. Numquid dicistis, quod ad hoc
menses sunt, & menses sunt?
Ecce dico vobis: Quia si
volueritis, quia alba sunt ian-
nae vestras, & videtis opus
meum. Et qui mensum
dem accipit, & copiam
etum in vitam aeternam.
& qui seminat, simul pro-
deat, & qui mens, la-
enim est verbum verum, la-
alius est qui seminat, &
est qui mens. Ego mi-
metere, quod vos non in-
ratis. Alii laborauerunt
vos in labores eorum
stis. Ex ciuitate autem
multi crederunt in Iesu
maritanorum, propter
mulieris testimonium in-
bentis: Quia dicebat
quacumque feci. Cum re-
sent ergo ad illam Sa-
ni, rogauerit eum, ut
neret. Et mandauit illi
dies. Et multo plures
derunt in eum, propter
nem eius, & menses
bant: Quia iam nū-
quam loquelam eius
enim audierunt, & in-
quia hic est verus
mundi. *

Post duos autem
sist inde, & abiit in Galile.
Ipse enim Iesus
nū perhibuit, quia
in sua patria hono-
bet. Cū ergo venisset
Galileam, exceperunt eum
cum omnia vidissent
cerat Hierosolymis
sto: & ipsi enim
diem festum. Veni
rum in Chana Galile
fecit aquam vinum. &
quidam regulus, cum
infirmabatur Caperna-
Hic cum audisset
SVS aduenire a Iuda
Galileam, abiit ad
gabat eum, ut diceret

sanaret filium eius incipies
bat enim mori. Dixit ergo
IESVS ad eum: Nisi si-
gna & prodigia uideritis, non
crediditis. Dicit ad eum regius
Ius: Domine, descende, prius
quam moriatur filius meus.
Dicit ei IESVS: Vade, fi-
lius tuus uiuit. Credidit ho-
mo sermoni quem dixit ei
IESVS, & ibat. Iam autem
eo descendente, serui occu-
rerunt ei, & nunciauerunt,
dicentes, quia filius eius ui-
ueret. Interrogabat ergo ho-
ram ab eis, in qua melius ha-
beret. Et dixerunt ei: Quia
heri hora septima reliquit
eum febris. Cognouit ergo
pater, quia illa hora erat, in
qua dixit ei IESVS: Fi-
lius tuus uiuit: & credidit ipse
& domus eius tota. Hoc
sterum secundum signum fe-
cit IESVS, cum uenisset a
Iudaea in Galileam.

CAPVT. V. *



Post haec se-
rat dies fes-
tus Iudeo-
rum, & as-
cendit IESVS
Hierosolymam.

Hierosolymis in probatica
piscina quae cognominatur
bratiae Bethesda, quinq; por-
ticus habens. In his iacebat
multitudo magna languentium
caecorum, claudorum, arido-
rum, expectantium aquae mo-
tum. Angelus autem Domini
descendebat secundum tem-
pus in piscinam, & moueba-
tur aqua. Et qui primus descen-
disset in piscinam post motus
aqua, sanus fiebat, a qua
cunque decinebatur infirmis
tate. Erat autem quidam ho-
mo ibi, triginta & octo an-
nos habens in infirmitate sua.
Hunc cum uidisset IESVS
iacentem, & cognouisset, quia
iam multum tempus haberet,
dicit ei: Vis sanus fieri? Res-
pondit ei languidus: Domine
holum non habeo, ut cum turba
ta fuerit aqua, mittat me in
piscinam: dum uenio enim ego,

alius

heale hys sonne: for he was at the point
of death. Than sayd Iesus vnto hym:
wythout ye se tokens and wonders, ye
beleue not. The ruler sayeth vnto hym:
Syn, come downe, or euer my chyldre dye.
Iesus sayeth vnto hym: Go thy way,
thy sonne lyueth. The man beleued the
worde whyche Iesus sayd vnto hym, and
went hys way. Whyle he was now go-
ynge downe, hys seruauntes met hym,
and tolde hym, sayeng: that hys sonne
dyd lyue. Than asked he them the houre
wherein he dyd mende. And they tolde
hym: yester daye at seuen of the clocke
dyd the fenter leaue hym. Than dyd the
father knowe, that it was at the houre
in the whych Iesus sayd vnto him: Thy
sonne lyueth, * and he and all hys house
dyd beleue. * Thyng seconde token dyd
Iesus, whan he came agayne from Jero-
soly into Babilie. Actu. xlviii. a

The. v. Chapter. *



After that was there a
feast of the Jewes, and
Iesus wente vp to Jeru-
salem. Ther is at Jeru-
salem by the slaughter
house a poole, whych in
the hebreue is called Beth-
saida, hauynge fyue por-
ches. In these laye a great myltitude of
sycke, blynde, lame, and wythered, way-
rynge for the stearynge of the water.
For the angeil of the LORD came
downe at a certayne tyme in to the poo-
le, and the water was seared. And he
that first went downe into the poole,
(after the stearyng of the water) was
made whole, of what so euer disease he
was dered. And a certayne man was
there, continuing in a disease eyght and
thyrtye yere. Whom whan Iesus saw
lyenge, and dyd knowe that he had now
ben diseased a greate whyle, he sayeth
vnto hym: Wilt thou be whole? The sy-
cke man answered hym: Syn, I haue no
man, whan the water is seared, to put
me into the poole: For whan I come,

N uis

another

John.

Mat. ix. 31
Mar. xii. 2.
Luc. v. c.

another goeth do done before me. Iesus sayeth vnto hym: * Ryse, take vp thy bed, and walke. And forthwith was the same man made whole, & he toke vp hys bed, and walked.

Mat. xii. 2.
Mar. ii. c.
and. iii. a.
Luc. vi. 2.
xiii. b. xiiii. a.
Ioh. vii. a.
and. ix. a.

* And it was the Sabbath that daie. Therfoze sayd the Iewes vnto hym, þ was made whole: It is the Sabbath, it is not lawfull for the to cary thy bed. He answered them: He that made me whole, sayd vnto me: Take vp thy bed, and walke. Than asked they hym: What man is he, that sayd vnto the: Take vp thy bed & walke? But he that was made whole, knew not who it was. For Iesus * had gotten hym awaye from the people, that was in that place. Afterwarde dyd Iesus fynde hym in the temple, and sayd vnto hym: Beholde, thou art made whole, * synne not now, lest some worse thynges happen vnto the.

Ioh. vi. b.

The same man wenre, and tolde the Iewes, that it was Iesus whych made hym whole.

Ioh. viii. a.

Therfoze dyd the Iewes persecute Iesus, because he dyd these thynges on the Sabbath. But Iesus answered the:

Is. Cer. xi. a.

* My father worketh hether to, and I worke also. Therfoze sought the Iewes the more to slaye hym, because he brake not onely the Sabbath, * but called God also hys father, makinge hymselfe equall with God. Iesus therfoze answered and sayd vnto them: Verely verely I saye vnto you: * The sonne can do nothing of hym selfe, but that he seyth the father do: for what thynges so euer he doth, the same doth the sonne lyke wyse. The father loueth the sonne, and sheweth hym all thynges that he doeth, and he shall shewe hym greater workes than these, that ye maye manuaile. For as the father rayseth the deed, and maketh them to lyue, so doth the sonne also make to lyue whom he wyll.

mat. xxvi. f.
Mar. xiiii. g.
Luc. xxii. c.

Ioh. ix. 2.

Neither doth the father iudge any man, but * he hath genen all iudgement vnto the sonne, that all men shulde honoure the sonne, as they honoure the father.

Mat. xi. e.
Luc. x. c.

alius ante me decessit
cit ei I E S V S. Ergo
gratum tuum & munda
Et statim san^{us} factus est
mo ille, & sustulit grabat
suum, & ambulabat.

Erat autem sabbatum
die illo. Dicebant ergo
illi qui sanatus fuerat
tum est, non licet tibi re
gratum tuum. Respon
dit ei: Qui me sanum
mihi dixit: Tolle grabat
tuum, & ambula. Inven
uerunt ergo eum: Qui
ille homo, qui dicebat
le grabatum tuum, & munda
la: Is autem qui sanus
rat effectus, nesciens
esset. I E S V S enim
nauit a turba continen
loco. Postea inuenit
I E S V S in templo, &
illi: Ecce sanus factus es
noli peccare, ne deteri
bi aliquid contingat
ille homo, & nunciat
dixit, quia I E S V S
qui fecit eum sanum.

Propterea persequen
tur Iudaei I E S V M
hac faciebat in sabbato
SVS autem respondit
ter meus vique modum
tur, & ego operor. In
rea ergo magis quoniam
Iudaei interfecerunt
non solum soluebat
sed & patrem suum
Deum, & equalem se
Deo. Respondit itaque
& dixit eis: Amen dico
vobis, non potest
se facere quicquam
viderit patrem facientem
cunque enim ille facit
& filius similiter facit
enim diligit filium, &
demonstrat ei quae
cit, & maiora his
strabit ei opera, vt
remini. Sicut enim
suscitat mortuos & ui
cat, sic & filius quoniam
uiuificat. Neque enim
ter indicat quoniam
omne iudicium dedit
omnes honorificauit
sicut honorificauit

Q
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eius

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accip
salut
arde
volu
in lu
heo
han
dit
ea
test
me,
qui
mon
neq
audi
vidi
hab

Qui non honorificat filium,
non honorificat patrem, qui
misi illum. Amen amē dico
vobis, quia qui verbum meū
audit, & credit ei qui misit
me, habet vitam eternam, &
in iudicium nō veniet, sed trā
sit a morte in vitam.

He that honoureth not the sonne, ho
noureth not the father, whych sente
hym. Verely verely I saye vnto you,
that he * whych heareth my worde,
and beleueth hym that sente me, hath
lyfe euerlastyng, and * commeth not
into damnacion, but passeth thowso from
death to lyfe.

Ioh.viii.e.

Luc.xxiii.d

Amen amen dico vobis,
quia venit hora & nunc est,
quando mortui audient vos
cem filii Dei, & qui audierit
vivent. Sicut enim pater has
bet vitā in semetipso, sic des
dit & filio habere vitā in ses
metipso: & potestatem dedit
ei iudicium facere, quia filius
hominis est. Nolite mirari
hoc: quia venit hora, in qua
omnes qui in monumentis
sunt, audiet vocem filii Dei,
& procedent qui bona fecer
unt in resurrectionem vitæ:
qui vero mala egerunt, in re
surrectionē iudicii. Non pos
sib ego a meipso facere quic
quam. Sicut audio, iudico,
& iudicium meum iusti est:
quia non quero voluntatem
meam, sed voluntatem eius
qui misit me. Si ergo testis
monū perhibeo de me ipso,
testimonium meum non est
verum. Alius est qui testimo
nium perhibet de me, & scio
quia verum est testimonium
eius: quod perhibet de me.

Verely verely I saye vnto you, that
* the houre commeth, and is now, when
the deed shall heare the voyce of the
sonne of God: and they that heare it,
shall lyue. * For as the father hath
lyfe in hymself, so hath he also geuen
vnto the sonne to haue lyfe in hymself:
and hath geuen hym power to execute
iudgement, for he is the sonne of man.
Waryeyle not at thys: * for the houre
commeth, when in all they that be in the
graues, shall heare the voyce of the son
ne of God, and shall go forth, they that
haue done good, vnto the resurrection of
lyfe: but they that haue done euell, in to
the resurrection of damnacion. I can do
nothyng of my selfe. As I heare, so do
I iudge, and my iudgement is ryghteous
for I seke not my wyll, but his wyll that
sente me. * yf I therfore beare wytnes
se of my selfe, my wytnesse is not true.
For ther is another that beareth wytnes
se of me, and I knowe, that hys wytnes
se is true whych he beareth of me.

Mar.v.e.

Ioh.xi.e.

ii. Tes.iii.c

Iohā.i.a.

and. xiii.a.

Dan.xii.a.

mat.xxv.d

Ioh.viii.b.e

Vos misistis ad Iohannem,
& testimonium perhibuit veritati. Ego autem
non ab homine testimonium
accipio: sed hæc dico, vt vos
salui ficiis. Ille erat lucerna
ardens & lucens: vos autem
voluistis ad horam exultare
in luce eius. Ego autem has
heo testimonium maius Ioh
hannes. Opera enim quæ des
dit mihi pater, vt perficiam
ea, ipsa opera quæ ego facio
testimonium perhibet de
me, quia pater misit me: &
qui me misit pater, ipse testi
monium perhibet de me,
neque vocem eius vnquam
audistis, neque speciem eius
vidistis: & verbum eius non
habetis in vobis manens: t
quia

* ye sente vnto Ihon, and he dyd
beare wytnesse vnto the trueth. Neuer
thelesse, I receaue no recozde of man:
But I saye these thynges, that ye
maye be saued. * He was a burnyng,
and thynnyng lyghre: and ye wolde ha
ue reioyced a lytle whyle in hys lyghr.
* But I haue a greater wytnesse than
Ihon. * For the woordes whych my
father hath committed vnto me, that I
shulde do them, the same woordes that I
do, beare wytnesse of me, that the father
hath sente me. * And the father that
sent me, hath voyce wytnesse of me:
nether haue ye heard hys voyce at anye
tyme, nor haue sene hys lyknesse. * And
his worde haue ye not abydyng in you:
for

Iohā.i.b.

Iohā.i.b.

i. Ioh.v.a.

Ioh.x.c.

Mat.iii.b.

and. xvii.a.

Ioh.viii.f.

Deut.v.c.

Iohā.i.b.

and. vii.e.

John.

i. Joh. iiii. b

A. ctu. xvii. b
Deu. xviij. c
Joh. xxi. f.

i. Joh. iiii. e
ii. I. c. ii. a

Deut. xviii. c

for ye beleue not hym, whom he hath sent. * Search the scriptures, for ye thynke to haue euerlastyng lyfe in thei: * and the same be they, that beare wytnesse of me: and ye wyll not come vnto me, that ye maye haue lyfe. * I receaue no prayse of men, but I knowe you, that ye haue not the loue of God in you. I am come in my fathers name, and ye haue not receaued me: * yf another come in his owne name, the same wyll ye receaue. How can ye beleue, whych receaue praise one of another, and seke not the glozy that is of God onely? * Thynke not that I shall accuse you before my father: ther is one that accuseth you, euen Moses, in whom ye trust. For yf ye beleued Moses, ye wold happily beleue me also: * For he hath wytten of me. But yf ye beleue not his wyrrynges, how shall ye beleue my wordes?

The. vi. Chapter. *

Mat. xiiii. b.
marc. vi. d.
Luc. ix. b.

Exo. xii. a.



After these thynges * Went Jesus ouer the see of Galile (whych is the see of Tiberias) and a great multitude folowed hym: for they sawe the tokens that he dyd, vpon them that were lyke. Therfore went Jesus by into a mounrayne, and sat there wyth his disciples: And * Easter the Jewes feaste was at hande. When Jesus than had lyfte vp his eyes, and had sene that a great multitude dyd come vnto hym, he sayde vnto Whilippe: Whence shall we buye bread, that these maye eate? But this he sayde to proue hym: for he knewe, what he shuld do. Whilippe answered hym: Two hundred penyworth of bread is not ynough for them, that euey one maye take a lytle. One of his disciples sayd vnto hym (euen Andrewe the brother of Simon Peter.)

Here

quia quem misit ad nos non creditis. Scrutabimini scripturas, quia vos putatis ipsis vitam eternam habere. Et ille sunt qui testimonium perhibent de me, & nolitis venire ad me, ut sciamus beatitudinem. Claritatem autem hominibus non accipio, sed cognoui vos, quia dilectionem Dei non habetis in me. Ego veni in nomine patris mei, & non accepistis me: alius uenerit in nomine illius, illum accipietis. Quomodo vos potestis credere, quia niam ab initio accepimus gloriam, quae a solo Deo non quaeritur? Nolite per quia ego accusator sum: apud patrem est qui accusat vos. Moyses, in quo uisum est, Si enim crederetis mihi, crederetis forsitan et Moysi: de me enim ille testis est. Si autem illius litteras audistis, quomodo uelitis credere?

CAP. VI. VI.



titudo magna: qui non habant signa quae faciebant per his qui in firmamento subit ergo in moentibus SVS, & ibi sedebat cum discipulis suis. Erat autem proximum pascha dies Iudeorum. Cum habundaret ergo oculos IHS, & sciret quia multitudo magna uenit ad eum, dixit Philippum: Vnde ememus panes, ut manducet hic populus? autem dicebat et testatur ipse enim sciebat quid facturus. Respondit autem philippus: Ducentorum modiorum panes non sufficit eis, ut unusquisque manducet: cum quid accipiamus? Unus ex discipulis eius Andreas, frater Simonis Petri

Est puer vnus hic, qui habet quinque panes hordeaceos & duos pisces: sed hæc quid sunt inter tātos? Dicit ergo IESVS: Facite homines discumbere. Erat autem fœnum multum in loco. Discubuerunt ergo viri, numeroso quasi quinque milia. Accipit ergo IESVS panes: & cum gratias egisset, distribuit discumbentibus: similiter & ex piscibus quantum volebant. Vt autem impleti sunt, dixit discipulis suis: Colligite quæ superauerunt fragmenta, ne pereant. Collegerunt ergo, & impleuerunt duo decim cophinos fragmentorum ex quinque panibus: & deaceis, quæ superauerunt his qui manducauerunt. Illi ergo homines, cū vidissent quod IESVS fecerat signum, dicebant: Quia hic est uere propheta, qui venturus est in mundum.

IESVS ergo cum cognouisset quia venturi esset ut raperet eum, & faceret eum regem, fugit iterum in montem ipse solus. Vt autem sero factum est, descenderunt discipuli eius ad mare. Et cum ascendissent nauim, venerunt trans mare in Capernaum: & tenebræ iam factæ erant, & non venerat ad eos IESVS. Mare autem vento magno flante, exurgebat. Cum remigassent ergo quasi stadia viginti quinque aut triginta vident IESVM ambulantem supra mare, & proximum naui fieri, & timuerunt. Ille autem dixit eis: Ego sum, nolite timere. Voluerunt ergo accipere eum in nauim, & statim nauis fuit ad terram in quam ibant.

Altera die turba quæ stabat trans mare, vidit quia nauicula alia non erat ibi, nisi vna, & quia non introuissset cū discipulis suis Iesus in nauim, sed soli discipuli eius abiissent Calix vesperis supergenerunt naues a

Tybea

There is a lad, whych hath fyue barley loaves, and two fyshes, * but what are they amonge so many? Than sayeth Jesus: Cause the men to syt downe. And ther was moche grasse in the place. So the men dyd syt downe, in nombze vpon a fyue thoulande. Than Iesus toke the loaves, and whan he had geuen thankes, he distributed them vnto those that were set downe: and lyke wyse of the fyshes so moche as they wolde. And whan they were fylled, he sayde vnto hys disciples: Gather the broken peces that are lefte ouer, lest they perysh. Than gathered they and fylled twelue baskettes of the broken peces of the fyue barley loaves, the whych were lefte ouer vnto them that had eat. Thā those men whā they sawe the token that Iesus had done, they sayde: * Thys truly is the prophete, that shulde come into the world. Luc. vii. b. Ioh. iiii. c.

Whan Iesus now knewe that they wolde come to take hym, and make hym a kynge, * he fled agayne into the most tayne, he hymself alone. * But whan the euen was come, hys disciples wente to done to the see. And whā they were gone vp into the shippe, they came ouer the see to Capernaum, and it was now darke, and Iesus was not come vnto them and the see arose wyth a great wynde that blew. Whan they therfore had rowed vpō a fyue and whety or thyrty furlonges, they se Iesus walkynge vpon the see, (and that he was iye the shippe) and they were afraied. But he sayeth vnto the: It is I, feare not. Thā wolde they haue take hym into the ship & forth wyth was the shippe at the lāde that they wente vnto.

The nexte daye the people that cōfode on the other syde of the see, sawe that ther was none other shippe, save one, & that Iesus had not entred into the shippe wyth hys disciples, but that the disciples were gone alone: (Neuerthelesse other shippes came from

Tybea

John.

Tyberias, near to the place where they had eaten bread, geuyng thanks to God. Whan the people than sawe, that Iesus was not there, nor hys disciples, they wente up into shippes, and came to Capernaum, sekynge Iesus. And whan they had founde hym beyonde the see, they sayde vnto hym: Master whan comest thou herether? Iesus answered them, and sayde: Werely verely I saye vnto you, ye seke me, not because ye haue seene the myracles, but because ye haue eaten of the loaves, and were fylled.

* Labour not for the meate that per-
Dreth, but that abyrdeth into enerlasting
 lyfe, wherch the sonne of man shall geue
 you: for hym hath God the father sea-
 led. Than sayde they vnto hym: What
 shall we do, that we myght worke the
 workes of God? Iesus answered, & sayde
 vnto them: This is the worke of God,
 that ye beleue in hym whō he hath sent.
 Than sayde they vnto hym: * What to-
 ken doest thou than, that we maye se and
 beleue the: what workest thou? Our fa-
 thers dyd eate manna in the wyldernes:
 se, as it is wyrtid: * We gaue them bread
 from heauen to eate.

Than sayde Iesus vnto them: Wre-
 ly verely I saye vnto you: Moyses gaue
 you not the bread fro heauen, but my fa-
 ther geueth you the true bread from hea-
 uen: for the true bread is it, that came
 downe from heauen, and geueth lyfe vnto
 the worlde. The sayd they vnto hym:

* Syr, gene vs alwaye this bread. But
 Iesus sayde vnto them: I am the bread
 of lyfe: he that cometh vnto me, shall
 not hunger: and he that beleneth on me,
 shall not thurst for euer. * But I haue
 sayde vnto you, that ye haue sene me,
 and do not beleue. All that the father
 geueth me, shall come vnto me: and
 hym that cometh vnto me, wyll not I
 cast out. For I am come downe from hea-
 uen, not to do my wyll, * but hys wyll
 that sente me. * For this is the fathers
 wyll that sente me, that of all that he
 hath geuen me, I shuld not lese ought,
 but

Tyberias, iuxta locum
 manducanerant panes
 ut agentes Deum
 go vidisset turba quia
 SVS non esset ibi, nec
 cipuli eius, ascendentes
 nauiculas, & venientes
 pernañ, quærētes Iesum
 Et cum inuenissent eum
 mare, dixerunt ei
 quando huc venisti? re-
 dit eis IESVS, & ait
 Amen amen dico vobis
 ritus me, non quia viderē
 gna, sed quia manduca-
 ex panibus & saturati
 sumus.

* Operamini autem
 qui perit, sed qui per-
 in vitam eternam, quia
 lius hominis datur ex
 hunc enim pater super
 Deus. Dixerunt ergo
 Quid faciemus ut opus
 opera Dei? Respondit
 SVS, & dixit eis: Qui
 opus Dei, ut credamus
 quem misit ille. Qui
 ergo ei: Quod ergo opus
 signum, ut videamus
 damus tibi? quid opus
 Patres nostri man-
 runt manna in deserto
 scriptum est: Panem
 lo dedit eis manduca-
 re.

Dixit ergo ei
 Amen amen dico vobis
 Moyses dedit vobis pa-
 de caelo, sed pater meus
 vobis panem de caelo
 rum. Panis enim verus
 qui de caelo descendit, &
 vitam mundo. Dixerunt
 ergo ad eum: Domine, da
 nobis panem hunc. Res-
 xit autem eis IESVS, &
 sum panis vitae: qui man-
 me, non esuriet: & qui
 dit in me, non sitiet in
 ternum. * Sed dixit eis
 quia vidistis me, & non
 didistis. Omne quod
 misit pater, ad me venit
 eum qui venit ad me, &
 ciam foras. Quia desce-
 de caelo, non ut faciam
 luntatem meam, sed volun-
 tatem eius qui misit me.
 est enim voluntas eius
 misit me patris, ut omne
 dedit mihi, non perdam
 illud.

Mat. xvi. a.
 Mar. viii. b.
 Joh. i. c.

Exo. xvi. a.
 Psal. lxxviii. c.

Joh. iiii. b.

Joh. x. c.
 and. xviii. a.

sed rescitent illud in nouissimo die. Hæc est autem voluntas patris mei, qui misit me, ut omnis qui videt filium, & cre sit in eum, habeat vitam æternam, et ego resuscitabo eum in nouissimo die.

Murmurabant ergo Iudei de illo, quia dixisset: Ego sum panis viuus, qui de cælo descendi, & dicentibus hant: Nonne hic est filius Ioseph, cuius nos nouimus patrem & matrem? Quomodo ergo dicit hic: Quia de cælo descendi? Respondit ergo Iesus, & dixit eis: Nolite murmurare in inuicem: nemo potest venire ad me, nisi pater qui misit me, traxerit eum, & ego resuscitabo eum in nouissimo die. Est scriptum in prophetis: Et erunt omnes docibiles Dei. Omnis qui audiuit a patre, & didicit, venit ad me. Nō quia patrem vidit quiscquam, nisi is qui est a Deo, hic vidit patrem. Amen amen dico vobis: qui credit in me, habet vitam æternam.

Ego sum panis vitæ. Patres vestri manducauerunt Mannam in deserto, & mors tui sunt. Hic est panis de cælo descendens, ut si quis ex ipso manducauerit, non moriatur. Ego sum panis viuus, qui de cælo descendi. Si quis manducauerit ex hoc pane, viuet in æternum: & panis quem ego dabo, caro mea est, pro mundi vita. Litigabant ergo Iudei ad inuicem, dicentes: Quomodo potest hic nobis carnem suam dare ad manducandum? Dixit ergo eis Iesus: Amen amen dico vobis: nisi manducaueritis carnem filii hominis, & biberitis eius sanguinem, non habebitis vitam in vobis. Qui manducat meam carnem, & bibit meum sanguinem, habet vitam æternam, & ego resuscitabo eum in nouissimo die.

+ Caro

but rayse it vp againe in the last daye. Thys is the wyll of my father, whych sene me, that * whosoener scryth the sonne, and beleueth in hym, shall haue lyfe euerlastyng, and I wyll rayse hym vp agayne in the last daye.

Therefore murmured the Iewes at hym, because he dyd say: I am the bread of lyfe, whyche came downe from heauen, and they sayde: * Is not thys Iosephs sonne, whose father and mother we do knowe? Howe sayeth he than: I came downe from heauen? Than answered Iesus, and sayde vnto them: Murmur not amonge your selues: * No man can come vnto me, excepte the father sende me, drawe hym, and I shall rayse hym vp agayne in the last daye. It is written in the prophetes: * And they shall all be apte to be taught of God. Every one that hath herde of the father, and hath learned, commeth vnto me.

* Nor that any man hath sene the father, saue he whych is of God, the same hath sene the father. Verely verely I saye vnto you: * he that beleueth on me, hath lyfe euerlastyng.

I am the bread of lyfe. your fathers dyd eate Manna in the wyldernesse, and are deed. Thys is the bread that came downe from heauen, so that yf any man eate therof, he shall not dye. I am the bread of lyfe, whych am come downe from heauen. yf any man eate of thys bread, he shall lyue for euer: and the bread, * that I shall geue for the lyfe of the worlde, is my flesh. & Therefore stroue the Iewes amonge themselves, sayenge: How can he geue vs hys flesh to eate? Than sayde Iesus vnto them: Verely verely I saye vnto you: excepte ye eate the fleshe of the sonne of man, and drynke hys bloude, ye shall not haue lyfe in you. He that eateth my fleshe, and drynketh my bloude, hath lyfe euerlastyng, and I shall rayse hym vp agayne in the last daye.

† For

Ioh. v. c.

Mat. xiii. g.

Mat. xvi. c.

Ioh. vi. g.

ii. Tessa. ii. a.

Isa. lxxi. c.

Iere. xxxi. f.

Mat. xi. c.

Luc. x. c.

* Deut. iiii. b.

and. v. c.

ff Ioh. iii. c.

i. Ioh. v. b.

Luc. xxii. b.

John.

i. Ioh. iiii. b.

* For of trueth my fleshe is meate,
and my blonde is drynke in dede: * he
that eateth my fleshe, and drynketh my
blonde, abydeth in me, and I in hym. As
the lyuynge father hath sente me, and
I lyue for the fathers sake: euen so he
that eateth me, shall also lyue for my
sake. Thys is the bread, that came downe
from heauen. Not as your fathers
dyd eate Manna, and are deed. He that

Eateth thys bread, shall lyue for euer. *
These thynges sayde he in the synago-
ge, teachynge in Capernaum. Many
therfore of hys disciples hearyng thys,
sayde: Thys is a harde sayenge, and
who can heare it? But Iesus knowynge
by hymselfe, that hys disciples dyd
murmure at it, sayde vnto them: Woth
thys offende you? What and yf ye shall
se the sonne of man * go vp where he
was sayd? It is the spere that quyk-
neth, the fleshe profyeth nothyng.
The wordes that I haue spoken vnto
you, are spere and lyfe: but ther are so-
me of you that beleue not. For Iesus
dyd knowe from the begynnyng, who
they were that shulde beleue, and who
shulde betraye hym. And he sayde:
Therfore sayde I vnto you: * No man
can come vnto me, wythout it be geuen
hym of my father. From that tyme forth
many of hys disciples wente backe, and
dyd not now walke wyth hym. Iesus
therfore sayde vnto the twelue: Wyll ye
also go awaye? Thā answered hym Si-
mon Peter: * LORD, to whom shall
we go? Thou hast the wordes of euer-
lastynge lyfe, and we beleue, and haue
knowne, that thou art Chryst the son-
ne of God. Iesus answered vnto them:
Haue not I cholen you twelue, * & one
of you is a deuill? But he spake of Ju-
das Simon Iscariots sonne: * for he
was to betraye hym, whan he was one
of the twelue.

Mat. xxvi. f.
Actu. i. b.

Ioh. ix. e.

Mat. xvi. c.

Ioh. xiii. b.

Ioh. xiii. a.
and. xviii. a.

Caro enim mea
cibus, & sanguis
re est potus qui
meam carnem: & sicut
sanguinem, in me
ego in illo. Sicut enim
uens pater, & ego
pter patrem: & qui
cat me, & ipse uiuat
me. Hic est panis qui
lo descendit. Non
ducauerunt patres
na, & mortui sunt. Qui
ducat hunc panem, qui
aeternum. & Hic dicit
synagoga, docens in Cap-
ernaum. Multi ergo
ex discipulis eius,
Durus est hic sermo.
potest eum audire?
autem IESVS apud
ipsum, quia murmurauit
hoc discipuli eius,
Hoc uos scandaliza-
go uideritis filium
ascendentem ubi
Spiritus est qui ui-
ro non prodest quia
Verba quae ego locutus
uobis, spiritus & car-
nes sunt quidam
qui non credunt. Sicut
nim ab initio IESVS
essent credentes, &
distorus esset eum.
bati Propterea dicit
quia nemo potest
me, nisi fuerit ei da-
tre meo. Ex hoc mo-
pulorum eius abier-
tro, & iam non con-
bulabat. Dixit ergo
ad duodecim: Num-
vos uultis abire? Re-
ergo ei Simon Petrus
ne, ad quem Iesus
vitae aeternae habet.
credimus & cognos-
quia tu es Christus filius
Respondit eis IESVS
ne ego uos duodecim
gi, & ex uobis unus
lus est? Dicebat nam-
Iuda Simon Iscariot
enim erat tradituro
cum esset unus ex du-
cim.

The. vij. Chapter.

After

CAPVT. VII.

Post hæc autem ambula-
bat IESVS in Galilæam,
non enim volebat in Iudæa
ambulare, q̃a quærebant eſſe
Iudæi interficere. Erat autē
in proximo dies feſt⁹ Iudgorū
ſcenopegia. Dixerunt autē
ad eū fratres ei⁹: Trāſi hinc,
& vade in Iudæā, vt & diſci-
puli tui videant opera tua
quæ facis. Nemo quippe in
occulto quid facit, & querit
ipſe in palam eſſe: ſi hæc fac-
eis, manifeſta teipſum mun-
do: Neg enim fratres eius
credebant in eum. Dixit ergo
eis IESVS: Temp⁹ meū
nondum aduenit, tempus au-
tem veſtrum ſemper eſt pa-
ratum. Non poteſt mundus
odiffe vos, me autem odit,
quia ego teſtimonium perhi-
beo de illo, quod opera eius
mala ſunt. Vos aſcendite ad
diem feſtum hunc, ego enim
non aſcendam ad diem feſ-
ti ſibi iſtū, quia meū tēpus nō
dum impleū eſt. Hæc cū di-
xiſſet, ipſe mō ſit in Galilæa.

Vt autē aſcenderūt fratres
eius tunc & ipſe aſcendit ad
diem feſtum, nō manifeſta-
ſed quāſi in occulto, Iudæi
ergo quærebant eum in die
feſto, & dicebant: Vbi eſt il-
le? Et murmur multū erat in
turba de eo. Quidā em̃ dice-
bāt: Quia bon⁹ eſt. Alij autē
dicebant: Nō, ſed ſeducit tur-
bas. Nemo tñ palā loqueba-
tur de illo, ppter metum Iu-
dæorū. & ſam autē die feſto
mediante, aſcendit IESVS in
tēplū & docebat. Et mirabā-
tur Iudæi, dicentes: Q̃ſo hic
litteras ſcit, cū nō didicerit?
Reſpōdit eis IESVS, & di-
xit: Mea doctrina non eſt
mō, ſed ei⁹ qui miſit me. Si
q̃s voluerit voluntatē eius fa-
cere, cognoscat de doctrina,
vtrū ex deo ſigat ego a me
ipſo loquar. Qui a ſemenſo
loquitur, gloriā p̃p̃rii q̃rit:
qui autē querit gloriā eius
qui miſit eū, hic verax eſt,
& inuſtitia i illo nō eſt. Nō
ne Moſes dedit vobis legē?
& nemo ex vobis facit legē?
Quid me quæritis interficere?

Reſponſit



fter thys walked Ieſus into A
Galile, for he wolde not walk
he in Jewry, becauſe the
Jewes ſoughte to ſlaye hym.
And the Jewes feaſt of the
bernacles was at hand. Than ſayde hyſ
bʒethien vnto hym: Get the hence, & go
into Jewry, that thy diſciples alſo maye
ſe thy woikes, whych thou doeſt. For nō
man doeth ought in ſecrete, and ſeketh
to be knowen openly: yf thou doeſt theſe
things, ſhewe thy ſelfe vnto the world:
for hyſ bʒethien dyd not beleue on
hym. Than ſayd Ieſus vnto them: My
tyme is not yet come, but your tyme is
alway ready. * The world can not hate
you, * but me it hateth, for I reſiſye of
it, that the woikes therof are euell. So
ye bp vnto thys feaſt: for I wyll not go
bp vnto thys feaſt, for my tyme is not yet
fulfylled. Whan he had ſayd thys, he abo-
de in Galile.

But whan hyſ bʒethien were gone bp,
than wente he bp alſo to the feaſt, not o-
penly, but as it were in ſecrete. The Jew-
es therfore ſought him at the feaſt, and
ſayde: * Where is he? And ther was a
great murmur of hym amonge the peo-
ple. For ſome ſayde: * He is good. But
other ſayde: No, but he diſceaueth the
people. * How be it noman ſpake openly
of hym, for feare of the Jewes. & But
now in the myddest of the feaſt, Ieſus
went bp into the tēple, and taught. And
the Jewes maruayled, ſayenge: How
cā he the ſcriptures, ſeynge he hath not
learned them? Ieſus answered them, & ſa-
yde: My doctrine is not myne, but
hyſ that ſent me. Who ſo wyll do hyſ
wyll, he ſhall knowe of the doctrine
whether it be of God, or whether I
ſpake of my ſelfe. He that ſpeaketh
of hym ſelfe, ſeketh his owne prayſe: but
he that ſeketh hyſ prayſe that ſente
hym, the ſame is true, and ther is no vn-
ryghteouſneſſe in hym. * Hath not
Moſes geuen you the lawe? and noman
of you keepeth the lawe: Why do ye ſeke
to ſlaye me?

Tho

Leui. xxiii. ſi

Ioh. xvi. b.
* Iap. i. c.

Ioh. x. ſi. ſa

Mat. x. ſi. ſa
Ioh. vi. b.
and. vii. d.
* Ioh. xii. ſi
BEx. xx. c. v.
Leui. xxiii. d

John.

The people answered, & sayde: Thou halt the denell, who sekerh to slaye the: Jesus answered and sayde vnto them:

Ioh. v. 2.

Gene. xvii. b.

* I haue done one worke, and ye all maye. Moses therfore gaue you the circuncision, not because it is of Moses, * but of the fathers: and vpon the Sabbath do ye circuncyse a man, yf a man do receaue circuncision vpon the Sabbath, that the lawe of Moses shulde not be broken disdayne ye at me, because I haue made a man whole euery whyt vpon the Sabbath: * Iudge not after the vtter appea-
C rance, but iudge ryghteous iudgement.

Dent. i. b.

Than sayd some of them of Ierusalem: Is not thys he, who they seke to slaye? Beholde, he speaketh openly, and they saye nothyng to hym. Do the rulers know i dede, that thys is Chryst? * How beir we know whence he is: but whan Chryst cometh, no man shall knowe where he is.

Mat. xiii. g.
Mar. vi. a.
Luc. iiii. c.

Than cryed Jesus, teachyng in the temple and sayenge: ye knowe me, and whence I am ye know, * and I am not come of my selfe: but he is true that sente me, whom ye knowe not. I knowe hym: and yf I saye that I knowe hym not, I shalbe a lyar lyke vnto you: but I knowe hym, for I am of hym, and he hath sent me. * Than sought they to take hym, & no man layed handes on hym: for hys houre was not yet come. * But many of the people beleued on hym, and sayde: Whan Chryst cometh, shall he do mo myracles, than these that he doth? The Pharises hearde the people murmuryng such thynges of hym, * And the rulers & Pharises sent seruantes to take Jesus.

Luc. xix. d.
xx. b. xxi. a.
Ioh. viii. b.
Ioh. a. viii. c.
and. xxix. e.

D Therfore sayde Jesus vnto them: * I am yet a lytle whyle with you, and I go vnto hym that sente me. * ye shall seke me, and not fynde me: and where I am, can not ye come. Than sayde the Iewes amonge themselves: Whether wyll he go, that we shall not fynde hym? Wyll he go amonge the Heuyen (that are scattered abrode), and teach the Heithen? What sayenge is thys þ he sayd:

Ioh. xvi. b.
Iere. xxvi. c.
Ioh. a. viii. b.
and. xiii. d.

ye shall seke

Respondit iudeis
xit: Dammum habet
te qrit interficere
SV, & dixit eis: Non
feci, & ois miramur
pterea. Molei dicit
circumcisionem, p
Mole est, sed ex p
in Sabbato circumci
minem. Si circumci
cipit homo in Sab
non soluatur lex Mo
indignamini quia
minem saluum in a
to? Nolite iudicare
faciem, sed iustum
iudicate. Dicit ergo
dam ex Hierosolim
ne hic est quem vult
neciteret? Ecce palam
tur, & nihil ei dicit
quid vere cognouer
cipes, quia hic est Ch
Sed hunc scimus n
Christus autem d
nemo scit vnde sit.
Clamabat ergo
in templo docens
Et me scitis, & vnde
tis, & a meipso
sed est verus qui
quem vos nescitis
eum: & si dixero
scio esse, ero similis
dax: sed scio eum
so, & ipse me m
rebant ergo eum
dere, & nemo m
manus quia non
rat hora eius. De
multi crediderunt
dicebant: Christus
nerit, nō quid pl
ciet quam quare
dierunt Pharisei
murāre de illo h
principes & Phari
stros, vt apstol
Dixit ergo eis
huc mo. Iudxi temp
sum, & vado ad e
misit. Quare m
inuenietis? vbi
nō potestis venire
ergo Iudxi ad Ier
Quo hic iuratur
inueniemus eum
dispersionem gent
tus est, & doctores
Quis ē hic sermo
Quis ē hic sermo

Quis
tine
testi
In n
gnat
SV
quis
bat.
dicit
tre
Hoc
quen
tes i
spir
non
Ex
diffe
dice
phen
Chri
ban
nit
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uid
vbi
flus
est i
dam
appr
misi
V
pont
dixe
addu
runt
cutu
mo.
phan
sedu
cipib
aut
hac
ledic
mus
ed n
Nun
mini
so, &
R
quid
re se
Gali
Et n
dom
I
in
culo
& o
sum

Quæretis me, & non inuenie-
tis: et ybi ego sum, vos nō po-
testis venire?

In nouissimo autem die ma-
gno festiuitatis stabat I E-
S V S, & clamabat, dicens: Si
quis sitit, veniat ad me, & bi-
bat. Qui credit in me (sicut
dicit scriptura) flumina de vē-
tre eius fluent aquæ viuæ.

Hoc autem dixit de spiritu,
quem accepturi erāt creden-
tes in eum: nondum enim erat
spiritus datus, quia I E S V S
nondum erat glorificatus.
Ex illa ergo turba cum aus-
dissent hos sermones eius,
dicebant: Hic est vere pro-
pheta. Alii dicebāt: Hic est
Christus. Quidā autē dice-
bant: Nunquid a Galilæa ve-
nit Christus? Nonne scripta
ra dicit: quia ex semine Da-
uid & de bethleem castello,
ubi erat Dauid, venit Chris-
tus? Dissensio itaq; facta
est in turba propter eum. Qui-
dam autē ex ipsis volebant
apprehendere eum, sed nemo
vixit super eum manus.

Venerūt ergo ministri ad
pontifices & phariseos, &
dixerunt eis illi: Quare nō
adduxistis illum? Respon-
derunt ministri: Nunquā sic lo-
cutus est homo, sicut hic ho-
mo. Responderunt ergo eis
pharisei: Nunquid & vos
seducti estis: namquid ex prin-
cipibus alijs credidit in eum,
aut ex phariseis? Sed turba
hæc quæ nō nouit legē, mæ-
ledicti sunt. Dixit Nicodes-
mus ad eos, ille qui venit ad
eum nocte, lex nra erat ex ipsis:
Nunquid lex nra iudicat ho-
minē, nisi prius audierit ab ip-
so, & cognouerit quid faciat?
Respondit & dixit ei: Nō
quid & tu Galilæus es? Scruta-
re scripturas, & vide, quia a
Galilæa propheta nō surgit.
Et reuersi sunt unusquisq; in
domum suam.

CAPVT VIII.+

I E S V S autem perrexit
in montem oliueti, & dilu-
culo iterum venit in templū,
& omnis populus venit ad
eum, & sedens docebat eos.

Adducunt

ye shall seeke me, & not fynde me: & whe-
re I am, can not ye come?

And in the laste greare daye of the feast,
stode Iesus & cryed, sayenge: * yf anye
man thyrst, let hym come vnto me, & dryn-
ke. We that beleueth on me (as sayeth the
scripture) out of hys belly shall floswe ry-
ners * of lyuynge water. But that say-
de he of * the spere, whych they that
beleue in hym, shulde receaue: for the
holy goost was not yet geuen, because
Iesus was not yet glorified. Now whā
they of that company hearde these hys
sayenges, they sayd: * Thys truly is a
prophete. Other sayd: * Thys is Christ.
But some sayd: * Dorth Christ come out
of Galile? Dorth not the scripture saye,
that Christ commerth * of Dauids sede,
& out of the towne of * Bethleē? There-
fore was ther a debate amonge the peo-
ple for hys sake. * But some of them
wolde haue raken hym, howe be it noman
layed handes on hym.

Then came the seruantes to the high
priestes and pharises, and they sayd vnto
them: Why haue ye not brought hym?
The seruantes answered: Neuer man
spake as thys man doth. Then answered
them the pharises: Are ye also disce-
pules? Hath any of the rulers, or of the
pharises beleued on hym? But thys co-
mune people whych do not knowe the
lawe, are cursed. * Nicodemus sayd vnto
the (he that came vnto hym in the nyght,
whych was one of them:) * Dorth oure
lawe iudge a man wythout it fyrst hear
hym selfe, and knowe what he hath done?
They answered & sayd vnto hym: Art
thou also a Galilean? * Search the scri-
ptures, & se, for ther aryseth no prophete
out of Galile. And they returned, euer y
man vnto hys house.

The. viii. Chapter. *



And Iesus * went vnto a
mount Oliuete, and early
in the mornynge he came
agayne into the temple: & all
the people came to hym, &
he sat dwne, & taught the.

O

And

Esa. lv. a.

Esa. xli. a.

Ioc. ii. f.

Ioh. iii. a. &

iii. b.

Act. ii. a.

Mat. xli. b. e.

Luc. vii. b.

Ioh. ix. b. x.

b. xii. b.

Mat. xvi. c.

Ioh. vi. g.

Ioh. i. e.

psal. cxxxi. b.

Mich. v. a.

(Mat. ii. a.)

Matt. xxi. e.

Mar. xic.

Luc. xix. d.

Ioh. viii. b.

Ioh. xii. f.

i. Cor. i. d.

Ioh. iii. a. &

xix. d.

Exo. xxiii. a.

Leui. xix. d.

Ioh. i. e.

I.

Mat. xxi. b.

Mar. xi. b.

John.

And the scribes and Pharisees brought
vnto hym a woman taken in aduoutry,
and set her in the myddes, and sayd vnto
hym: Master, this woman was euen
now taken in aduoutry. Moses * in
the lawe commaunded vs, to stone so-
che: What sayest thou therfore? and
this they sayde temprynge hym, that
they myght accuse him. But Iesus sto-
pyng downewarde, byd wyte on the
grounde wyth hys fenger. Whan they
now continued askynge hym, he lyft hym
selfe vp, and sayd vnto them: Whych of
you is without synne, let him throwe the
fyrst stone at her. And he stouped downe
agayne, and wore vppon the grounde.
But whan they heard these thynges,
they went out one after another, begyn-
nyng at the eldest, and Iesus remayned
alone, and the woman standynge in the
myddes. So Iesus lyft hym selfe vp, and
sayde vnto her: Woman, where are they
that byd accuse the? hath noman condem-
ned the? She sayd: Noman, **LORDE,**
And Iesus sayde: Nether wyll I con-
demne the. Go thy waye, * and synne
henceforth no more. * * Than spake Je-
sus agayne vnto them, sayenge:

Leuit. xx. b.

Ioh. v. b.

Ioh. i. a. ix. xii. c.

Ioh. v. c.

Ioh. vii. c.

Ioh. xiii. a.

Deut. xvii. a. & xix. c.

Mat. iii. b. & xvii. a. Ioh. v. d.

Mat. xi. c.

I * I am * the lyght of the worlde. He
that followeth me, doth not walke in dar-
kenesse, but shall haue the lyght of lyfe.
Therfore sayd the Pharisees vnto hym:
Thou bearest recorde of thy selfe, thy
recorde is not true. Iesus answered and
sayd vnto them: * Though I beare re-
corde of my selfe, my recorde is true: * for
I knowe whence I came, and whither
I go: * but ye knowe not whence I co-
me, or whither I go. ye iudge after the
fleshe, I iudge noman: and yf I iudge,
my iudgement is true. because I am not
alone, but I and the father that sent me.
And in your lawe it is wyttre, that * the
wytnesse of two men is true. I am he
that beare wytnesse of my selfe, * and
the father that sent me, beareth wytnes-
se of me. Than sayd they vnto hym:
Where is thy father? Iesus answered:
* ye knowe nether me nor my father.

Adducunt autem
Pharisei mulierem in
río deprehensam, & sta-
runt eam in medio, & dixe-
runt ei Magister, hæc mulier
deprehensa est in adu-
terio In lege autem Moyses
dauit nobis huiusmodi
dare, Tu ergo quid de
hoc autem dicebas tes-
tes eum, vt possint accu-
sare eum. IESVS
nans se deorsum, digi-
tebat in terram Cum
perseuerarent interrogan-
tes eum, exiit se, & dixit
eis Qui sine peccato est
primus in illam lapidat
eum. Et iterum se incli-
scribat in terram. hi
autem hæc, & mulier a
exibant, incipientes
ribus, & remansit
IESVS, & mulier a
flans. Frigens autem
SVS, dixit eis: Vbi
sunt qui te accusa-
bunt? nemo te condem-
dixit: Nemo domi-
xit autem IESVS, &
te condemnabo, Vnde
amplius noli peccare
rum ergo locutus est
SVS, dicens:
* Ego sum lux
sequit me, & ambulabo
nebris, sed habebis lumen
tae. Dixerunt ergo ei
sai: Tu de teipso testis
perhibes, testimonium
est verum. R. sedit IESVS
& dixit eis: Ego
monstrum perhibeo de
verbo est testimonium
scio vnde veni, & quare
vos autem nescitis vnde
aut quo vado. Vos
carnem iudicatis, ego
co quæquid sit in
iudicio meo verum est
non sum, sed ego & pater
meus. Et in lege
scriptum est: Quia dicit
miseri testimonium
Ego sum q. testimonium
beo de meipso, & testis
mihi phibet de me q. pater
pater. Dicitur ergo
est pater tuus? R. sedit
q. me scitis, & pater tuus

Si me
tem n
ba loc
gazop
plo, &
qua
eius.
IES
* E
me, &
nemin
no po
ergo
ciet li
Quo
venire
de de
gnis
hoc e
mand
morie
stis:
tus qu
in pec
ergo
eis I
& loq
beo d
re, sed
& loq
loquo
gnose
diceba
IES
filium
seculi
ipso fi
cunt n
Et qu
& non
quia
ei, fac
loque
in ead
* I
ad eo
dicos
sermo
mei c
riate
vos.
Abra
niuin
tu dic
dit er
dico
facit
pecca
man
filius

Si me sciretis, forsitan & patrem meum sciretis. Hæc verba locutus est IESVS in gazophilacio, docens in templo, & nemo apprehendit eum, quia necdum venerat hora eius. & Dixit ergo iterum eis IESVS:

* Ego vado, & quaeritis me, & in peccato vestro moriemini. Quo ego vado, vos non potestis venire. Dicebat ergo Iudas: Nunquid interficiet semetipsum, quia dicit: Quo ego vado, non potestis venire. Et dicebat eis: Vos de decursum estis, ego de supernis sum: vos de mundo hoc estis, ego non sum de hoc mundo. Dixi ergo vobis, quia moriemini in peccatis vestris: si enim non credetis, quia ego sum, moriemini in peccato vestro. Dicebat ergo ei: Tu quis es? Dixit eis IESVS: Principi & loquor vobis. Multa habeo de vobis loqui & iudicare, sed quia me misit verax est, & ego quæ audio ab eo, hæc loquor in mundo. Et non cognoverunt, quia patrem eius dicebat deum. Dixit ergo eis IESVS: Cum exaltaveritis filium hominis, tunc cognoscetis quia ego sum, & a me ipso facio nihil, sed sicut docuit me pater, hæc loquor. Et qui me misit, mecum est, & non relinquit me solum: quia ego quæ placita sunt ei, facio semper. Hæc illo loquente, multi crediderunt in eum.

* Dicebat ergo IESVS ad eos qui crediderunt ei Iudas: Si vos manseritis in sermone meo, vere discipuli mei eritis, & cognoscetis veritatem, & veritas liberabit vos. Respondit ei: Semper Abraham sum, & memini servitum vnumquam, quomodo tu dicis libere me? Respondit ei: IESVS: Amen amen dico vobis, quia omnis qui facit peccatum, servus est peccati: servus autem non manet in domo in æternum, filius manet in æternum.

Si

¶ ye knewe me, ye shulde happely knowe my father also. These wordes spake Iesus in the treasury, teachynge in the temple, & noman toke hym, for his houre was not yet come. * Than sayd Iesus agayne vnto them:

* * I go my waye, and ye shall seeke me, and ye shall dye in your synnes. Whether I go, can not ye come. Therfore sayde the Iewes: Wyl he kyl hym selfe, because he sayeth: Whether I go, can not ye come? And he sayde vnto them: ye are from beneath, I am from above: ye are of this worlde, I am not of this worlde. Therfore haue I sayde vnto you, that ye shall dye in your synnes: * for yf ye do not beleue, that I am he, ye shall dye in your synne. Than sayde they vnto hym: Who art thou? Iesus sayde vnto them: The begynnyng, whych also speake vnto you. I haue many thynges to speake and to iudge of you: but he that sent me, is true, and I speake in the worlde, * those thynges that I heare of hym. And they knewe not that he called God his father. Than sayd Iesus vnto them: Whan ye * shall haue lyft vp the sonne of man, * than shall ye knowe, that I am he: and I do norhyng of myself, * but euen as the father hath taught me, speake I. And he that sent me, is with me, and hath not left me alone: for I do alway the thynges that please hym. * Whan he spake these wordes, * many beleued on hym.

* Thā sayd Iesus vnto those Iewes, þ beleued on him: yf ye abyde in my wordes, ye shalbe my disciples in dede, & ye shall knowe the truth, & the truthe * shall deliuer you. They answered him: We are the seede of Abraham, & were neuer bond to any man, how sayest thou: ye shalbe fre? Iesus answered the: Verely verely I saye vnto you, þ * euery one which doth comitte synne is the seruante of sinne: as for a seruante he abydeyth not in the house for ever, but the sonne abydeyth for ever.

O ij

yl

Luc. x. c.
Ioh. vii. c.

Ioh. vii. c.

Ioh. vii. d. &
xiii. d.Mat. xvi. b.
Ioh. iii. c. &
vi. f.
i. Ioh. v. c.

Ioh. xv. b.

Num. xxi. b
Ioh. iii. b. &
xxi. d.
Ioh. xiii. d.
Ioh. iii. c. viii.
b. xii. f. &
xiii. a.

Ioh. vii. c.

Roma. vi. b
& viii. a.
Gala. iii. a.Rom. vi. b.
ii. Pet. ii. d.

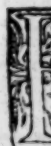
John.

yf the sonne therfore deliuer you, ye
shalbe free in dede. I knowe y^e be Abrahā:
hās chyldren, but ye seke to kyll me, be-
cause my worde hath no hold in you. I
D speake that whych I haue sene with my
father, and ye do that, which ye haue sene
with your father. They answered, and
sayd vnto hym: Abraham is our father.
Iesus sayeth vnto them: yf ye be Abrahā:
hās chyldren, to the workes of Abrahā.
But now ye seke to slaye me, a man that
hath told you the truth, * Whyche I ha-
ue hearde of God, thys dyd not Abrahā.
ye do the workes of your father. Ther-
foze sayd they vnto him: We are not boz-
ne of fornicacion, we haue one father, enē
God. Therfoze sayd Iesus vnto them: yf
God were your father, than wold ye not
rely loue me, for I am pceded furth & co-
me from God: for I am not come of my
selfe, but he hath sente me. Why do not
ye know my spech? Euen because ye can
not hear my worde. ye are of the father
the deuell, and the desyres of your father
wyl ye do. * He was a murtherer from
the begynnyng, and dyd not abyde in
the trueth: for the trueth is not in hym.
Whan he speaketh a lye, he speaketh of
hys owne: for he is a lyar, and the father
therof. But yf I tell the trueth, ye bele-
ue me not. *

* Whych of you can rebuke me of
synne: yf I tell the trueth, wherfoze do
not ye beleue me? * He that is of god,
heareth the wordes of God. Therfoze
heare ye not, because ye are not of God.
Than answered the Jewes & sayd vnto
hym: Do not we saye well, that thou
art a Samaritane, * and hast the deuell?
Iesus answered: I haue not the deuell,
but I honoure my father, and ye haue
dishonoured me. But I seke not my-
ne owne prayse: ther is one that doth
seke it, and iudgeth. * Verely verely
I saye vnto you: yf any man kepe my
word, he shall neuer se death. Therfo-
ze sayd the Jewes: Now do we knowe,
* that thou hast the deuell. Abraham
is deed and the prophetes, and thou
sayest:

Si ergo vos
vere liberi eritis
Abrahā estis
me interficere
meus nō capio
quod vidi apud
quor: & vos dicitis
patrem vestrum
sponderunt & dixerunt
Pater noster Abrahā
Dicit eis I 83 Vt
Abrahā estis
hāc facite. Nunc autem
tis me interficere
qui veritatem vobis
sum, quā auditis a
Abrahā non habet
citius opera patris
xerunt itaq; ei
nificatione non sum
vnum patrem habere
Dixit ergo eis I 84
Si deus pater vester
ligeretis vtiq; me
ex deo processis
enim a meipso vobis
me misit. Quare
meā nō cognoscitis
non potestis autem
nē meū. Vos ex
lo estis, & deservitis
vestri vultis facere
micide erat ab
veritate nō stetit,
est veritas in eo
mendacii, ex
quia mendax est
eius. Ego autē &
co, non creditis mihi
* Quis ex vobis
me de peccato
dico, quare non creditis
his Qui ex deo est
audit. Propterea vos
dicitis, ga ex deo nō
derant ergo Iudas &
rōt ei: Nōne bñ dicit
ga Samaritan? et nō
monitū habes: Rñ
Ego dēmonitū nō habeo
honorifico patre
inhonorastis me. Ego
quaro gloriā meā, dī
rat & iudicet. Amen
co vobis Si q; sermō
seruauerit, nō morietur
in aeternū. Dixerunt
dēi: Nūc cognoscitis
monitū habes. Abrahā
tuus est, & propheta

dicisti
seruauit
stabit
tu ma
braham
eis: Rñ
ego glo
ria me
meus
vos di
est, &
ego au
dixeru
ero si
Sed se
eis se
vester
dī m
est. D
eum t
nondū
vidisti
Amer
tequa
sum.
vt iac
autem
uit de



puli
uit, h
coccu
dit I
cauit
vt m
in ille
oper
nec d
do
Quā
sum
set,
tum
sup
Vat
loe,
Ab
vid
der
era
qui
Ali

Ioh. iii. e. &
vii. b.

Gen. li. a.
i. Ioh. iii. b.

Ioh. x. a.
i. Ioh. iii. a.

Ioh. x. b.

Ioh. v. c.

Mat. ix. d. &
xii. c.
Mar. iii. b.

dicisti: quis sermonem meum
seruauerit, mortem non gus-
tabit in aeternum. Nunquid
tu maior es patre nostro Ab-
raham? Quem tempus fas-
cis: Respondit IESVS: Si
ego glorifico meipsum, glo-
ria mea nihil est. Est pater
meus qui glorificat me, quem
vos dicitis: quia deus noster
est, & non cognouistis eum,
ego autem noui eum. Et si
dixero quia non scio eum,
ero similis vobis mendax.
Sed scio eum, & sermonem
eius seruo. Abraham pater
uester exultauit ut videret
diem meum, & vidit, & gaudius
est. Dixerunt ergo ludaei ad
eum: Quinquaginta annos
nondum habes, & Abraham
vidisti? Dixit eis IESVS:
Amen amen dico vobis, an-
tequam Abraham fieret, ego
sum. Tulerunt ergo lapides,
ut facerent in eum. IESVS
autem abscondit se, & exiit
de templo.

CAPVT IX.



Preteritis
IESVS,
vidit homi-
nem cecum
a nativitate.
Et iterum
rogauerunt
eum discipuli

eius: Rabbi, quis peccas-
uit, hic, aut parentes eius, ut
cecus nasceretur? Respons-
dit IESVS: Neque hic pec-
cauit, neque parentes eius: sed
ut manifestentur opera dei
in illo. Me oportet operari,
opera eius qui misit me, donec
dies est. Venit nox, quia
nemo potest operari.
Quoadiu sum in mundo, lux
sum mundi. Hoc cum dixisset,
exiit in terram, & fecit lu-
tum ex sputo, & linxit luto
super oculos eius, & dixit ei:
Vade, laua in natatoria Sis-
loe, quod interpretatur missus.
Abiit ergo & lauit, & venit
videns. Itaque vicini & qui vi-
derant eum prius, quia mendicus
erat, dicebant: Nonne hic est
qui sedebat & mendicabat?
Alii dicebant: Quia hic est.

Alii

sayest: yf any man kepe my worde, he shall
neuer tast of death. Art thou greater
than our father Abraham? Whom dost
thou make thy selfe? Jesus answered:
* yf I prayse my selfe, my prayse is no-
thyng. It is my father who prayseth me,
whom ye saye: he is our god, and ye haue
not knowen him, but I knowe him: & yf I
saye that I do not knowe him, I shall be a lyar
lyke vnto you. But I knowe him, & kepe
his worde. Abraham your father was glad,
that he might se my daye, * and he sawe
it, & reioyced. Therefore sayd the Iewes
vnto him. Thou art not yet fyfye yeare
olde, and hast thou sene Abraham? Jesus
sayd vnto them: Verely, verely I saye
vnto you: Ouer Abraham was, * I
am. * Than toke they vp stones, to cast
at hym. * But Jesus hyd hymselfe, and
went out of the temple.

Ioh. vii. b. 1

Ioh. v. c.

Gen. xvii. 8
xxii. a.
Heb. xi. c.Exo. iiii. c.
Ioh. x. c.
Luc. iiii. d.

The. ix. Chapter. *



And Jesus goynge by,
saw a man blynde from
hys birth. And his disci-
ples asked him: Master,
who hath synned, this
man, or hys elders, that
he was borne blynde?
Jesus answered: Neither
this man synned, nor hys elders: * but
that the workes of god might be shewed
on hym. * I must worke the workes of
hym that hath sent me, whyle it is daye.
The nyght commeth, when noman can
worke. As longe as I am in the worlde,
I am * the lychte of the worlde. When
he had sayde this, he spured vpon the
earth, and made claye of the spetle, and
layed the claye vpon hys eyes, and
sayd vnto hym: So thy waye, washe the
in the poole * of Siloe (whych is inter-
preted, sente) Than wente he & washed
hym, and came, seynge. And so hys ney-
bours, & they which had sene that he was
a begger afore, sayd: Is not this he, that
sat and begged? Some sayde: It is he.

Ioh. xi. a.

Ioh. v. b.

Ioh. vii. c.
b. xii. c.

Esa. viii. b.

O us

But

John.

But some sayde: No, but he is lyke hym. But he sayd: I am he. Than sayd they vnto hym: How are thyne eyes opened? He answered: The man that is called Iesus, made claye, and anoynted myne eyes, and sayd vnto me: Go to the poole of Siloe, and washe the. And I wente and washed me, and I se. And they sayd vnto hym: Where is he? He sayd: I can not tell.

B They brought vnto the pharyses, hym that had ben blynde. * But It was the Sabbath, when Iesus made the claye, and opened hys eyes. Than the pharises asked hym agayne, how he sawe. He sayd vnto them: He put claye vpon myne eyes, and I washed me, and I se. Therfore sayde some of the pharises: Thys man is not of God, whych heperh not the Sabbath. But other sayde: * How can a synfull man do these tokens? And ther was a dyuision amonge them. Therfore sayd they again vnto the blynde: What sayest thou of hym, that opened thyne eyes? He sayd: * He is a prophete. Than dyd not the Iewes beleue hym that he had ben blynde and sawe, tyll they called the elders of hym that sawe: and they asked them, sayeng: Is thys your sonne, whom ye saye that he was borne blynde? How doth he now se then? Thys elders answered them, and sayd: We knowe, that thys is oure sonne, and that he was borne blynde: but how he doth now se, can not we tell: o: who hath opened hys eyes we can not tell: as he hymselfe, he is olde ynough let hym speake for hym selfe. Thys sayd hys elders, because they feared the Iewes. * For the Iewes had conspyred already, that yf any man dyd cōfesse hym to be Chylde, he shuld be excommunicate: therfore sayde hys elders: he is olde ynough, as he hym.

Than called they the man agayne that had bene blynde, and sayde vnto hym: * Receiue glory vnto God, we

Alii autem i
sed similis est
cebat: Quia
bant ergo
perit sunt
dixit ille homo
S V Sicut
oculo: meos, &
Vade ad nazareth
laua. Et abiit, &
deo. Et dixerunt
ille: Ait: Nescio.

Adducunt ad
eum, qui cecus
autem sabbatum
tum fecit I E S V
ruit oculos eius
interrogabant eum
quomodo vidisset
dixit eis: Luce
sup oculos, &
Dicebant ergo ei
quidam: Non est
a Deo, qui sabbatum
hodit. Alii autem
Quomodo potest
tor hanc signa fac
ma erat inter eos
gis cecus iterum
cis de illo, qui ap
tuos: Ille autem
propheta est. Non
ergo Iudaei de illo
quis fuisset & vidit
vocaerunt parentes
viderat, & interro
eos dicentes: Ille
ster, quem vos dicit
cecus natus est
filius noster, & qu
natus est: quomodo
nunc videt, ne quis
quis eius aperuit
nescimus: Ipsum
etatem habet, ipse
quatur. Haec dixerunt
tes eius, quoniam
Iudaeos. Iam enim
uerant Iudaei, ut
confiteretur esse Ch
tra synagogam fieri
pterea parentes
runt: Quia etatem
sum interrogato.

Vocaerunt ergo
hominē, qui fuerat
dixerat ei: Da glori

nos scim
peccator
ille. Si
vnum
esset, m
ergo illi
modo
Respō
& audi
tis audi
vultus d
ledixer
runt: I
nos aut
mus. N
si locu
tem ne
spondi
eis: In
quia v
aperui
autem
us non
cultor
facit, h
lo, nō
aperui
Nisi e
terat f

Re
runt e
totus
eiecer
ut I
runt e
ueniss
credid
pond
est I
zum?
Et vi
tur te
Credo
dens
xit ei
ego i
vt qu
& qu
audi
sais
dixe
ceci
S V
hab
vero
pecc
net.

mat. xii. a.
Mar. ii. c.
Luc. vi. c.
Ioh. v. a.
and. vii. b.

Ioh. iii. vii. d. f
x. b. xii. b.

Ioh. vii. d.

Ioh. xii. f.

osne. vii. d.
Actu. xii. d.

nos scimus quia hic homo peccator est. Dixit ergo eis ille. Si peccator est nescio: vnum scio, quia cecus cum essem, modo video. Dixit ergo illis Quid fecit tibi? quo modo aperuit tibi oculos? Respondit eis Dixi vobis is, & audistis, quid iterum vultis audire? Nunquid & vos vultis discipuli ei fieri? Ma ledixerunt ergo ei, & dixerunt: Tu discipulus illius sis, nos autem Mosi discipuli sumus. Nos scimus, quia Mo si locutus est Deus, hunc autem nescimus unde sit. Respondit ille homo, & dixit eis: In hoc enim mirabile est quia vos nescitis unde sit, & aperuit meos oculos. Scimus autem quia peccatores Deus non audit nisi si quis Dei cultor est, & voluntatem eius facit, hunc exaudit. A seculo, non est auditum, quia quis aperuit oculos cecis nati. Nisi esset hic a Deo, non poterat facere quicquam.

Responderunt & dixerunt eis: In peccatis natus es totus, & tu doces nos? Et eiecerunt eum foras. Audiuit IESVS quia eiecerunt eum foras, & cum inuenisset eum, dixit ei: Tu credis in filium Dei? Respondit ille, & dixit: Quis est Domine, vt credam in eum? Et dixit ei IESVS: Et vidisti eum, & qui loquitur tecum ipse est. At ille ait: Credo Domine. Et proci dens adorauit eum. Et dixit ei IESVS: In iudicium ego in hunc mundum veni, vt qui non vident, videant: & qui vident, cecis fiant. Et audierunt quidam ex pharisaeis qui cum ipso erant, & dixerunt ei: Nunquid & nos cecis sumus? Dixit eis IESVS: Si cecis effectis, non haberetis peccatum: nunc vero dicitis, quia videmus, peccatum ergo vestrum manet.

We know that this man is a synner. Than sayd he vnto them: Whether he be a synner or no, I can not tell: one thynge I know, that where as I was blynde, now I se. Than sayd they vnto hym: What dyd he vnto the? How opened he thyne eyes? He answered the: I told you now, and ye herde it, why wyll ye heare it agayne? Wyll ye also become hys disciples? Than cursed they hym and sayd: Be thou hys disciple, we are Moses disciples. We knowe, that God spake vnto Moses, but we wote not whē ce this is. The man answered, and sayd vnto them: It is a maruaylous thynge, in this, that ye knowe not whence he is, and he hath opened myne eyes. We know, that God doth not heare synners: but yf any man be a seruer of God, and doth hys wyll, hym doth he heare. It hath not bene hearde sence the worlde beganne, that any man dyd open the eyes of one borne blinde. yf he were not of God, he could do nothing.

They answered and sayde vnto hym: Thou art altogether borne in synne, and doest thou teach vs? And they cast hym out. Iesus heard that they had caste him out, and when he had founde hym, he sayde vnto hym: Doest thou beleue on the sonne of God? He answered and sayd: Who is it LORD, that I may beleue on hym? And Iesus sayd vnto hym: * Thou hast sene hym, and he it is, that talketh wyth the. And he sayd: LORD, I beleue. And he fell downe, and worshypped hym. And Iesus sayd vnto hym: I am come to iudgement into this worlde, that they which se not, maye se: and that they which se, maye be made blynde. And some of the pharisees that were wyth hym, herde it, and sayd vnto hym: Are we also blynde? Iesus sayd vnto them: * yf ye were blynde, ye shulde haue no synne: but now ye say: we se, therfore doth your synne remaine.

Mat. xxvi. 65
Mar. xiii. 13
Ioh. iiii. 12

Ioh. xv. 22

John.

A



Truly verely I saye vnto you: He that entreth not in by the doze into the shepe folde, but clymeth by another waye, the same is a thefe and a murtherer. But he that entreth in by the doze, is the shepe herde of the shepe: vnto hym openeth the poyter, * and the shepe heare hys boyce, and he * calleth hys owne shepe by name, & leadeth them forth. And whā he hath sente out hys owne shepe, he goeth before them, & the shepe followe hym, for they knowe hys boyce. As for a straunger, they do not followe him, but flye fro hym, for they knowe not the boyce of strangers. Thys prouerbe spake Ies^{us} vnto the: but they knewe not what he spake vnto them. Therefore said Ies^{us} agayne vnto them: Werely verely I say vnto you, that I am the doze of the shepe. All thei, as many as came (before me) are theues & murtherers, but the shepe hearde them nor. * I am the doze. Who soeuer entreth in by me, shalbe saued, & shall go in & our, & fynde pasture. A thefe cometh not but to steale, and kyll, and destroye. I am come, to the intent that they maye haue lyfe, and haue it moze abundantly. &

Ioh. viii. d.
Pro. xxvii. c.

Ioh. xiii. a

Eze. xxxiii. d.
Mich. v. a.

ii. Tim. ii. b.
mat. xi. c.
Luc. x. c.
mar. x. c.

I * I am a good shepeherd. A good shepeherde geneth hys lyfe for his shepe. But an hyzelyng, & he that is not the shepeherde (whose owne the shepe be not) seyeth the wolfe comynge, & leaueth the shepe, and flyeth: and the wolfe catcheth, and scattereth the shepe. But the hyzelynge flyeth, because he is but a hyred seruaute, & careth not for the shepe. I am a good shepeherd, * & I knowe my shepe, & my shepe knowe me. * As my father knoweth me, so do I knowe the father, & * I leaue my lyfe for my shepe. And I haue other shepe, & he not of this folde: those must I also bynge, and they shall heare my boyce, and then shalbe one folde, and one shepeherd. &

Therefore doth the father loue me, because I leaue my lyfe, to take it agayne.

Roman

A Men and
qui non in
ostium in
um, sed ascendit
le fur est & latro. Qu
intrat per ostium p
ouum. Huic ostium
& oues vocem eius
& proprias oues
minam, & educt
cum proprias oues
ante eas vadit, & ou
sequuntur, quia
cem eius. Aliam
non sequuntur, sed
ab eo, quia non nou
cem alienorum. H
binum dixit eis I
autē non cognouer
loqueretur eis. D
eis iterum I ES V
amen dico vobis, q
sum ostium ouum.
quotquot venerint
& latrones, sed no
runt eos oues. E
stium, per me fi
rit, saluabitur, & p
tur & egredietur,
inueniet. Pur non
ut furetur, & mada
dat: ego veni ut
beant, & abundan
beant. &

* Ego sum pastor
Bonus pastor animas
dat pro ouibus
cenarius autem, & p
pastor, cuiusmodi h
pria, videt lupum
& dimittit ouem, &
lupus rapit, & d
mercenarius aut
mercenarius est, &
ad est de ouib^{us}. E
stor bonus & cogn
meas, & cognosco
Sicut nouit me pater
agnosco patrem, &
meam pono pro ouib^{us}
is. Et alias oues hab
non sunt ex hoc ouib^{us}
oportet me adducere
cem meam audient,
vnti ouile & vni

Propterea me
ter, quia ego pono
meam, ut iterum

nemo d
ego po
potesta
di eam
heo ite
Hoc ma
tre meo
sta est i
sermone
tem mu
nium ha
eum au
Hac ve
nium h
monium
culos a
* Pa
cemia
hyem
I ES V
ticu Sal
runt er
bant ei
nostran
stus, di
dit eis
bis, & n
ego fac
mei, ha
bent de
diti, qu
bus me
meam
sco ean
ego vi
& non
& non
de ma
qui dec
bus eit
re de n
& pate
lerunt
vt lapid
Re
Multa
vobis
quod
tis: R
De ho
mus t
quia
teipsh
I ES V
in leg
ellus
quos
& no
quem
misti

nemo tollit eam a me, sed ego pono eam a meipso. potestatem habeo ponendi eam, & potestatem habeo iterum sumendi eam. Hoc mandatum accepi a patre meo. Dissensio iterum facta est inter Iudaeos propter sermones hos. Dicebant autem multi ex ipsis: Dæmonium habet & insanit, quid eum auditis? Alii dicebant: Hæc verba non sunt dæmonium habentis. Nonquid ædificium potest cecorum oculos aperire?

Facta sunt autem Encæniam in Hierosolymis, & hyems erat. Et ambulabat IESVS in templo in porticu Salomonis. Circumdederunt ergo eum Iudæi, & dicebant ei: Quousque animam nostram tollis? Si tu es Christus, dic nobis palam. Respondit eis IESVS: Loquor vobis, & nō creditis: opera quæ ego facio in nomine patris mei, hæc testimonium perhibent de me: sed vos non creditis, quia non estis ex ovis meis. Oves meæ vocem meam audiunt, & ego cognosco eas, & sequuntur me, & ego vitam æternam do eis, & non peribunt in æternum, & non rapiet eas quisquam de manu mea. Pater meus qui dedit mihi, maior omnibus est, & nemo potest rapere de manu patris mei. Ego & pater vnum sumus. Susceperunt ergo lapides Iudæi, ut lapidarent eum.

Respondit eis IESVS: Multa bona opera ostendi vobis ex patre meo, propter quod eorum opus me lapidatis? Responderunt ei Iudæi: De bono opere non lapidamus te, sed de blasphemia, quia tu homo cum sis, facis te ipsum deum. Respondit eis IESVS: Nōne scriptum est in lege vestra: Ego dixi dii estis? Si illos dixit deos ad quos sermo Dei factus est, & non potest solui scriptura quem pater sanctificauit, & misit in mōdum, vos dicitis:

Quia

Nonnam taketh it from me, but I leave it of myself. I haue power to leaue it, and I haue power to take it agayne. Thys commaundement haue I receaued of my father. Ther was a dissencion agayne amonge the Iewes, because of these wordes, * and many of them sayd: He hath the deuell, and is mad: why do ye heare hym? Some sayd: * These are not the wordes of one, that hath the deuell. Can the deuell open the eyes of the blynde?

* And it was * the dedicacion at Jerusalem, and it was wynter. And Iesus walked in the temple, in * Salomons porche. The Iewes therefore compassed hym, and sayd vnto hym: How longe doest thou kepe vs in doute? yf thou art Christ, tell vs openly. Iesus answered them: I speake vnto you, and ye beleue not. * The workes that I do in my fathers name, the same beare record of me. But ye beleue not, because ye are not of my shepe. My shepe heare my voyce, and I knowe them, and they follow me, and I geue them euerlastyng life, And they shall not perishe for euer, and nonam shall take them out of my hande. My father that gaue me them, is greater than all, and nonam is able to take them out of my fathers hande. * I and the father are one, * Than the Iewes toke vp stones, that they myght stone hym.

Iesus answered them: I haue shewed you many good workes fro my father, for whych worke of those do ye stone me? The Iewes answered hym: We do not stone the for the good worke, * but for the blasphemy, and because that thou beynge a man, makest thyself God. Iesus answered them: Is it not wyrtten in your lawe: * I haue sayd: ye are goddes? yf he called them goddes vnto whom the worde of God came, (and the scripture can not be dysanulled): do ye saye then: vnto hym

mat. ix. d.
marc. iiii. c.

Ioh. vii. b.
viii. c. ix. b.

C
i. ma. x. b.
ii. Reg. vi. a

Ioh. v. d.

Ioh. xiii. a
and. xvii. c
Ioh. viii. c.

Ioh. v. b.

psa. lxxx. a.

John.

Mat. xxvi. g
Mar. xiii. g
Luc. xxii. e.

Ioh. ix. a.
and. xv. c.

mat. xxi. a.
Mar. iii. a.
Ioh. vii. b.
Ioh. i. c.

Ioh. iii. d.

to hym (whom the father hath sanctified
and sente into the worlde) thou blasphem-
est, because I sayd: I am the sonne of
God: * yf I do not the woordes of my fa-
ther, beleue me nor. But yf I do them, &
yf ye wyll not beleue me, beleue the wo-
ordes, that ye may knowe and beleue, that
the father is in me, & I in the father. *
* Therefore soughte they to take hym,
and he escaped out of theyr handes, and
wente agayne beyonde Iordane, vnto
that place, * where Iohn dyd fyist bap-
tize: and he abode there, and many came
to hym, and sayde: Iohn dyd no miracle,
* But all that Iohn spake of thys man,
were true. And many beleued on hym.

The. xi. Chapter. *

B



Luc. vii. d.

Ioh. ix. a.

Ioh. iii. c.
viii. e. x. c.

Her was sycke, one La-
zarus of Bethany of the
towne of Mary and Mar-
tha hys sisters. * Thys
Mary was she, that anoynt-
ed the LORD with
oynement, and dyed hys
fete with hyr heer, whose brother Laza-
rus was sycke. Therefore sente hys sis-
ters vnto hym, sayenge: LORD, be-
holde, he whom thou louest, is sycke. And
Jesus hearyng it, saide vnto them: This
syckenesse is not vnto deathe, but for the
glorrie of God, * that the sonne of God
may thereby be glorified. Jesus loued
Martha, and hys sister Mary, and Laza-
rus. When he herde now that he was sy-
cke, than abode he in the same place two
dayes. Afterwarde sayde he vnto hys
disciples: Let vs go agayne into Iewry.
The disciples saye vnto hym: * Ma-
ster, the Iewes sought larely to stone the
and goest thou thither agayne? Jesus
answered: What not the daie whelue hou-
res? yf any man walke in the daye, he
doth not stamble, because he seyth the
lyght of thys worlde: but yf he walke in
the nyghte, he stambleth, because ther is
no lyght in hym. These thinges he say-
de, and afterwarde sayeth he vnto the:
Lazarus

Quia blasphemauit
se filius Dei inuocans
cio opera patris
credere mita. & non
& si mihi non crederet
re, openb? crederet
scius, & credens
in me est, & quia
Querebant eum
prehendere, & cum
nibus eorum. Iste
trans Iordanem
cum ubi erat Iohannes
ptizans prima. Iste
illie. Et multi
eum, & dicebant
nes quidem signu
lum: omnia autem
que dixit Iohannes
vera erant. Et man-
runt in eum.

CAP. VII.



eius. Maria autem
vixit Dominum
& exstitit pedes
hys suis, cum
infirmitatibus. Ma-
sorores eius ad
Domine, ecce qui
firmatur. Audite
dixit eis: Infirmitas
est ad mortem, sed
dei, ut glorificet
eam. Diligebat
Martha, & Lazaru-
auduit quia resurre-
quidem mansit
eo duobus diebus.
post hac dixit disci-
pulis in Iudaea
Dicunt ei discipuli
nunc querebant in
pidare, & iterum
Respondit IESVS
duodecim sunt homi-
Si quis ambulauerit
non offendit, qui
ius me di videt
bulauerit in rocha-
dit, quia lux non
Hec ait, & post haec

Lazarus
mit, sed
scitem et
discipuli
mit, salu-
tem IESU
illi ante
de dormi-

Tunc
eis mani-
tus est
vos, vt e-
ram ibi,
Dixit e-
citor Do-
pulos: E-
riamur
IESVS
mor die
to habet
thania in
quasi sta-
si autem
ad Mar-
confolari
suo. Ma-
quia IESU
illi, Mar-
bat. Dixit
IESVS
hic, frat-
mortuus
quia qu-
a Deo, &
cit ei le-
tuus. Do-
quod re-
ne in no-
IESVS
Cito &
me, etia-
vinct. Et
credit in
in eternu
illi. Vti
didi qui
Dei visi-
venisti.

Et cu-
& voca-
suam fil-
ster ad-
audiu-
nit ad-
venerat
sed erat
quo o-
tha. I
cum ea
labantur

Lazarus amicus noster dormit, sed vado vt a somno suscitem eum. Dixerunt ergo discipuli ei: Domine, si dormis, saluus erit. Dixerat autem IESVS de morte eius, illi autem putauerunt quod de dormiendo somni diceret.

Tunc ergo IESVS dixit eis manifeste: Lazarus mortuus est, & gaudeo propter vos, vt credatis quia non eram ibi, sed eamus ad eum. Dixit ergo Thomas (qui dicitur Didymus) ad discipulos: Domine, si nos, moriamur cum eo. Venit itaque IESVS & inuenit eum quatuor dies iam in monumens to habentem. Erat autem Bethania iuxta Hierosolimam quasi stadium quindecim. Mulier autem ex iudeis venerat ad Martham & Mariam, vt consolarentur eas de fratre suo. Martha ergo vt audiuit quia IESVS venit, occurrit illi, Maria autem domi sedebat. Dixit ergo Martha ad IESVM: Domine, si fuisset hic, frater meus non fuisset mortuus. Sed & nunc scio, quia quaecumque poposceris a Deo, dabit tibi deus. Dicit ei Iesus: Resurget frater tuus. Dicit ei Martha: Scio quod resurget in resurrectione me in nouissimo die. Dicit ei IESVS: Ego sum resurrectio & vita. Qui credit in me, etiam si mortuus fuerit, viuet. Et omnis qui vivit & credit in me, non morietur in aeternum. Credis hoc? Ait illi: Vtique Domine. Ego credidi quia tu es Christus filius Dei vivi, qui in hunc mundum venisti.

Et cum haec dixisset, abiit & vocavit Mariam fororem suam silentio dicens: Magister adest, & vocat te. Illa vt audiuit, surrexit cito, & venit ad eum: nondum enim venerat IESVS in castellum, sed erat adhuc in eo loco, in quo occurrerat ei Martha. Iudei ergo qui erant cum ea in domo, & consolabantur eam, cum vidissent Mariam

Lazarus our frende * Nepeth, but I go to rayse hym from slepe. Than sayde hys disciples: LORD, yf he slepe, he shalbe safe. But Iesus spake of hys death, neuertheles they thought, that he had spoken of the bodily slepe.

Mat. ix. c.
Mar. v. c.
Luc. viii. f.

Therefore sayde Iesus then openly vnto them: Lazarus is deed, & I am glad for youre sakes, that ye maye beleue, for I was not there: but let vs go to hym.

Than Thomas, * Whych is called Didymus, sayde vnto hys fellowe disciples: Let vs go also, and let vs dye wyth hym.

Ioh. xx. c.

And Iesus came, and founde, that he had lyen foure dayes in the grane all ready. Bethany was nye Ierusalem, vpon a fyrtene furlonges. And many of the Jewes were come to Martha & Mary, to comforte them as concerning theyr brother. Whan Martha than herde that Iesus dyd come, she met hym, but Mary sat at home. Than sayde Martha vnto Iesus:

LORD, yf thou haddest ben here, my brother had not ben deed. But now I know, that whatsoener thou requyrest of God, God shall geue it the. Iesus sayeth vnto her: Thy brother shall ryse agayne. Martha sayeth vnto hym: I knowe, that he shall ryse agayne at the resurrection in the last daye. Iesus sayeth vnto her: I am the resurrection and the lyfe. * He that beleueth on me, though he were deed, he shall lyue. And euery one that lyueth and beleueth on me, shall neuer dye. Doest thou beleue thys? She sayde vnto hym: yee LORD. I haue beleued, that thou art Christ the sonne of the lyuynge God, whych art come into thys worlde.

Ioh. xi. d.

Ioh. xiiii. a.
* Ioh. iii. b.
and. vi. f.
Rom. i. b.

And whan she had sayd thys, she went hyr waye, and called hyr syster Mary secretly, sayenge: The master is here, and calleth the. Whan she herde it, she rose quychely, and came vnto hym: for Iesus was not yet come into the towne, but was yet in the same place, where Martha met hym. The Jewes that were in the house wyth her, and comforted her, whan they sawe Mary

Mary

John.

Mary that the rose quychely, and went
forth, they followed her, sayenge: She
goeth to the grane, to wepe there. So
whan Mary came where Iesus was,
and sawe hym, she fell at hys fete, and
sayeth vnto hym: * **LORD**, if thou
haddest ben here, my brother shulde not
haue dyed.

Ioh. xi. c.

Whan Iesus dyd se her wepyng, and
the Iewes also wepyng that were come
wyth her, he goned in spete, & troubled
hymselfe, & sayde: Where haue ye layde
hym: They saye vnto hym: **LORD**,
come and se. And * Iesus wepte. Than
sayde the Iewes: Beholde, how he
loved hym. But some of them sayde:
Coud he nor he, * (whyche opened the
eyes of the blynde boyme) haue made,
that he shulde not haue dyed? Than came
Iesus to the grane, & gonyng agayne
in hymself: It was a cane, and a stone
was layed thereon. Iesus sayd: Take
awaye the stone. Martha (hys systyr
that was deyd) sayeth: **LORD**, he hath
herk now, for he hath lyen foute dayes.
Iesus sayeth vnto her: Sayd not I vnto
the, that if thou beleuest, thou shalt se
the glorie of God? Than toke they a
waye the stone.

Luc. xix. d.

Ioh. ix. a.

But Iesus lyft bp hys eyes, and said
further, I thanke the, because thou hast
herde me. I knew that thou hearest me
alwayes * but because of the people
that stande by, I saye it: that they maye
beleue, that thou hast sent me. Whan
he had sayde this, he cryed wyth a loude
voyce: Lazarus, come forth. * And
strayght waye came he forth that was
dead, bounde hande and foote wyth gra-
ue clothes, and hys face was bounde
wyth a naphyn. Iesus sayd vnto them:
Lofse hym, and let hym go. * Many
of the Iewes therfore, whyche came to
Mary and Martha (and had sene what
Iesus dyd) beleued on hym: But some of
them wente to the pharises, and tolde
them what thynges Iesus had done. I

Ioh. xii. d.

Ioh. v. c.

Ioh. vii. c.

Psal. ii. a.
ma. xxvi. a.
mar. x. iii. a.
Luc. xx. b.

* Than gathered the hygh prestes
and

Mariam quia cum
& exiit, secum
centes. Quia cum
num. i. cum, & p. i.
ria ergo cum
rat IESVS, &
dit ad pedes eius
Domine, si fuisset
let mortuus fuisset

IESVS
eam plorantes, &
quiverant claud
in fremuit spual
seipsum, & dicit
stis: Dicit ei Dom
ni, & vides. Et la
est IESVS. Dicit
Iudari: Ecce, quon
bat eum. Quoniam
ipsis dixerunt. No
hic qui aperit o
nat, facere, & r
reut: IESVS ap
fremens in sem
ad monumentum
spelunca, & lap
tus erat ei. An IES
lite lapidem. Dicit
tha, & lor eis, qu
fuerat: Domine, m
quadragesima ei
cit ei IESVS. Dicit
bi, quoniam si con
debis gloriam De
ergo lapidem.

IESVS
sursum oculis, d
gratias ago tibi,
disti me. Ego aut
quia semper m
propter populum
stat, dixit ei crea
me misisti. Hic
set, voce magna
azare, veni
tim prodit qui
tuis, ligatus manu
institis, & facis
rio erat ligatus. D
SVS: Soluite eum
abire. Multi ergo
qui venerant ad
Martham, & vider
fecit, IESVS con
in eum: quidam
abierunt ad Phari
dixerunt eis, quon
SVS. &
Collegerit equos

& Phari
dicebant
quia hic
facit. Si
omnes
venient
nostrum
Vnus
phas no
trifex an
Vos ne
cogitatu
bis, vt v
pro pop
verent.
ipso no
pontife
tauit, qu
rus erat
tantum
lios Dei
congreg
lo ergo
interfic
IESVS
lam am
os, sed a
xta des
quae dici
morab
Proxim
cha Iuda
rant m
de regio
sanctific
ebant
loqueba
templo
tis, quia
festo i
tiffices
vt si qui
indicer,
CAP

festant
tem ei
tha min
ro vnus
tibus cu
cepit h
piltice
des IES
eius cap
pleta ei

& Pharisei concilium, & dicebant: Quid facimus? quia hic homo multa signa facit. Si dimittimus eum sic, omnes credent in eum, & venient Romani, & tollent nostrum locum & gentem. Vnus autem ex ipsis Caiaphas nomine, cum esset pontifex anni illius, dixit eis: Vos nescitis quicquam, nec cogitatis, quia expedit vobis, vt vnus moriatur homo pro populo, & non tota gens pereat. Hoc autem a semet ipso non dixit, sed cum esset pontifex anni illius, prophetauit, quod IESVS moriturus erat pro gente: & non tantum pro gente, sed vt filios Dei qui erant dispersi, congregaret in vnum. Ab illo ergo die cogitauerunt vt interficerent eum.

IESVS ergo non in palam ambulabat apud Iudaeos, sed abiit in regionem iuxta desertum, in ciuitatem quae dicitur Ephrem, & ibi morabatur cum discipulis suis. Proximum erat autem pascha Iudaeorum, & ascendebant multi Hierosolimam de regione ante Pascha, vt sanctificarent seipsum. Quia et habebant ergo IESVM, & colloquebantur adinuicem, in templo stantem: Quid putas, quia non venit ad diem festum istum? Dederunt autem potestates & Pharisei mandatum, vt si quis cognouerit vbi sit, indicet, vt apprehenderent eum.

CAPVT. XII. +

IESVS ergo ante sex dies Paschae venit Bethaniam, vbi Lazarus fuerat mortuus, quem suscitauit IESVS. Fecerunt autem ei cenam ibi, & Martha ministrabat: Lazarus vero vnus erat ex discumbentibus cum eo. Maria ergo accepit libram vnguenti nardi pistae praetiosi, & vnxit pedes IESV, & extersit pedes eius capillis suis, & domus impleta est ex odore vnguenti.

Dixit

and Pharisees a counsell, & sayd: * What do we? for this man doth many tokens. If we leaue hym so, all men shall beleue on hym, * and the Romaynes shall come, and take awaye oure place and people. And one of the (by name Caiphas,) beyng hygh prest that yeaere, sayde vnto them: ye know nothyng, nother consydre, * for it is expedient for you, that one man dye for all the people, and that all the people perissh not. This he sayd not of himselfe, but for as much as he was hygh preste of that yeaere, he prophcyed, that Iesus shulde dye for the people: and not onely for the people, but to gather together the chyldren of God, whyche were scatered abrode. * Therfore dyd they ymagyn (from that day forth) how they myght slaye hym.

For this cause walked not Iesus openly amonge the Jewes, but were into a cōtry by the deserte, into a cytie that is called Ephrem, & there he abode with his disciples. * And the Jewes Easter was at hande, and many of the cōtrye wente vp to Ierusalem befoze Easter, to purifye themselves. Thā soughte they Iesus, and spake together among themselves, standyng in the temple: * What thinke ye, that he cometh not vnto this feast? * But the hygh prestes and Pharisees gaue a commaundement, that if any man knew where he was, he shulde tell it, that they myght take hym.

The. xij. Chapter. ✠



ixte * dayes than befoze Easter, came Iesus vnto Bethaniam, where Lazarus (whom Iesus raysed vp agayne) had ben dead. Then dyd they make hym a supper there, and Martha serueth: Lazarus was one of them that sat at boorde with hi. * Than toke Mary a poude of oymētre of pure costly Nardus, & anoynted Iesus fete, & dyed his fete with hyr heer, and the house was fylled with the smell of the oymement.

Than

* Acc. iiii. b.

Dani. ix. d.

Ioh. xviii. b.

f

Mat. xii. b.

Mar. iii. a.

Ioh. x. d.

Ioh. vii. a.

Ioh. xix. c.

Mat. xxvi. a.

Mar. xiii. a.

Luc. xxii. a.

Luc. vii. d.

John:

Thā sayd one of hys disciples, (enē Judas Iscariot,) whych shulde betraye him: Why was not thys oyncement solde for thre hundred pence, & geuen to the poore? But thys he sayde, not that he cared for the poore, but because he was a thefe, *and had the purse, and carryed it that was geuen. Than sayde Iesus: Let her alone, that she maye kepe it vntyll the daye of my buryall. For ye haue alwayes the poore wyth you, but me haue ye not alwaye. **B** Moche people of the Jewes than had knowlege, that he was there, & they came, not onely for Iesus sake, but to se Lazarus, *whom he raysed fro the deed. Than were the hygh prestes aduysed, to put Lazarus to deaht also: because that (by the meanes of hym) many of the Jewes went and beleued on Iesus. **K**

Ioh. xiii. c.

Ioh. xi. c.

Mat. xxi. a.

Mar. xi. c.

Luc. xix. c.

Psal. cxvii. c.

F sai. lxii. c.

Zacha. ix. b

*But on the morowe moche people were come to the feast. Whā they had herd that Iesus came to Ierusalem, they toke bzaunches of palme trees, and wente to mete hym, & cryed: Hosanna, *blesed be he that in the name of the LORD: Dē commeth kyng of Israel. And Iesus founde a yonge asse, and sat thereon, as it is wyrtte: *fear not, thou daughter Sion: beholde, thy kyng commeth, syttinge vpon an asses coltre. Thys kneo not hys disciples at the fyrst, but whan Iesus was glorified, thā remembred they that these thynges were wyrtte of hym, and that they had done soch thynges vnto hym.

The people therfore that was wyth hym (whan he called Lazarus out of the graue, and raysed hym from the deed) bare wyneesse. Therfore met the people hym, because they herd that he had done a myracle. Than sayde the pharises: amōge thē selues: Se ye not that we prayle northynge: beholde, all the whole world is gone after him. *Ther were some theyrē me amōge thē *who were come bp to worshippe at the feast. These therfore came to Whilippe, (whyche was of Bethsaida

iii. Re. viii. fr

Actu. viii. c.

* Ioh. i. c.

Dixit ergo vni de discipulis eius, Iudas Iscariot erat eum traditurus. hoc vnguentum nonne est egens? Dixit autem non quia de egenis erat ad eum, sed quia habebat ad loculos habentem, et mittebantur porculi. Ergo Iesus ait: In die sepulchri seruet illud. Propter autem non semper habetis illud. Cognovit ergo uerbum eius Iudais quia illi exierant, non propter tantum, sed ut Lazarus derent, quia sciebant eum. Cogitauerunt autem principes sacerdotum illum interficere, propter illud quia dicebat, et crederent in Iesus. In crastinum autem multa quae venerant festum, cum uiderent uenit Iesus. Iesus autem accipiens marum, et procedens uiam eius, et clamantes fanna, benedictum qui in nomine Domini in rael. Et inuenit Iesus hunc, et sedit super scriptum est: Nisi ha Sion, ecce rex tuus sedens super pulu. Haec non cognouerunt puli eius primum, sed post glorificatus est. Tunc recordati sunt scripta erant de eo fecerunt ei. Testimonium autem habebat turba, quia cum dixit Lazarum uocatum num. et, et Iesus ait: moruus. Propter autem non ei turba, quia Iesus fecisse signa. Pharisei autem dixerunt ad Iesum: Quis quidam habetis quod autem quidam gloriatur in die festo. Iesus ergo ait: Ipsi qui non credunt ad Philippos, qui

Bethsaida bant eum ne, voluerunt. Venit autem Iesus. Iesus autem accipiens marum, et procedens uiam eius, et clamantes fanna, benedictum qui in nomine Domini in rael. Et inuenit Iesus hunc, et sedit super scriptum est: Nisi ha Sion, ecce rex tuus sedens super pulu. Haec non cognouerunt puli eius primum, sed post glorificatus est. Tunc recordati sunt scripta erant de eo fecerunt ei. Testimonium autem habebat turba, quia cum dixit Lazarum uocatum num. et, et Iesus ait: moruus. Propter autem non ei turba, quia Iesus fecisse signa. Pharisei autem dixerunt ad Iesum: Quis quidam habetis quod autem quidam gloriatur in die festo. Iesus ergo ait: Ipsi qui non credunt ad Philippos, qui

Bethsaida Galilee, & roga-
bant eum, dicentes: Domi-
ne, volumus IESVM vides-
re. Venit Philippus, & dicit
Andree: Andreas rusticus &
Philippus dixerunt IESV.
IESVS autem respondit eis,
dicens: Venit hora, vt clari-
ficetur filius hominis.

* Amen amen dico vobis:
nisi granum frumenti cadet
in terram mortuum fuerit, ip-
sum solum manet: si autem
mortuum fuerit, multum fru-
ctum affert. Qui amat ani-
mam suam perdet eam: qui odit
animam suam in hoc mundo,
in vitam eternam custodit eam.
Si quis mihi ministrat, me se-
quatur: & vbi sum ego, illic
& minister meus erit. Si quis
mihi ministraverit, honoris-
ficabit eum pater meus. &
Nunc anima mea turbata est,
& quid dicam? Pater, salua
fica me ex hac hora. Sed
propterea veni in horam
hanc. Pater, clarifica nomen
tuum. Venit ergo vox de
coelo, dicens: Et clarificaui,
& iterum clarificabo. Turba
ergo quae stabat & audie-
bat, dicebat tonitruum esse fa-
ctum. Alii autem dicebant:
Angelus ei locutus est. Res-
pondit IESVS, & dixit: Non
propter me haec vox venit,
sed propter vos.

* Nunc iudicium est mun-
di, nunc princeps huius mun-
di eicietur foras. Et ego si
exaltatus fuero a terra, om-
nia traham ad meipsum, hoc
autem dicebat significans: qua
morte esset moriturus. Res-
pondit ei turbas: Nos audis
vimus ex lege, quia Christus
manet in aeternum, & quomodo
modo tu dicis: Oportet ex-
altari filium hominis? & quis
est iste filius hominis? Dis-
xit ergo eis IESVS: Adhuc
modicum lumen in vobis est.
Ambulate dum lucem habe-
tis, vt vos non tenebrae com-
prehendant. Et qui ambulat
in tenebris, nescit quomodo
vadat. Dum lucem habetis,
credite in lucem, vt filii luo-
dis sitis.

Hac

Bethsaida of Galilee, and prayed hym, sa-
yenge: Sye, we wolde se Iesus. Whilips
ye came and tolde it Andree. And agay-
ne Andree and Whilippe tolde it vnto Je-
sus. But Iesus answered them, sayeng:
* The houre is come, that the sonne of
man must be glorified.

Ioh. xlii. d.
and. xvii. a.

* Verely verely I saye vnto you:
* Excepte the wheate come fall into the
grounde and dye, it abydeeth alone: but yf
it dye, it bryngeth much frute. * We that
loneth hys lyfe, shall lose it: he that has-
tereth hys lyfe in thys woelde, doth he pe-
re it vnto lyfe euerlastyng. If anye man ser-
ue me, let hym followe me: and where I
am, there shall my minister be also. yf
any man serue me, my father shall ho-
noure hym. * Nowe is my soule he-
uie, and what shall I saye? father, saue
me from thys houre. But therfore am I
come into thys houre. Father, make
thy name gloryous. Than came ther a
voyce from heauen, sayenge: I haue glo-
rified it, and wyll glorifye it agayne.
The people therfore that stode by and
hearde it, sayde that it thondered. But
other sayd: * An angell hath spoken vn-
to hym. Iesus answered and sayd: Thys
voyce is not come for my sake, but for
yours sake.

Esai. lili. e.
1. Cor. xv. d.
Mat. x. d.
Mar. viii. e.
Luc. ix. c.
and. xvii. d.Mat. xxvi. d.
Mar. xiii. d.
Luc. xxii. cr

Ioh. xli. e.

* Nowe is the iudgement of thys woel-
de, now shall the prince of thys woelde
be cast out. * And whan I am lyfe vp
from the earth, I shall drawe all thynges
to my selfe. But thys he sayde, to sygne-
fyre, what deathe he shuld dye. The peo-
ple answered hym: * We haue herde of
the lawe, that Chryste abydeeth for euer,
and how sayest thou: The sonne of man
must be lyfied vp? And who is thys son-
ne of man? Therfore sayde Iesus vnto
them: Ther is yet a lytle * lyght i you.
Walke whyle ye haue the lyght, that
the darknesse do not ouertake you. And
he that walketh in the darknesse, wo-
teth not where he goeth. Whyle ye ha-
ue the lyght, * beleue on the lyght, that
ye may be the chyldren of lyght.

Ioh. iiii. b.
and. viii. e.Psal. cix. a.
Esa. ix. b.
Deut. vii. e.
Mat. v. a.
Eph. v. a.
1. Tessa. v. a.

Ioh. viii. b.

Thys

John.

Esaie. lii. a.
Roma. x. c.

Esa. vi. b.

Ioh. vii. c.

Ioh. ix. c.

Ioh. v. d.

Ioh. iii. c.
viii. b. ix. a.

Ioh. iii. c.

Deut. xviii. c.

Ioh. xvi. b.

Thys sayde Iesus & wēt, & hyd hym selfe frō thē. And though he had done so great myracles befoze thē, they beleued not on hym, & the woꝛde of Esaye myght be fūlfylled, whych he sayde: * **LORD**, who hath beleued our preachynge: and vnto whom is the arme of the **LORD** declared: Therfoze coulde not they beleue, because Esaye sayde agayne: * He hath blynded they eyes, and hath hardned they harte, that they se not wyth they eye, & vnderstande not wyth they harte, and be turned, and I heale them.

Thys sayde Esaye, whan he sawe hys gloꝛye, and spake of hym. * Neuertheless, many of the rulers dyd also beleue on hym. But because of the pharises they wold not be aknowen of it, * that they shulde not be thrust out of the synagoge: * foz they loued moze the prayse of men, than the prayse of god.

But Iesus cryed and sayde: He that beleueth on me, beleueth not on me, but on hym that sent me: And he that seyth me, seyth hym & sente me. * I am come a lyght in to the woꝛlde, & whosoener beleueth on me, abyde not in darknesse. And yf any mā do heare my woꝛdes, and do not kepe thē, I do not iudge hi: * foz I am not come to iudge the woꝛlde, but to saue the woꝛlde. He & despyseth me, & receaueth not my woꝛdes, hath one that iudgeth hym: * the woꝛd that I haue spoken, the same shall iudge hym in the last daye. * foz I haue not spoken of my selfe, but the father that sent me, he hath geuen me a cōmaundement, what I shall saye, and what I shall speake: and I knowe, that hys cōmaundement is lyfeenerla syng. The thynges & I speake therfoze, those do I speake, enē as the father hath sayd vnto me. * The. xii. Chap.



Iesus knowynge befoze the feaste of Easter, that hys houre was come, that he shulde passe frō this woꝛlde vnto the father: whan he had loued hys & were in the woꝛlde,

Hare locutus est
& abiit, & alius
eis. Cum autem
fecisset coram
bant in eum
impleretur, quoniam
mine, qui crederet
nostro: & hec
ni cui reuelaret
ea non poterant
iterum dixit Iesus
cauit oculos eorum
rauit cor eorum, &
deant oculis, &
gant corde, &
& sanem eos. Ipsi
ias, quando vidit
& locutus est de
men & ex praecep
ti crediderunt in
propter Pharisae
bant, ut e synaga
retur dilexerunt
holm magis quam
Iesus autem
& dixit: Qui
non credit in me
qui misit me. Si
me, videt eum qui
Ego lux in mun
ut omnis qui est
in tenebris non
si quis audierit
& non custodierit
iudico eum: non
ut iudicem mun
tificem mundum
nit me, & non
mea, habet qui
sermo quem locut
iudicabit eum in
mo die. Quia ego
so nō sum lux: si
fit me pater, ipse
tum dedit quid
loquar. & hoc, qu
et eius vita aeterna
ergo ego loquor
mihi pater, sic loquor

CAPVT. II.



mundo ad patrem
xisset suos, qui

do, in
eana f
mille
ludas
scien
pater
deo ex
dit, sur
vestim
pisset
Dein
um, &
discip
hnteo
Venit
trum,
mine,
Respo
nt ei
secris
postea

D
uab
num.
Si non
bis pa
simon
tanum
mann
IES
non in
laet, f
Et vos
omnes
nam e
propte
mundi
ergo la
cepit v
recubu
scitis
Vos v
& dom
sum et
ui ped
& mag
alter a
Exple
vt que
vobis,

Am
non e
mino
lus m
ham.
eritis
omnib
cio qu
adimp

do, in finem dilexit eor. Et
cena facta, cum diabolus iam
misisset in cor vt traderet eū
Iudas Simonis Iſcariotes,
ſciens quia omnia dedit ei
pater in manus, & quia a
deo exiit, & ad deum vas
dit, ſurgit a cena, & ponit
veſtimenta ſua: & cum acce-
piſſet linteam, præcinxit ſe.
Deinde miſit aquam in pel-
lucm, & cepit lauare pedes
discipulorum, & extergere
linteo quo erat præcinctus.
Veniit ergo ad Simonem Pe-
trum, & dicit ei Petrus: Dom-
mine, tu mihi lauas pedes?
Reſpondit I E S V S, & di-
xit ei: Quod ego facio, tu
ſciſcis modo, ſciens autem
poſtea.

Dicit ei Petrus Non la-
uabis mihi pedes in ater-
num. Reſpondit ei I E S V S:
Si non lauero te, non habes
his partem mecum. Dicit ei
ſimon Petrus: Domine, nõ
tantum pedes meos, ſed &
manus & caput. Dicit ei
I E S V S: Qui lotus eſt,
non indiget, niſi vt pedes
lauet, ſed eſt mundus totus.
Et vos mundi eſtis, ſed non
omnes. Sciebat enim quiſ-
nam eſſet qui traderet eum,
propterea dixit: Non eſtis
mundi omnes. Poſtquam
ergo lauit pedes eorum, ac-
cepit veſtimenta ſua: & cum
recubuſſet iterum, dixit eis:
ſciſtis quid fecerim vobis?
Vos vocatis me magiſter
& domine, & bene dicitis:
ſum eternum. Si ergo ego la-
ui pedes veſtros, dominus
& magiſter, & vos debetis
alter alterius lauare pedes.
Exemplum enim dedi vobis,
vt quemadmodum ego feci
vobis, ita & vos faciatis. &

Amen amen dico vobis:
non eſt ſeruus maior do-
mino ſuo, neque Apollus
huius maior eo qui miſit il-
lum. Si hæc ſciſtis, beati
eritis ſi feceritis ea. Non de
omnibus vobis dico: ego
ſcio quos elegerim. Sed vt
adimpleatur ſcriptura: Qui
manducat

de, he loued the vntyll the ende. And whẽ
the ſupper was done (* after þ the deuell
had now put into the hanc of Iudas ſca-
rion Simons ſonne, to betraye hym) he,
knowynge that the father * had geuen
hym all thynges in to hys handes, * and
that he was come forth from God, & was
goynge vnto God, ryſeth from the ſups-
per, and layeth doſone hys clothes: and
whan he had taken a towell, he gyrded
hymſelfe. After that put he water into a
baſen, and begane to waſhe hys diſciples
fete, and to drye them wyth the towell þ
he was gyrded wythall. Than came he
to ſimon Peter, and Peter ſayeth vnto
hym: * Lorde, doeſt thou waſh my fete?
Jeſus answered & ſayd vnto hym: what
I do, thou caſt not tell now, but thou ſhalt
knowe afterwarde.

Peter ſayeth vnto hym: Thon ſhalte
neuer waſh my fete. Jeſus answered vnto
hym: yf I do not * waſh the, thou ſhalt
haue no parte wyth me. Simon Peter
ſayeth vnto hym: lord, not onely my fete,
but alſo the handes and the head. Jeſus
ſayeth vnto hym: He that is waſhen, ne-
edeth not, ſaue to waſhe the fete, but is
cleane euery whytt. And ye are cleane,
* but not all: for he knew, who it was þ
ſhulde betraye hym, therfore ſayd he: ye
are not all cleane. After than that he had
waſhen they fete, he toke hys clothes.
And whan he was ſet agayne at boorde,
he ſayd vnto them: Wote ye, what I ha-
ue done vnto you: ye call me maſter and
LORDE, and ye ſaye well, for ſo I am.
yf I than your LORDE and maſter
haue waſhen youre fete, ye oughte alſo
to ro waſhe one anothers fete. For * I
haue geue you enſample, þ ye alſo ſhulde
do as I haue done vnto you. &

Verely verely I ſaye vnto you:
* The ſeruauit is not greater than
hys LORDE, nether is a meſſaunger
greater than he that ſent hym. yf ye
knowe theſe thynges, * happye ſhall
ye be, yf ye do them. I ſpeake not of you
all: I knowe whom I haue choſen, but
þ the ſcripture maye be fullylled: * We
thaſ

mat. xxvi. d.
Mar. xliii. d.
Luc. xxii. a.

Mat. xi. e.
Luc. x. e.
Ioh. xvi. d.

Mat. iii. t.

ſal. l. a.

B

Ioh. vi. g.

Ephe. v. a.
I. Pe. ii. c.

Mat. x. c.
Luc. vi. d.
Ioh. xv. b.

Mat. v. b.

John.

Pfal. xl. b.
Ioh. i. xlii. c.
& xvi. a.

Mar. x. e.
Mar. ix. d.
Luc. x. b.

Mat. xxvi. b
Mar. xlii. c.
Luc. xxii. a.
i. Ioh. ii. c.
Act. xx. d.

Ioh. xx. a.

Ioh. xii. a.

Ioh. xii. c. &
xvii. a.

Ioh. vii. d. &
viii. b.

Ioh. xy. b.

i. Ioh. ii. a. &
iii. b.

that eateth bread with me, hath lyfe by
his hele agaynste me. * I tell it you now
before it come, that whan it is come to
passe, ye maye beleue, & I am he. * De-
rely berely I saye vnto you: he that re-
ceaueth him, whom I do sende, receaueth
me: but he that receaueth me, receaueth
him that sente me. Whan Iesus had sayd
thys, he was troubled in spere, and testi-
fied, and sayde: * Werely berely I saye
vnto you, that * one of you shall betraye
me. Than looked the disciples one vpon
another, dourynge of whom he spake.

So there was leanyng on Iesus bo-
some, one of hys disciples, * whom Je-
sus loued. Than beckened vnto hym Si-
mon Peter, and sayd vnto hym: Who is
it that he speaketh of? Whan he therfor
re leane vpon Iesus bosome, he sayde
vnto hym: LORD. Who is it? Iesus
answered: He it is, vnto whom I shall
reach the soppe. And whan he had dyp-
ped in the bread, he gaue it vnto Judas
Iscariot, Simons sonne. And after the
soppe dyd Satr entre into hym. And Je-
sus sayeth vnto hym: That thou doest, do
it quickelye. But none of them that sat
at the borde, dyd knowe for what intent
he sayd that vnto hym. For some thought
(* because Judas had the bagges) that
Iesus hadde sayde vnto hym: Bye soch
thynges as we nede at the feaste, or that
he shulde geue somthyng to the poore.
Whan he than had receaued the soppe,
he wente forth strayght waye. And it
was nyght. So whan he was gone forth,
Iesus sayde: * Now is the sonne of
man glorified, and God is glorified in
hym. yf God be glorified in hym, God
shall also glorifye hym in hym selfe, and
he shall strayght waye glorifye hym.

* Deare chyldren, I am yet a lytle
whyle with you. * ye shall seke me, and
(as I told the Jewes) where I go, can
not ye come. And now I saye vnto you:
* A new commaundement geue I you,
that ye loue together, as I haue loued
you, & even so ye also loue one another.
* By this shall all men know that ye

manducant panem
leuant contra me
suum. Amen dico
vobis, qui me
fuerit, credat
amen dico vobis
accipit si quis
cipit qui amen
accipit et qui me
haec dixisset I
batus est spiritu
scilicet, & dixit
amen dico vobis
ex vobis tradetur
hant ergo adman
puli, haec tamen de
ceret.

Et ait ergo
ex discipulis cuius
S V, quod discipulus
Innuisti ergo hoc
tras, & dixit ei
quo dicit? Itaque
buisse ille lignum
S V, dixit ei
est: Respondit
le est, cui ego in
nem portet. Ita
tin xisset panem
Simonis Iscariot
buccellam inter
tanam. Et dicit
Quod facis, fac
autem nemo scit
tium, ad quid dicit
dam enim panem
culos habebat
dixisset ei I
quae opus sunt
se illis, aut egerit
ret. Cum ergo
buccellam, et
Erat autem non
set, dixit I
rificatus est filius
& deus clarificatus
Si deus clarificatus
& deus clarificatus
semetipso, & clarifi-
ficabit eum.

* Filii, adhuc
cum vobiscum sum
retis me, & scitis
datis, quo ego vobis
possetis venire, & vobis
co modot M
do vobis, ut diligatis
cem, sicut dilexisti
vos diligatis
hoc cognoscite

discipoli
nem ha
Dicit ei
mine, q
I 85 V
non po
sequerit
cit ei Pe
sum te
mam m
Respon
mam tu
Amen
cantabi
neges.

C A



mo par
multa
xillem
rare vol
ro & pr
cum, ite
vos ad
ego, &
vado le
cit ei T
scimus
do poss
cit ei
via, &
venit a
Si cogi
tre me
& amo
vidistis
Dicit
ne, ost
sufficit
Tanto
& nō c
lippe,
patrem
Ostēd
dis qui
ter in
loquor
loquor
nē, ip
dus g
in me
ra ipsa

discipuli mei estis, si dilectio-
nem habueritis adinuicem.
Dicit ei Simon Petrus: Dos
mine, quo vadis? Respondit
IESVS: Quo ego vado,
non potes me modo sequi,
sequeris autem postea. Dis-
cit ei Petrus: Quare non pos-
sum te sequi modo? An-
mam meam pro te ponam.
Respondit ei IESVS: An-
mam tuam pro me pones?
Amen amen dico tibi: non
cantabit gallus, donec ter me
neges. 6

be my discy ples, yf ye haue loue one to
another. Simon Peter sayeth vnto him:
Lord, whether goest thou? Iesus answe-
red: Whether I go, canst thou not now
followe me, * but thou shalt follow after
ward. Peter sayeth vnto him: * Where-
fore can not I followe the now? I wyll
separate my lyfe for the. Iesus answered
vnto hym: Wylt thou separate thy lyfe
for me? Verely verely I saye vnto thet
the * cocke shall not crowe, tyll thou hast
denyed me thryse. 4

Ioh. xxi. d.
Mat. xxvi. c.
Mar. xliii. c.
Luc. xxii. c.

Ioh. xviii. c. d

The. xliii. Chapter. *

CAPVT XLIII.

L T ait discipulis suis:
Non turbe-
tur cor vestrum. Cres-
ditis I deū,
& I me ere-
dite. In do-

mo patris mei mansiones
multae sunt. Si quo minus, di-
xisset vobis: quia vado pa-
rare vobis locum. Et si abie-
ro & praeparauero vobis loca
commiserum venio, et accipiam
vos ad meipsum: vt vbi sum
ego, & vos sitis: et quo ego
vado scitis, & vbi scitis. Dis-
cit ei IESVS: Domine, nes-
cimus quo vadis, & quomo-
do possumus viam scire? Dis-
cit ei IESVS: Ego sum
vita, & veritas, & vita: nemo
venit ad patrem, nisi per me.
Si cognouissetis me, & pa-
trē meū vltimū cognouissetis,
& amodo cognoscitis eū, &
vidistis eum.

Dicit ei Philippus: Domine,
ostēde nobis patrem, &
sufficit nobis. Dicit ei Iesus:
Tanto tempore vobiscū sum,
& nō cognouistis me? Phil-
lippe, qui videt me, videt &
patrem. Quomodo tu dicis:
Ostēde nobis patrem? Nō cre-
dis quia ego in patre, & pa-
ter in me est? Verba quae ego
loquor vobis, a meipso non
loquor, pater autē in me ma-
nat: ipse facit opera. Nō cre-
dis quia ego in patre, & pater
in me est? Alioquin propter ope-
ra ipsa credite. Amen amen
dico



And he sayd vnto his dis-
ciples: Let not your hart
be troubled. yf ye beleue
on God, beleue also on
me. In my fathers house
are many dwellinges. yf
it were not so, I wolde
hane told it you: for I go
to prepare a place for you. And yf I go,
and prepare you a place, I to come agay-
ne, and wyll take you to my selfe, that ye
also maye be, where I am. * And whe-
ther I go ye can tell, and the waye do ye
know. Thomas sayeth vnto hym: Lord,
we can not tell whether thou goest, and
howe can we knowe the way? Iesū sayeth
vnto hym: I am the waye, & the truthe, &
* the lyfe. * Noman cometh to the fa-
ther, but by me. yf ye had knowen me, ye
shulde haue knowen the father also. And
hence furth ye knowe hym, and ye haue
sene hym.

Whilip sayeth vnto him: Lorde, shewe
vs the father, and it sufficeth vs. Iesus
sayeth vnto him: Thus longe am I with
you, and hane not ye knowen me? Phil-
lip, he that seyth me, seyth also the fa-
ther. Now sayest thou: Shewe vs the fa-
ther? Belonest thou not * that I am in
the father, and that the father is in me?
* The wordes whyche I speake vnto
you, do not I speake of my selfe, but the
father abydinge in me, he doth the wor-
kes. Beleue ye not þ I am in the father,
and that the father is in me? Or els, be-
leue for the workes sake. Verely verely
I saye

A

Ioh. viii. b.

Ioh. i. a. &
xi. c.
Ioh. vi. a.

Ioh. x. c.

Ioh. iii. c. vii.
b. viii. c. xii. f
xiii. c.

Id is

I saye

John.

I saye vnto you: he that beleueth on me, the woordes that I do, shall he do also, & shall do greater thā these: for I go to the father. * And what so euer ye aske the father in my name, that shall I bring to passe, that the father maye be prayesd in the sonne. yf ye aske any thyng of me in my name, that wyll I do. &

* yf ye loue me, kepe my comman- dementes. And I wyll praye the father, and he shall geue you another cōforter, that he may abyde with you for euer: eue the spiere of truerh, whom the world can not receane: for it seyth hym not, nor knoweth hym. But ye shall knowe hym, for he shall abyde with you, and shalbe in you. * I wyll not leaue you comfortlesse, I wyll come vnto you. yet a lytle whyle,

and the woordes seyth me nomore. * but ye se me, for I lyue, and ye shall lyue. In that daye shall ye knowe, that I am in my father, and ye in me, and I in you.

* He that hath my commandementes, and keperh them, the same is he that loueth me. But he that loueth me, shalbe loued of my father, and I wyll loue him, and wyll shewe my selfe vnto hym. * Judas sayeth vnto hym (not the Iscariot) LORD, what is there done, that thou wilt shewe thy selfe vnto vs, and not vnto the world? Jesus answered and sayd vnto hym:

C * yf any man loueth me, he will kepe my woorde, and my father shall loue hym, and we will come to hym, and make a dwelling place with hym. He that loueth me not, keperh not my sayenges. * And the woorde that ye haue heard, is not myne, but the fathers whych hath sent me. These thynges haue I spoken vnto you, abyding with you. But the cōforter the holy goost * (whom the father shall sende in my name) * he shall teach you all thynges, & shall bringe to your remembrance all thynges, that I shall haue tolde you. Peace I leaue vnto you, my peace I geue you: I do not geue vnto you, as the world geueth. Let not your harte be troubled, nerher feare.

ye

Matt. xxi. c.
Mar. xi. c.
Ioh. xv. a. &
xvi. c.

mat. xxviii. c.

Ioh. xx. b. c.
& xxi. a. b.

Ioh. xv. a.
Ioh. v. a.

Act. xv. c.

Ioh. iiii. c. vii.
b. vii. c. xii. f
& xiii. a

Act. ii. a.
ii. Tim. a.
Ioh. xvi. b.

dico vobiscum
opera quae ego facio
faciet, & maiora
faciet, quia ego ad
do: & quodcumque
patrem in nomine
faciam, ut glorificet
in filio. Si quis
in nomine meo
petit

* Si diligis me, serua
mea seruare. Et
patrem, & alium
tum dabit vobis, et
vobiscum in
tom veritatis, quia
non potest accipere
videt eum, nec
autem cognoscit
apud vos manet, &
bis erit. Non
orphanos, vult
Adhuc modicum
dus me sum non
autem videtis me
vino, & vos
die vos cognoscite
sum in patre meo,
me, & ego in vobis
bet mandata mea
ea, ille est qui
autem diligit me
patre meo, & ego
eum, & manifestabo
sum. & Dicit ei
Iscariotes: Domine
factum est, quia
ras es nobis testem
mando. R. respondit
dixit ei:

* Si quis diligit
monem meum
pater me? diligit
eum veniemus, &
apud eum faciemus
diligit me, seruare
non seruare. Et
audistis, non est
eius qui misit me
Hec locutus sum
vos manent. Porro
tem spiritus sanctus
milet pater in
ille vos docebit
geret vobis omnia
que dixero vobis. Porro
lin quo vobis, pater
vobis: id quod
dat, ego do vobis. Et
tur cor vestrum, ut

Audistis
bis: Vade
Si diligis
utique, qui
quia pater
nunc d
fiat, ut cu
datis. Iam
vobiscum
ceps mi
non hab
cognosc
ligo pater
tum deo
do. & S

C A



Etum to
qui fert
ut fruct
vos mu
monem
vobis M
in vobis
testi ferre
nisi man
vos, nisi
Ego su
tes: qui
in eo, hi
tum: qu
testis fa
manferi
cut pal
ligent e
tent, &
in me, &
manferi
ritus pe
In hoc
meus, v
afferat
discipu
pater, &
nec in
cepta n
nebit &
& ego
seruauit
lection
bis, vt g
bis sit,
impleat

Audistis quia ego dixi vobis: Vado & venio ad vos. Si diligereitis me, gauderetis utique, quia vado ad patrem, quia pater maior me est. Et nunc dixi vobis priusquam fiat, ut cum factus fueritis, credatis. Iam non multa loquar vobiscum: venit enim princeps mundi huius, & in me non habet quicquam. Sed ut cognoscat mundus, quia diligo patrem, & sicut mandatum dedit mihi pater, sic facio. Surgite, eamus hinc.

CAPVT XV.



Go sum vitis vera, & pater meus agricola est. Omnem palmitem in me non ferentem, frum

stum tollet eum: & omnem qui fert fructum, purgabit eum; ut fructus plus afferat. Iam vos mundi estis propter sermonem quem locutus sum vobis. Manete in me, & ego in vobis. Sicut palmes non potest ferre fructum a semetipso, nisi manserint in vite: sic nec vos, nisi in me manseritis. Ego sum vitis, vos palmites: qui manet in me, & ego in eo, hic fert fructum multum: quia sine me nihil potestis facere. Si quis in me non manserit, mittetur foras sicut palmes, & areseat, & colliget eum, & in ignem mittent, & ardet. Si manseritis in me, & verba mea in vobis manserint, quodcumque volueritis petitis, & fiet vobis. In hoc clarificatus est pater meus, ut fructum plurimum afferatis, & efficiamini mei discipuli. Sicut dilexit me pater, & ego dilexi vos. Manete in dilectione mea. Si precepta mea seruaueritis, manebitis in dilectione mea, sicut & ego precepta patris mei seruavi, & maneo in eius dilectione. Hec locutus sum vobis, ut gaudium meum in vobis sit, & gaudium vestrum impleatur.

vi

ye haue herbe, that I sayde vnto you: I go, & come vnto you. yf ye loued me, truly ye shuld reioyce, because I go to the father: for the father is greater than I.

* And now I tell it you before it happen, that when it is come to passe, ye may beleue. I wyll not now talke moch wyth you. For * the pryncce of this worlde cometh, & hath nothyng agaynst me. But that the worlde maye knowe, that I loue the father. And as the father hath geuen me commaundement, so do I. & Arise, let vs go hence.

Ioh. xii. b. & xv. a.

Ioh. xii. b.

The. xv. Chapter. *



I am the true vine, and my father is the husbandman. Every bough not bringyng forth the frute in me, shall he take awaye: & every one that bringeth

forth the frute, shall he cleane, that it maye bringe forth the more frute. Now are ye cleane, because of the worde that I haue spoken vnto you. Abide ye in me, and I in you. As a bough can not bringe forth frute of it selfe, without it do abyde in the vyne: euen so ye nether, excepte ye abyde in me. I am the vyne, ye are the boughes. He that abyderth in me, and I in hym, the same bringeth forth moch frute: for without me can ye do nothyng. yf anye man abyde not in me, he shalbe cast out as a bough, and shall wither, and they shall gather hym vp, and cast hym into the fyre, and he burneth. * yf ye abyde in me, and my wordes abyde in you, ye shall aske what so euer ye wyll, & it shalbe done for you. & Here in is my father prayled, & ye bring forth moch frute, & become my disciples. As my father hath loued me, eue so haue I loued you. Continue ye in my loue. * yf ye kepe my commaundementes, ye shall continue in my loue: eue as I also haue kepte my fathers commaundementes, & continue in his loue. These thynges haue I spoken vnto you, that my loue maye be in you, & that your loue maye be full.

I. Ecci. xlii. c.

Ioh. xii. b. Act. xv. b.

Matt. xxi. c. Mar. xi. c. Ioh. xii. b. & xvi. c.

Ioh. xii. b.

B

John.

Ioh. xiii. d.
i. Ioh. iii. c.

Mat. xii. c.

Ephe. ii. c.

Ioh. viii. c.

Ephe. i. a.

Colos. i. a.

i. Ioh. iii. b.

Mat. x. c.
Luc. vi. d.
Ioh. xii. b.

Ioh. xvi. a.

Ioh. ix. d. &
x. d.

Psal. xxxiii
c. & lxxviii. a

Ioh. xiii. c.
R. xvi. a.
A. ii. a.
A. ii. a. &
ii. d.

* * Thys is my commaundemente
þ ye loue together, as I haue loued you.
Nowā hath greater loue, thā this, þ one
ioeparde hys lyfe for hys frendes. * ye
are my frendes, yf ye will do those thynges
that I comaunde you. * I wyll not
now call you seruauntes: for a seruaunte
knoweth not what hys master doth. But
I haue called you frendes: * for all that
euer I heerd of my father, haue I shewed
vnto you. ye haue not chosen me, but * I
haue chosen you, and ordeyned you to go
and * brynge forth fruite, and that your
frute maye remayne: that what so euer
ye aske the father in my name, he maye
geue it you. *

* These thynges do I commaunde
you, þ ye loue together. * yf the worlde
hate you, knowe, that it hath hated me
before you. yf ye had ben of the worlde,
the worlde wolde loue that whych was
his. But because ye are not of the worlde,
but I haue chosen you from the worlde,
therfore doth the worlde hate you. Remē
bre my worde, þ I sayd vnto you: * The
seruaunt is not greater than hys lord. yf
they haue persecuted me, they shall per-
secute you also: yf they haue kept my
worde, they shall kepe yours also. * But
all these thynges shall they do vnto you
for my names sake, because they knowe
not hym that sente me. yf I had not com-
me, and spokē vnto thē, they shulde haue
no synne: but now haue they no excuse
of theyr synne. We þ hateth me, hateth
my father also. * yf I had not done amo-
ge them, the workes whych none other
hath done, they shulde haue no synne: But
now haue they sene them, & haue hated
both me & my father. Neuertheles that
the sayenge maye be fulfilled, whych is
writte in theyr law: * They haue hated
me wythout a cause. *

* But whan the comforter commeth
* (whō I shall sende you fro the father)
end the spere of truerth, þ preedeth of the
father, the same shall beare wytnesse of
me. * And ye shall beare wytnesse also,
for ye are with me fro the begynnyng.
The

* Hoc est mandatum
ut diligatis me
ut vos. Maior
nem nemo habet
mam suam ponere
amicis suis. Vos
estis, si feceritis
cipio vobis. Iam
vos seruos, qui
autem dixi amicos
quacunque autem
meo, nota feci
vos me elegisse
gi vos, & posui
& fructum afferat
Et ut vester fructus
cumque petieritis
mine meo, & peti-

* Hec mandatum
ligatis inui-
odit, scitote quia
vobis odio habet
do fuissetis, non
erat diligere. Qui
modo non estis
gi vos de mundo
odit vos mundi
tote sermonis mei
dixi vobis Non
ior domino suo. Ma-
cuti sunt, & vos
si sermonem non
runt, & vestrum
Sed hec omnia facite
propter nomen
nesciunt cum qui
Si non venissem
fuisset eis, per-
berent nunc
tionem non habet
cato suo. Qui me
ter meum odit. Si
fecissem in eis
lius fecit, per-
berent: Nunc
derunt & oderunt
patrem meum Sed
pleatur sermo, qui
rum scriptus est: Qui
habuerit me gram-

* Cum autem
raclatus (quem ego
vobis a patre) sp-
tatis, qui a patre
le testimonio per-
me, et vos testimo-
hibebitis, qui ab
cum estis.

C A P



qui inter
obsequi
Et hac
non nou
que me.
vobis, v
eorum
ego dixi
vobis ab
vobiscum

* Et
qui missi
bis inter
dis: Se-
sum vob
cor vesti
rem dico
bis vt eg
non abie
veniet a
biero, &
& cum
mundum
iusticia,
cato qui
derunt
ro, quia
sam non
dicio a
huius r
est. Ad
bis dice
portare
nerit ill
cebit vo
Non en
ipso, se
loquunt
annone
clarific
cipiet, &
Omni
pater,
dixi,
& ann
* A
videbu
cum, &
do ad
ex dis
Quid

Haec locutus est vobis, vt non scandalizemini. Absque synagoga faciet vos. Sed venit hora, vt omnis qui interficit vos, arbitretur obsequium se prestare Deo. Et hæc facient vobis, quia non nouerunt patrem, neque me. Sed hæc locutus sum vobis, vt cum venerit hora, eorum reminiscamini, quia ego dixi vobis. Hæc autem vobis ab initio non dixi, quia vobiscum eram.

+ Et nunc vado ad eum qui misit me, & nemo ex vobis interrogat me. Quo vadis? Sed quia hæc locutus sum vobis, tristitia impleuit cor vestrum. Sed ego veritatem dico vobis, expedit vobis vt ego vadam. Si enim non abiero, paracletus non veniet ad vos. Si autem abiero, mittam eum ad vos: & cum venerit ille, arguet mundum de peccato, & de iustitia, & de iudicio: de peccato quidem, quia non crediderunt in me: de iustitia vero, quia ad patrem vado, & iam non videbitis me: de iudicio autem, quia princeps huius mundi iam iudicatus est. Adhuc multa habeo vobis dicere, sed non potestis portare modo. Cum autem venerit ille spiritus veritatis, docebit vos omnem veritatem. Non enim loquetur a semetipso, sed quæcumque audiet loquetur, & quæ ventura sunt annuntiabit vobis. Ille me clarificabit, quia de meo accipiet, & annuntiabit vobis. Omnia quæcumque habet pater, mea sunt. Propterea dixi, quia de meo accipiet, & annuntiabit vobis.

+ Modicum, & iam non videbitis me, & iterum modicum, & videbitis me, quia vado ad patrem. Dixerunt ergo discipulis eius ad inuicem: Quid est hoc, quod dicit nobis Modicum



Hæc thynges haue I sayd vnto you, that ye shuld not be offended. * They shall excommunicate you. * yet the houre cometh, that euery man which putteth you to death, shall thinke, that he doth serue vnto God. * And soch thynges shall they do vnto you, because they haue not knowen the father, nor me. * But these thynges haue I told you, that whan the houre shall come, ye maye thinke therof, that I tolde you. * But these thynges dyd not I tel you from the begynnyng, for I was with you.

* And now I go to him that sent me and no man of you asketh me: Whether goest thou? But because I haue tolde you these thynges, heuynes hath fylled your hart. But I tell you the trueth, it is expedient for you, that I go. For yf I go not, the comforter shall not come vnto you. But yf I go, * I shall sende hym vnto you: and whan he cometh, he shall rebuke the woordes of synne, of ryghteousnesse, and of iudgement: of synne, because they haue not belened on me: of righteousness, because I go to the father, and now ye shall not se me: of iudgement, because * the prince of this world is now iudged. I haue yet many thynges to saye vnto you, but ye can not now beare them. But whan the same spere of trueth cometh, * he shall teach you all trueth. * For he shall not speake of hymselfe, but what thynges so euer he shall heare, those shall he speake, and the thynges that are to come, shall he shewe vnto you. He shall glorifie me, for he shall receaue of myne, and shewe it you. * All thynges what soeuer the father hath, are myne: therefore sayde I: He shall receaue of myne, and shewe it you. * A lytle whyle, and now ye shall not se me: and agayne a lytle whyle, and ye shall se me, for I go to the father. Than sayde some of hys disciples one to another: What is this that he sayeth vnto vs: I

mate. x. b.
and. xxiii. a.
Luc. xxi. b.
Actu. ix. a.

Ioh. xv. c.
I. Co. ii. a.

Ioh. xiii. b.
and. xiii. c.

Ioh. xiii. c.
and. xv. c.

Ioh. xii. d.

Ioh. xiii. c.
Ioh. xii. f.

mat. xi. e.
Luc. x. c.
Ioh. iii. e.

Ioh. i. v. d.

IO III A lytle

John.

A lytle whyle, and ye shall not se me, and
agayne: a lytle whyle, and ye shall se me,
& that because I go to the father. Ther
fore sayde they: What is this þe saiesth
A lytle whyle? We knowe not what he
sayeth. But Iesus knewe that they wol
de aske at hym, and he sayd vnto them:
ye enquire of this amonge you, because
I sayde: a lytle whyle, and ye shall not se
me: and agayne: a lytle whyle, and ye
shall se me. Verely verely I say vnto
you, that ye shall wepe and lamente, but
the worlde shall reioyce: you shalbe sozr,
but * your sorowde shalbe turned into
ioye. * A woman whan she tranasyeth,
hath sorowe, because hir houre is come.
but whan she is deliuered of the chyld,
she thinketh nomore of the angursh, for
ioye that a man is borne in to the world.
And ye therfore now haue sorowe: but I
wyl se you agayne, & your harte shall
reioyce, and noman shall take your ioye
awaye from you. And in þe daye shall
ye aske nothyng at me.

Ioh. xx. c.
Esa. xxviii. c.

mat.vii.2.
and.xii.c.
mar.xi.c.
Luc.xi.b.
Ioh.xiii.b.
and.xv.a.

mat. xthia.
Mx. iiii.

**Ioh. xiii. a.
and. xx. b.**

Ioh. xxi. c.

* * * * *
¶ **¶** Verely verely I saye vnto you:
yf ye aske the father ought in my na-
me, he shall geue it you. Hether to haue
ye asked nothyng in my name. Aske,
and ye shall receaue, that your ioye maye
be full. These thynges haue I spoken
vnto you in * prouerbes. The houre
commeth, when I shall not now speake
in prouerbes vnto you, but I shall telue
you openly of the father. In that daye
shall ye aske in my name. And I saye
not vnto you, that I shall praye the fa-
ther for you: for the father hymselfe
loueth you, because ye haue loved me,
and haue beleued, that * I am co-
me forth from God. I went out from
the father, and am come into the worlde:
de: agayne, I leaue the worlde, and
go to the father. Mys disciples saye
vnto hym: Behold, now talkest thou
openly, and speakest no prouerbe.
* Now are we sure, that thou knowest
all thynges, and thou hast no neede that
any man aske the: Whereby we beleue,
that thou art come forth from God. ¶

Modicum & iterum
me, & iterum
videbitis me, &
ad patrem /
Quid est hoc
modicum /
loquitur /
I E S V S, qui
eum interroga-
vit: De hoc
vos, quia dixi
non videbitis me
modicum /
Amen amen
quia plorabit
vos, mundum
amabo: vos autem
non, sed tristitia
tetur in gaudium
cum pariter
quia venit bonum
autem peperit
non meminit
propter gaudium,
homo in mundo
igitur nunc quia
habebitis me
vos, & gaude-
bitis /
& gaudebit
& gaudere
let a vobis /
me non inter-
quam.

+ Amen
bis: Si quid precor
in nomine meo.
bis. V (que modo
stis quicquid in
meo. Petre, & mi
gaudium vestrum
Hæc in presen
sum vobis. V
iam nō in presen
vobis, sed palam
annunciabo vobis.
Et in nomine meo
non dico vobis, sed
rogabo patrem, ut
vostis pater, ut
enim me amatis, &
stis, quia & Deo
a patre, & vni in
iterum relinq
& vado ad patrem
cunt ei discipuli cum
nunc palam loqu
uerbum nulum
scimus quis fili
non opus est alio
interrogat: In hec
mus, quod & Deo

Responsa
 Modo c
 nit hora
 spargam
 propria,
 quatis :
 solus, qu
 Haec locu
 in me pa
 mundo p
 tis, sed e
 mundum

CAP



vt filius
 cent ded
 omnisca
 dedisti ei
 nam. H
 interna,
 hum De
 missi 1
 Ego te
 terram,
 quod de
 clam. E
 ta pater
 claritate
 quam ru
 te. Mas
 um hom
 sti mihi
 erant, s
 & sermo
 runt. P
 quia om
 hi abs t
 quod ded
 & ipsi a
 gnoveru
 extui, s
 tu me m
 roge. N
 go, sed
 mihi, qu
 omnia t
 sunt, &
 eis. Et i
 do, & h
 ego ad
 Pater
 in nom
 sti mihi

Respondit eis IESVS: Modo creditis? Ecce ves nit hora & iam venit, vt dispergami vniuersique in propria, & me solum relin quatis: & tamen non sum solus, quia pater mecum est. Hæc locutus sum vobis, vt in me pacem habeatis. In mundo pressuram habebitis, sed confidite, ego vici mundum.

CAPVT. XVII. *

Aec locutus est IESVS, & subleuatis oculis in celum, dixit: Pater, ve nit hora, clarifica filium tuum, vt filius tuus clarificet te, sic ut dedisti ei potestatem omnis carnis: et omne quod dedisti ei, det eis vitam æternam. Hæc est autem vita æterna, vt cognoscant te, so lum Deum verum, & quem misisti IESVM Christum. Ego te glorificauit super terram, opus consummaui, quod dedisti mihi, vt faciam. Et nunc clarifica me tu pater apud te ipsum, claritate quam habui, prius quam mundus fieret apud te. Manifestaui nomen tuum hominibus, quos dedisti mihi de mundo. Tui erant, & mihi eos dedisti, & sermonem tuum seruauerunt. Nunc cognouerunt quia omnia quæ dedisti mihi, abs te sunt: quia verba quæ dedisti mihi, dedi eis, & ipsi acceperunt, & cognouerunt veræ, quia a te exiui, & crediderunt quia tu me misisti. Ego pro eis rogo: Non pro mundo rogo, sed pro his quos dedisti mihi, quia tui sunt. Et mea omnia tua sunt, & tua mea sunt, & clarificatus sum in eis. Et iam non sum in mundo, & hi in mundo sunt, & ego ad te venio.

Pater sancte, serua eos in nomine tuo, quos dedisti mihi, vt sint vnum cum

Iesus answered them: Behold, * the houre commeth, and now dispatche me, that ye shalbe scattered, euery man to his owne, and shall leaue me alone: * and yet am not I alone, for the father is with me. These things haue I spoken vnto you, that in me ye may haue * peace. Ye shall haue trouble in the worlde, but be of good chere, I haue overcome the worlde.

Zach. xix. b.
Mat. xxvi. c.
marc. xiii. d

Ioh. xiii. b.

Rom. v. a

The. xvij. Chapter. *



These things sayd Iesus, & lyfte vp his eyes toward heauen, & said: * Father, the houre is come, glorify thy sone, that thy sone maye glorifye the, as thou hast * geuen hym power of

Ioh. xii. c.
and. xiii. d.

Ioh. v. b.

all flesh: that vnto all that thou hast geuen hym, he maye geue lyfe euertlastyng. * But this is the lyfe euertlastyng, & they knowe the only true God, and Iesus Christ, whom thou hast sent. I haue glorified the vpon earth, I haue * fynished the worke, that thou gauest me to do. And now father, glorifye thou me by thy selfe, with the glorie that I had with the, before the worlde was made. I haue declared thy name vnto the men, whom thou gauest me out of the worlde. They were thine, and thou gauest them vnto me, and they haue kept thy word. Now haue they knowen, that all that thou hast geuen me, are of the: * for the wordes that thou gauest me, haue I geuen them, and they haue receaued them, and knowen for a trueth, & I am come forth from the, and they haue beleued, that thou hast sente me. I praye for them. I praye not for * the worlde, but for them whom thou gauest me, for they are thine: And all myne are thine, and thyne are myne, and I am glorified in them. And now am I not in the worlde, and they are in the worlde, and I come vnto the.

Ioh. i. a.

Ioh. xix. c.
ii. Tim. iii. a

Ioh. iiii. c.

i. Ioh. ii. c.

Holy father, saue in thy name those, whom thou * gauest me, & they also maye be

Eph. viii. d
be

John.

be one as we be. When I was with the,
I kepte them in thy name. Those whom
thou gauest me, haue I kept, and * no-
ne of them perished, saue onely the son-
ne of perdition, that the * scripture
myghte be fulfilled. But now I come
vnto the, and these thinges I speake in
the worlde, that they maye haue my soe-
perfecte in them. I haue geuen the thy
worde, & the worlde * hath hated them, be-
cause they are not of the worlde, as I also
am not of the worlde. I praye not that
thou take them out of the worlde * but
that thou kepe them from euell. They
are not of the worlde, as I also am not
of the worlde. **C**halowe them in the trueth.
Thy worde is the trueth. * As thou hast
sent me into the worlde, so haue I also
sent them in to the worlde: and for their
sakes do I sanctify my selfe, that they
maye also be sanctified in the trueth.

Neuerthelesse. I praye not onely
for them, but for those also that shall
belene on me thow the thy worde: that
they all maye be one, as thou father
art in me, and I in the, that they also
maye be * one in vs: that the worl-
de may belene, that thou hast sent me.
And the glorie that thou gauest me ha-
ue I geuen them, that they may be one,
as we also are one: I in them, and thou
in me, that they maye be perfecte in one
and that the worlde may know, that thou
hast sent me, and hast loued them also,
as thou hast loued me. * Father, I
will that they whom thou hast geuen
me, be also with me, where I am: that
they maye see the glorie which thou hast
geuen me: for thou hast loued me before
the creation of the worlde. Ryghteous
father, * the worlde hath not knowen
the, but I haue knowen the, and these ha-
ue knowen that thou hast sent me. And
I haue declared thy name vnto them,
and I shall declare it, that the loue wher-
with thou hast loued me, maye be in the,
and I in them, &

ent & nos. Cum
eis, ego semper
mine tuo. Quia
bi, ego custodi
ex eis perit, ill
dicentis, ut sc
tur. Nunc aut
nio, & hac loqu
do, vt habeat
meum implem
ipsis. Ego des
nem tuum, & m
odio habui, quia
de mundo, sicut
sum de mundo, h
vt tollas eos de
vt serues eos a m
do non sunt, sicut
sum de mundo, h
eos in veritate. I
veritas est. Sicut
sti in mundum, h
si eos in mundum
ego sanctifico me
sint & ipsi sancti
ritate.

Non pro eis
go tantum, sed
creditori sunt p
eorum in me
sint, sicut tu p
ego in te, vt & p
vnum sint: vt co
dus, quia tu me
ego claritatem
disti mihi, de
vnum, sicut & m
mus: Ego in eis
vt sint consumm
& cognoscat
tu me misisti, sicut
& me disti
quos dedisti mi
vbi sum ego, & d
cum i vt vider
meam quam d
quia dilexisti me
stitutionem me
ste; mundus te n
ult, ego autem te
hi cognoscerunt
misisti. Et non
men tuum, & m
ciam, vt dilecti
xisti me, in ip
in ipsis.

Simo
gladio, p
pofici
agricul
abi non
xit ergo
te glad
cem qu
non vis
hors a
nistr
derunt
runt e
ad A
enim
pondi
Caipha
rat iu
vno h
pulo.
SVM
lius d
tem ill

CAPVT. XVIII

The. xviii. Chapter. *

When

Ioh. xviii. a

psal. xl. b.
and. cviii. c

gag. ii. c.
Ioh. xv. b.

mat. vii. b.

Ioh. xx. c.

Gala. iii. d.

Ioh. xii. c.
and. xiii. a.

Mat. xi. c.
Ioh. xv. c.
and. xvi. a.



Aec cum dixisset
IESVS, egressus
est cum discipu-
lis suis trans
iordanem. Et
aron, ubi erat

hortus, in quem introiuit
iple & discipuli eius. Sciebat
autem & iudas qui trades-
bat eum, locum: quia fre-
quenter IESVS conue-
nerat illuc cum discipulis suis.
Iudas ergo cum accepisset
cohortem, & a pontificis
bus, & pharisaeis ministros,
venit illuc cum lanternis, &
facibus & armis. IESVS
itaque sciens omnia quae ve-
tura erant super eum, proces-
sit, & dixit eis: Quem quaeritis?
Respondērunt ei: IESVS
Nazarethum. Dicit
eis IESVS: Ego sum. Sta-
bat autem & iudas, qui tra-
debat eum cum ipsis. Ut ers-
go dixit eis: Ego sum, abie-
runt retrorsum, & ceciderūt
in terram. Iterum ergo inter-
rogauit eos: Quae quaeritis?
Illi autē dixerunt: IESVS
Nazareth. Respondit IESVS:
Dixi vobis: quia ego
sum: si ergo me quaeritis, sin-
te hos abire. Ut impletur
sermo quē dixit: Quia quos
desisti mihi, non perdidisti ex
eis quengquam.

Simon ergo Petrus habēs
gladiū, eduxit eū, & percussit
pōtificis seruum, & abscidit
auriculā eius dextram. Erat
autē nomē serui Malchus. Di-
xit ergo IESVS Petro: Mit-
te gladiū tuū in vaginā. Cali-
cem quem dedi mihi pater,
non vis ut bibam illum? Cos-
hōr autē & tribunus & mi-
nistri iudeorum comprehē-
derunt IESVM, & ligauerunt
eum, & adduxerunt eū
ad Annam primum, & erat
enim socer Caiphas, qui erat
pontifex anni illius: erat autē
Caiphas qui consiliū dede-
rat iudeis: Quia expedit
vno hominē mori pro po-
pulo. Sequebatur autem IESVS
Simon Petrus & alii
discipuli. Discipulus au-
tē ille erat notus pontifici,



trayed hym, knewe the place also: for Je-
sus had resorted thither oft wyth hys di-
sciples. * Now whan Judas hadde tak-
en a bande of men, and mynisters of the
hygh prestes and pharises, he came thy-
ther wyth lanternes, and creshettes and
weapens. Iesus therfore knowynge all
thynges that were to come vpon hym,
went forth, and sayd vnto them: Whom
do ye seke? They answered hym: Iesus
of Nazareth. Iesus sayeth vnto them:
I am he. Judas that betrayed hym, sto-
de also wyth them. Whan he than sayd
vnto the: I am he, they wōte backwarde,
and fell to the grounde. Than asked he
them agayn: Whom do ye seke? They
sayd: Iesus of Nazareth. Iesus answer-
ed: I haue told you, that I am he: yf ye
therfore seke me, let these go. That the
word myght be fulfilled, whych he sayd:
* Of them whom thou gauest me, haue
I lost none.

Simon Peter therfore hauynge
a swearde, drew it out, & smote the hygh
prestes sernaunte, and cut of hys ryght
eare. The sernauntes name was Malchus.
Than sayd Iesus vnto Peter:
Put bp thy swearde into the sheeth.
Wyle thou not, that I shal drynke the
cuppe, whych the father hath geuen
me? * Than the companye, and the
captayne, and the mynisters of the Je-
wes toke Iesus, and bounde hym, and
brought hym fyrst to Annas: for he was
father in lawe to Cayphas, whych was
hygh prest that yere. It was Cayphas,
* that had geuen the Jewes counsell:
that it behoueth one man to dye for the
people. Simon Peter and the other di-
sciple followed Iesus. But the same disci-
ple was acquainted with the hygh prest,
and

Mat. xxvi. a
mar. xliii. d.
Luc. xxii. c.

mat. xxvi. e.
mar. xliii. e.
Luc. xxii. d

Ioh. xvii. b

mat. xxvi. e.
Mar. xliii. f.
Luc. xxii. d

Ioh. xi. e.

John:

and he went in wyth Iesu, into the pala
ce of the hy gh pft: but Peter stode wyth
out at the doze. Then the other discip
(whych was acquainted with the hy gh
pfeft,) went forth and spake vnto the
damefel that kept the doze, and brought
in Peter. Than sayde the portresse vn
to Peter: Art not thou one of thys mans
disciples: He sayeth: I am not.

C The seruantes and officers stode by
a fyze made of coles (so: it was colde) and
warmed them. Peter was also standynge
wyth them, and warmynge hym. Than
the hygh p[re]ste asked Iesus of hys dis-
ciples, and of hys doctrine. Iesus answe-
red hym: * I haue spoken openly vnto
the woulde. I haue alwaye taught in the
synagoge and in the temple, where all
the Iewes come togerher, I haue spokē
nothyng in secrete. Why askest thou
me? Aske them that haue hearde what
I haue sayde vnto them: beholde, they
knowe what I haue sayde. * Whan he
had sayde these thynges, one of the offi-
cers standynge by, smote Iesus, saynge:
Answerest thou the hygh p[re]st so? Ies[us]
answered hym: yf I haue spoken euell,
beare wyrrnesse of euell: but yf I haue spo-
ken well, why smyttest thou me?

And Annas sente hym bounde to Cai
phas the hygh prest. * And Simō Peter
stode & was warming hym. Than sayde
they vnto hym: Art not thou also one of
hys disciples? He denyed & sayde: I am
not. One of the hygh prestes seruauntes,
(the coyn of hym, whose eare Peter dyd
cut of, sayde: Dyd not I se the in the gar
den wyth hym? Than denyed Peter a
gayne, * and forthwyth dyd the cocke
crowe. * Than broughre they Iesus fō
Caiphas into the commune hall. And it
was in the mornyng. And they entred
not into the commune hall, f̄ they shulde
not be defyled, but that they myght eate
the Paskeouer. Therfoze wente Pilate
forth vnto them, and sayde: What accu
sacion brynge ye agaynst thys man?
They answered, and sayde vnto hym:

& introiit in
atrium posu-
it semper stabat al-
teris. Exiit et
alii, qui erat
ci, & dixit o-
mnibus duxit Petri. Qui
erat ancilla o-
mnibus & tu ex discipu-
lis istius: Dixi-
tum.

Scabant autem
nistri ad primum
erat & calefactus
rat autem cum in
stans & calefactus
tife> ergo interius
SVM de dicitur
de doctrina magis
et IBSVS & aposto
tus fuit remansit
docui in synagoga
quoque omnes in
plenitudo, & in omni
tus sum nihil. Qui
rogat? Interrogat
dicunt quod locu
sit, ecce, si fuit
rim ego. Hanc
xilise, vni
storum de dicit
S V, dicens: scilicet
pontificis & scri
SVS: in male
Almonium peccat
loffi autem huius
cardis:

Et misit cum
torn ad Caiphan
Brat autem Sim
stans & calceame
runt ergo ei: Nunc
es discipulis eius
vit ille, & dixit:
xst ei vnus ex fr
cis, cognat' eius,
dit Petrus aucto
ego te vidi in her

lo: iterum ego
trus, & statim
nit. Adducit
a Caipha in
autem mane. Et
tulerunt in
non contamin
manducant: Por
ergo Pilatus ad
dixit: Quis scri
fertis aduersus
Respondisti, & in

Si non est
non tibi t
Dixit erg
cipite eun
legem vel
Dixerunt
bis nō lic
quam. V
pleretur,
cans qua
turus.

Introi
pratoriu
uit IESV
es rex Iu
dit IESV
dicis, an
de me? R
Nonquid
Gēs tua ē
rō te mihi
spondit I
meū non
Si ex hoc
incum, r
decertare
Iudais:
meū nō ē
et Pilatus
Respond
cis, quia r
in hoc na
veni in m
mum per
nis qui e
voce m
bas: Quid

Et cum
ram ex
xit eis: E
in eo eam
fuerudo v
mittā vob
tis ergo d
gem iuda
rant rursu
Non hui
Erat aut

CA
Vnc
Pilatus
gellauit e
gentes e
imposuer
vette pu
derunt e
ad eum
ut rex I
clapas

Ioh.vii.b.

Ierc.xx.a.
 Mat.xxvi.g
 Actu.xxiii.a

Mat. xxvi. g.
Mar. xiii. g.
Luc. xxii. d.

Ioh. xiii. d.
Mat. xxvii. a
Mar. xvi. a.
Luc. xxiii. a.

Non esset hic malefactor,
non tibi tradidissimus eum.
Dixit ergo ei Pilatus: Acci-
pite eum vos, & secundum
legem vestram iudicate eum.
Dixerunt ergo ei Iudaei: No-
bis non licet interficere quos-
quam. Ut sermo IESV im-
pleretur, quem dixit, signifi-
cans quia morte esset moni-
turus.

Introiit ergo iterum in
prætorium Pilatus, & voca-
uit IESVM, & dixit ei: Tu
es rex Iudæorum? Respon-
dit IESVS: A tamplio hoc
dicis, an alii tibi dixerunt
de me? Respondit Pilatus:
Nonquid ego Iudæus sum?
Gēs tua & pōificēs tradide-
rūt te mihi. Quid fecisti? Re-
spondit IESVS: Regnum
meū non est de hoc mundo.
Si ex hoc mundo esset regnū
meum, ministri mei vique
decererent, vt non traher-
ent Iudæos: nunc autem regnū
meū nō est hinc. Dixit itaq;
ei Pilatus: Ergo rex es tu?
Respondit IESVS: Tudi-
cis, quia rex sum ego. Ego
in hoc natus sum, & ad hoc
veni in mundum, vt testimo-
nium perhibeam veritati. Om-
nis qui est ex veritate, audit
vocem meam. Dicit ei Pila-
tus: Quid est veritas?

Et cum hoc dixisset, ite-
rum exiit ad Iudæos, & di-
xit eis: Ego nullam inuenio
in eo causam. Est autem cō-
suetudo vobis, vt vnum dis-
mittā vobis in Pascha. Vultis
ergo dimittam vobis res-
gem Iudæorum? Clamantes
sunt rursum omnes dicentes:
Non hunc, sed Barrabam.
Erat autem Barrabas latro.

CAPVT. XIX.

Tunc ergo apprehendit
Pilatus IESVM, & flag-
ellauit eum. Et milites ple-
gentes coronam de spinis
imposuerunt capiti eius, &
veste purpurea circumdes-
derunt eum, & dicebant: A-
ve rex Iudæorū. Et abaci-
e alapas. Exiit ergo iterū
Pilatus,

if he were not an enell doer, we wolde
not haue deliuered hym vnto the. Ther
foze sayde Pilate vnto them: Take ye
hym, & iudge hym after your lawe. Thā
sayd the Jewes vnto hym: It is not law-
ful for vs to put any man to death. That
the worde of Iesus myght be fulfilled,
whych he *spake, signifying what death
he shuld dye.

*Thā entred Pilate agayne into
the commune hall, and called Iesus, and
sayde vnto hym: Art thou the kynge of
the Jewes? Ies⁹ answered: Sayst thou
that of thy self, or haue other told it the
of me? Pilate answered: Am I a Jew?
Thy people and the hygh priestes haue
deliuered the vnto me. What hast thou
done? Iesus answered: My kyngdom is
not of thys worlde. yf my kyngdome we-
re of thys worlde, my mynisters wolde
surely fyght, that I shulde not be deli-
uered ouer to the Jewes: * but now is
not my kyngdome from hence. Therfo-
ze sayd Pilate vnto hym: Art thou a kyn-
ge than? Iesus answered: Thou sayest
it: for I am a kyng. For thys purpose
was I borne & therfoze came I into the
worlde, that I myght beare wytnesse vn-
to the trouth. Euery one that is of the
trouth, heareth my voyce. Pilate sauerh
vnto hym: What is the trouth?

And whan he had sayde that, he went
forth agayne vnto the Jewes, and sayde
vnto the: I fynde no cause in him. * But
ye haue a custome, that I shal let lowse
vnto you one at Easter: Wyl ye therfoze
that I let lowse vnto you the kynge of
the Jewes? Thā cryed they all agayne,
sayenge: Nor hym, but Barrabas: yet
was Barrabas a murtherer.

The. xix. Chapter.



Then *toke Pilate Iesus ther-
foze, and scourged hym. And
the souldyers playng a crow-
ne of thornes, set it vpon hys
heate, & put a purple garmere
aboute him, & came to him, & sayd: Hail
kinge of the Jewes. And they smote hi.
Pilate

mat. xxvii. b
Mar. xv. a
Luc. xxiii. a

Ioh. vi. b

mat. xxvii. c
Mar. xv. b. 2
Luc. xxiii. b.
*mat. xxvii. b.
Mar. xv. a.
Luc. xxiii. a

mat. xxvii. b
Mar. xv. b.
Luc. xxiii. b.

John.

Wilate therfore wēt forth agayne & say-
eth vnto thē: Beholde, I brynge him forth
vnto you, that ye maye knowe, þ̄ I syn-
de no cause in hym. Than went Iesus
forth, wearynge a crowne of thornes, ad
a purple garment. And he sayeth vnto
thē: Beholde the man. Whan the hyghe
prieskes and mynisters sawe hym, they
cryed, sayenge: Crucifye hym, crucifye
hym. Wilate sayeth vnto them: Take ye
hym, & crucifye hym, for I fynde no cause
in hym. The Iewes answered hi: We ha-
ue * a lawe, and after that lawe must he
dye, * for he hath made hymselfe the son-
ne of God. Whan Wilate herde thys say-
eng, he feared the moze, and wēt againe
into the commune hall, and sayeth vnto
Iesu: Whence art thou? But Iesus gaue
hym no answer. Therfore sayeth Wila-
re vnto hym: Doest thou not speake vn-
to me? Knowest thou not, that I haue po-
wer to crucifie the, and haue power to let
the losse? Iesus answered: Thou shul-
dest haue no power agaynst me, without
it were * geuen the from aboue. Therfo-
re he that deliuered me ouer vnto the,
hath the moze synne.

Leui. xxiii. c.
Ioh. v. b.

Sap. vi. a.
Ioh. iii. d.
Roma. xiii. d

And from that tyme forth soughte Wi-
late to let hym losse. But the Iewes
cryed, sayenge: yf thou lettest hym go,
thou art not the Emperours frede: * For
whosoener maketh hymselfe a kynge,
speakeeth agaynst the Emperoure. *
Whan Wilate herde those wordes, he
brought forth Iesus, & sat vpon the iudge-
ment seate, in the place that is called the
pauement, but in Hebrue, Sabbatha,
And it was the daye of the preparyng
of the Easter, aboute the sixte houre, & he
sayeth vnto the Iewes: Beholde your
kynge. But they cryed: Awaye wyth
hym, awaye wyth hym, crucifye hym. Wi-
late sayeth vnto them: Shall I crucifye
your kynge? The hygh prieskes answer-
ed: We haue no king but the Emperour.
Therfore roke he hym vnto thē, that he
myght be crucified. And * they toke Je-
sus, and led hym forth. And he bare hys
owne

Actu. xvii. b.
Mat. xxvii. d.
Mar. xv. c.
Luc. xxiii. b.

Luc. xxiii. c.

Pilatus, & dicit
adduco vobis eum
cognoscatis, quia
inuenio causam
ego IESVS
romam spinem
um vestim
Ecce, homo.
sent eum pontifi-
stri, clamabant
ciffige, crucifige
eis Pilat: Accipit
& crucifigite, quia
inuenio in eo cau-
sponderunt ei
gem habemus, &
legem debet nos
lium Dei se h
andisset Pilatus
n & magis timu-
sus est praetori
dicit ad IESV
to IESVS autem
non dedit ei. D
Pilatus: Mihi
Nescis quia pon-
teo crucifigere tu-
tem habeo dimit-
spondit IESVS
ret potestatis
villam, nisi ob-
de super. Propo-
tradidit tibi, n
habeto

Et exinde
latu dimittere
autem clamabat
Si hunc dimitte
cus Caesaris. Qu
se regi facit, co
fari. Pilatus aut
disset hos sermo
xit foras IESV
pro tribum, in
citur Lithotrac
ce autem Galile
autem pariter
hora quasi sexta
dais: Ecce rex res
tem clamabat: C
crucifige eum. D
latus: Regem
figam: Respond
fices: Non habem
nisi Caesarem. R
dicit eis illam
retur. Subsepe
& eduxerunt eum

Abi cruci-
dicitur
braice
crucifig-
alios an-
diam an-
Scrip-
Pilatus
cem. E
IESVS
dazorum
multi
prope
vbi cruci-
Et erat
tine, &
ergo P
dazorum
Iudaeor-
xit, rex
dit Pila-
psi, Mil
fixissent
stimula-
tuor pa-
partem,
tem tun-
super c
Dixeru-
Non sci-
namur
scriptur
Pariti
fibi, &
seru
dem ha-

Staba-
cem I
foror m
ophæ, S
ne. Cum
S V S n
ian flar
bat, die
her, ecce
dicit di
tua. Et
illam di
ea scien
omnia c
consum
cit: Sit
rac poss
illi aut
ham ac
cumpom
fi eius.
set IES

ubi crucem, exiit in eam qui dicitur Caluarie locum. Hæbraice autem Golgotha, ubi crucifixerunt eum, & est eo alios duos hinc & hinc, mediam autem IESVM.

Scriptum autem & titulum Pilatus, & posuit super crucem. Erat autem scriptum: IESVS Nazarenus rex Iudeorum. Hunc ergo titulum multi Iudeorum legerunt, quia prope civitatem erat locus ubi crucifixus est IESVS. Et erat scriptum Græce, Latine, & Hebraice: Dicebant ergo Pilato pontifices Iudeorum: Noli scribere rex Iudeorum: sed quia ipse dixit, rex sum Iudeorum. Respondit Pilatus: Quod scripsi scripsi. Milites ergo cum crucifixis essent eum, acceperunt vestimenta eius, & fecerunt quatuor partes, unicuique militi partem, & tunicam. Erat autem tunica inconsutilis, desuper contexta per totum. Dixerunt ergo ad invicem: Non scindamus eam, sed fortiamur de illa cuius sit. Ut scriptura impleretur dicens: Partiti sunt vestimenta mea sibi, & in vestem meam misserunt sortem. Et milites qui dem hæc fecerunt.

Stabant autem iuxta crucem IESV mater eius, & soror matris eius Maria Cleopha, & Maria Magdalene. Cum vidisset ergo IESVS matrem, & discipulum stantem quem diligebat, dicit matri suæ: Mulier, ecce filius tuus. Deinde dicit discipulo: Ecce mater tua. Et ex illa hora accepit illam discipulus in sua. Postea ea sciens IESVS quia omnia consummata sunt, ut consummaretur scriptura, dicit: Sitio. Vas autem erat possum acetum plenum, illi autem spongiam plenam acetum, hyssopo, & cumponentes, obtulerunt os ei eius. Cum ergo accepisset IESVS acetum, dixit:

Consumma

donec cruce, and * Went forth vnto the place that is called the place of dead mens skulles (but in Hebrue Golgotha,) where they crucified hym, and two other wyth hym, one on ether syde, but Iesus in the myddes.

* Pilate wrote a title also, and set it vpon the crosse. And ther was wyrtten Iesus of Nazareth, kynge of the Jewes. Thys tytle dyd many of the Jewes reade, for the place where Iesus was crucified, was neare the cytie, & it was writte in Greke, Latine, & Hebrue. Therfore sayd the hygh prestes of the Jewes vnto Pilate: Wryte nor, kynge of the Jewes, but þe hath sayd: I am kynge of the Jewes. Pilate answered: What I haue written, that haue I wyrtten. * Whan the souldyers therfore had crucified hym; they toke hys raymente and the coare, and made foure partes, vnto euery souldyer a parte. The coate was vnswown, wrought vpon thosowour. Therfore sayde they one to an other: Let vs not cut it, but let vs cast lottes for it, whose it shalbe, that the scripture myght be fulfilled, sayenge: * They haue parted my garmentes vnto themselves, and vpon my raymente haue they cast lottes. And these thynges dyd the souldyers in dede.

Ther stode by the crosse of Iesus hys mother, and hys mothers syster Mary the wyfe of Cleopha, and Mary Magdalene. Whan Iesus now sawe hys mother (and the disciple whom he loved) standyng by, he sayde vnto hys mother: Woman, beholde, thy sonne. After wards he sayeth vnto the disciple: Beholde thy mother. And from that houre dyd the disciple take her to hys owne. After wards Iesus knowynge that all thynges were now fulfilled, (* that the scripture myght be pfulmred,) he sayeth: I am athyrt. And ther was set a vessel full of bynegre, & they fylled a spoge wyth bynegre, and dyd wynd it aboute wyth ylope, and put it to hys mouth. Whan Iesus now had taken the bynegre, he sayd:

It is

Heb. xiii. e.

mat. xxvii. d
Mar. xv. c.
Luc. xxiii. d.

C
mat. xxvii. d
Mar. xv. c.

Psal. xxi. d.

Psal. lxxvii. c.

Mat. xxvii. d
Mar. xv. d.

John.

It is furnished, and he bowed downe his
D head, and gaue vp the goost. The Je-
wes thā, (for so much as it was the daye
of preparyng,) that the bodyes shulde not
remaiue on the crosse upon the Sabbath
(for that Sabbath daye was great,) they
prayed Pilate, that they legges myght
be broken, and they taken downe. Then
came the souldyers, and brake the legges
of the first, and of the other that was cru-
cified wyth hym. But when they were
come to Iesus, and sawe hym now deed,
they dyd not brake his legges, but one
of the souldyers opened his syde wyth a
speare: and * immediately the went out
bloude and water. And he that sawe it,
dyd beare recorde, and his recorde is true;
and he knoweth, that he sayeth true, &
ye also maye beleue. These thynges
were done, that the scripture myght be
fulfylled, whych sayeth: * ye shall not
breake a bone of hym. And agayne ano-
ther scripture sayeth: * They shall loke
on hi, whom they haue pearced thorow.
* After this dyd Ioseph of Arima-
thia praye Pilate, that he myghte take
downe the bodye of Iesu, (because he
was a discipule of Iesu, but secretly for fea-
re of the Jewes.) And Pilate graun-
ted hym. Then came he, and toke downe
the bodye of Iesu. Ther came also, * Ni-
codemus, (whych afore cam vnto Iesu
by nyght, bryngyng Myrthe and Aloes
mixt together, aboure an hundred poun-
de. Then toke they the bodye of Iesu, &
bounde it wyth linnen clothes, and wyth
the spices, as the Jewes maner is to bu-
rye. And in the place where he was cru-
cified, ther was a garden, and in the gar-
den a new graue, wherein noman had yet
ben layed: there layde they Iesus becau-
se of the Jewes daye of preparyng, for
the sepulchre was at hande. I

The .xx. Chapter. *

mat. xxviii. a
Mar. xvi. a
Luc. xxiii. a



* the first daye of the Sab-
bat, came Mary Magdalene
early to the sepulchre, when it
was yet dark & sawe the stone
take awaye fro the sepulchre.
Therfore

Consummatum est
nato capite crucis
Iudei ergo querentes
scire erat, ut non
in cruce corpus
(erat enim magis
Sabbati) rogauerunt
ut frangeretur
ra, & tolleretur
ergo milites, qui
fregērunt cruce
qui crucifixum
Ad IESVM non
nissent, & vidit
mortuum, non
crura, sed vnu
ceatus eius
tinuo exiit sanguis
Et qui vidit, testis
hibuit, & verum
nium est. Et de
ra dicit, vt & in
Facta sunt enim
ptura implere
Os non communi-
Et iterum alia
citi Videbunt
fixerunt.
Post hac
Pilatum Ioseph
thia (eo quod
lus IESV, com-
pter metum
leret corpus
misti Pilatum
tulit corp^s IESV
tem & Nicodemus
rat ad IESVM
mum) ferens
thae & aloes, quod
tum. Acciperunt
pus IESV, &
lud linteis cum
sicut mos est
re. Erat autē in
cifixus est, hodie
to monumentum
quo nondum
tus erat. Ibi ergo
rafcen Iudeo
xia erat monum-
uerunt IESVM.

CAPIT. XX.

VNa autem Solu-
ria Magdalene
ne, qd adhuc
ad monumentu
dem sublatu

Luci
mon
publ
dic
mon
posu
tr, &
nerd
bant
ali
Petro
num
vidit
th I
Petr
in mo
min a
fuerat
linter
ratim
Tōc
scipul
monu
dit i n
script
mortu
th erg
semet
* M
monu
ergo f
spexit
duos a
tes, vni
pedes
Iesu. D
plorat
runt d
posuer
conuer
dit I
sciebat
Dicit
quid pl
illa aut
tulan^s
ne, si tu
mibi, v
eam to
Maria
ei: Ra
magist
Noli
enim a
Vade a
oi, &
patrē m
deum
strum.
iene an

Lucurrit ergo, & venit ad Simon Petrum, & ad alios discipulos, quos amabat IESVS, & dicit illis: Tulerunt dñm de monumeto, & nescimus ubi posuerit eñ. Exiit ergo Petrus, & ille alius discipulus, & venerunt ad monumetum. Curresbant autem duo simul, & ille alius discipulus præcurrit citius Petro, & venit primus ad monumetum. Et cum se inclinasset, vidit posita linteamina, non tñ introiit. Venit ergo Simon Petrus sequens eñ, & introiit in monumetum, & vidit linteamina posita, & sudarium quod fuerat super caput eius, non cum linteaminibus positum, sed separatim inuolutum in vñ locum. Tñ ergo introiit & ille discipulus, qui venerat primus ad monumetum, & vidit, & credidit: nondum enim sciebant scripturam, quod oporteret eñ a mortuis resurgere. & Abies rñt ergo iterum discipuli ad semetipsos.

¶ Maria autem stabat ad monumetum foris plorans. Dñs ergo steteret, inclinavit se, & posuere in monumetum, et vidit duos angelos in albis sedentes, vñ ad caput, & vñ ad pedes ubi positum fuerat corpus Iesu. Dicit ei illi: Mulier, quid ploras? Dicit ei: Quia tulerunt dñm meum, & nescio ubi posuerit eñ. Hec cum dixisset, conversa est retrorsum, & vidit IESVM stantem, & non sciebat quia IESVS est. Dicit ei IESVS: Mulier, quid ploras? Quem quæris? Illa autem existimans quia hortulanus esset, dixit ei: Domine, si tu sustinisti eum, dicito mihi, ubi posuisti eñ, et ego eum tollam. Dicit ei Iesus: Maria. Conversa illa, dicit ei: Rabboni, quod dicitur magister. Dicit ei IESVS: Noli me tangere: nondum enim ascendi ad patrem meum. Vade autem ad fratres meos, & dic eis: Ascendo ad patrem meum, et patrem vestrum, deum meum & deum vestrum. Venit Maria Magdalene annūcians discipulis: quia vidit

Therfore came she, and came to Simon Peter, & to the other disciple (*Whom Jesus loved) & sayeth vnto the: They haue taken awaye the lord out of the graue, and we wote not where they haue layd hym. * Therfore wente Peter out, and the same other disciple, & came to the graue. They rāne both together, & the same other disciple rāne afoze sooner than Peter, & came fyrst to the grane. And whan he had stouped downe, he sawe the linnen clothes layde, but he wente not in. Than came Simon Peter, folloowyng hym, & he entred into the sepulchre, & sawe the clothes layde, & the napke þ had ben vpon his head, not layde wyth the linnen clothes, but in a place seuerally wrapped together. Thā wete in also the same disciple, þ came fyrst to the graue, and he sawe & beleued. For as yet dyd not they knowe * the scripture, þ he ought to rylse agayne from the dead. & Thā wente the disciples agayne together.

¶ * Mary stode wythout at the sepulchre, wepyng. Now whā she wepte, she stouped & loked into the sepulchre, & sawe two angels sytryng in white, one at the head, & one at the fere. Where the bodye of Iesus had bene layd. They saye vnto her: Woman, why wepest thou? the sayeth vnto the: because they haue takē awaye my lord, & I can not tell where they haue layd hym. Whā she had sayd this, she turned herselfe aboute, & sawe Iesus standyng, & knewe not þ it was Iesus. Iesus saierh vnto her: Woman, why wepest thou? Whō seekest thou? But she thynkyng þ it had bene a gardener, sayde vnto hym: Syr, yf thou hast takē hym awaye, tell me where thou hast layd hym, & I wyll fetch hym. Iesus sayeth vnto her: Mary. She turneth about, & sayeth vnto him: Rabboni (which is to saye: master) Iesus sayeth vnto her: Touche me not, for I am not yet ascended vp to my father. But go thou vnto * my brethren, & saye vnto the: * I go vp vnto my father, & your father, my God & your God. * Mary Magdalen came, & shewed the disciples: I haue

Ioñ. xiii. c.
& .xxi. a.

Luc. xxiii. a

Psal. xvi. b. a
Act. ii. c. xiii
d. xvii. a.

28

Luc. xxiii. a

Psal. xxi. c.

Ioñ. xvi. d.
Luc. xxiii. a

John.

ſene the Lorde, & theſe thynges hath he ſayd vnto me. ¶

Luc. xxiii. c

¶ * Whā it was now late on the ſame fryſte daye of the Sabbath (& the dozes were ſhut, where the diſciples were gathered together for fear of the iewes,) Jeſus came, & ſtoode i the myddelt, & ſaid vnto thē: Peace be vnto you. And whā he had ſayd that, he ſhewed them hys handes, & hys fyde. ¶ Therefore were the diſciples glad, whā they ſawe the lord. Thā ſaid he agayne vnto thē: Peace be vnto you, * lyke as the father hath ſent me, I alſo ſende you. Whan he had ſayd þ, he brethed vpon thē, & ſayeth vnto thē: Receaue ye the holy goost. Whoſe ſynnes ye forgiue, they are forgiuen thē: & whoſe ſynnes ye retayne, they are retayned. ¶

Ioh. xvi. c.

Eſai. xi. a.

Mar. xvi. b.

Luc. xiii. a.

Ioh. xvii. c.

Ioh. xi. b.

¶ * But Thomas one of the twelue, (which is called Didymus) was not with thē, whā Jeſus came. Thā ſayd the other diſciples vnto him: We haue ſene the lord. But he ſaid vnto thē: without I ſee i hys handes the prynte of the nayles, & put my fyrnger into the place of the nayles, & put my hāde into hys fyde, I will not beleue.

¶ And after eyght dayes were hys diſciples agayne wythin, & Thomas with thē, Jeſus came whā the dozes were ſhut, & ſtoode in the myddes, & ſaid vnto thē: Peace be vnto you. After that ſayeth he vnto Thomas: Reache herther thy fyrnger, & ſee my hādes: & reach herther thy hāde, & put it into my fyde: & be not faithleſſe, but beleuyng. Thomas answered, & ſayd vnto him: My Lord, & my God. Jeſus ſayeth vnto hym: Thomas, becauſe thou haſt ſene me, thou haſt beleued: Bleſſed are they þ haue not ſene, & haue beleued. ¶

Ioh. xxi. d.

¶ * And many other tokes truly dyd Jeſus in the ſyght of hys diſciples, whych are not wyrtte in this booke. Theſe are wyrtten, that ye maye beleue, þ Jeſus is Chyſt the ſonne of god, and that ye beleuyng, maye haue lyfe in hys name.

The. xxi. Chapter. ¶

¶ Afterward dyd Jeſus ſhew hymſelfe agayne at the ſee of Tybertias. And on thys wyſe dyd he ſhew hymſelfe: Ther

vici dominum, & hanc
mih.

* Cū ergo ſero eſſet die
lo vna ſabbato, & domus
ſent claue, vbi erant diſci
cōgregati propter claue
rum, venit Jeſus, & ſta
tit i medio, & dixit eis
vobis. Et cum hanc claue
oſtendit eis manus, &
Gauſi ſunt ergo diſci
vilo domino. Dixit ergo
eis iterum: Pax vobis, ſit
me pater, & ego mit
vos. Hanc cōdixit, &
uit, & dicit eis: Accipite
ritū ſanctū. Quod remiſ
tis peccata, remiſſi ſunt
quorum retinueritis, &
ſunt.

* Thomas autem non
duodecim, qui dicitur
mus, non erat cum eis
do venit Jeſus. Du
runt ergo ei alii diſci
dimus dominum, & claue
xit eis: Nifi videris i ma
bus eius fixuram claue
& mittam digum meum
locū claue, & mit
meam in lat. & claue
dam. Et poſt die ob
rum erant diſci i medio,
& Thomas cū eis, &
S V S ianuis claue, &
in medio, & dixit eis
vobis. Deinde dicit
Infer digum tuum i
de manus meas, & claue
num tuam, & claue i
meum, & noli eſſe
lus, ſed fidelis. Reſpon
dit Thomas, & dicit ei: Do
nus meus, & deus meus.
cit ei Jeſus: Quia
diſti me Thomas, &
Beati qui non viderunt
crediderunt. & Moſes
& alia ſigna ſecit Jeſus
in cōſpectu diſcipulorū
rō, quæ nō ſunt ſcriptæ
pro hoc. Hæc autem ſcriptæ
ut credatis quia Jeſus eſt
ſus filius dei, & ut credatis
tam habeatis in nolite

Erant
Thom
mus)
a Ca
bedari
ſais du
trus:
Venit
exieru
naum
prende
cto, ſte
rei no
discip
Dicit
ri, num
beatus:
Dixit
ram na
tis. Mi
ualeba
multo

Dic
quæ d
tro: D
trus cu
minuſ
(erat e
in mar
li nau
longe
cubitis
te piſci
derunt
pruna
perpoſ
cit eis
de piſ
ſtis nu
Petruſ
ram, p
bus cū
bus. E
eſt ſci
S V S
nemo
tiam i
quis e
minuſ
S V S
& cal
liter.
feſtat
pulis
mortu
C
dicit
S V S
me p
domi

CAPVT XXII
Poſtea manifeſtavit
rū ſeipſum ad mare Tyber
dis. Manifeſtavit autem

Erant simul Simon Petrus & Thomas (qui dicitur Didymus) & Nathanael qui erat a Cana Galilee, & filii Zebedee, & alii ex discipulis suis duo. Dicit eis Simon Petrus: Vado piscari. Dicit eis Venimus & nos tecum. Et exierunt, & ascenderunt in nauim, & illa nocte nihil prederunt. Mane autem factum, stetit IESVS in litorea: non tamen cognouerunt discipuli quia IESVS est. Dicit ergo eis IESVS: Pueri, nunquid pulmentarii habetis? Responderunt eis Non. Dicit eis Mittite in litteoram nauim rete, & inuenietis. Miserunt ergo, et iam non valebant illud trahere propter multitudinem piscium.

Dicit ergo discipulus ille quem diligebat IESVS Petro: Dominus est. Simon Petrus cum audisset quia dominus est, tunica succinxit se (erat enim nudus) & misit se in mare. Alii autem discipuli in nauigio venerunt, non enim longe erat a terra, sed quasi cubitis ducentis) trahentes rete piscium. Vt ergo descenderunt in terram, viderunt prunas positas, & piscem superpositum, & panem. Dicit eis IESVS: Afferte de piscibus quos prederitis: nunc. Ascendit Simon Petrus, & traxit rete in terram, plenum magnis piscibus cetum quinquaginta tribus. Et cum tati essent, non est scissum rete. Dicit eis IESVS: Venite, prandete. Et nemo audebat discumbensium interrogare eum: Tu quis es? scientes quia dominus est. Et venit IESVS, & accepit panem, & dabat eis, & piscem similititer. Hoc iam tertio manifestatus est IESVS discipulis suis, cum surrexisset a mortuis.

Cum ergo prandissent, dicit Simoni Petro IESVS: Simon Iona diligis me plus his? Dicit eis Etiam domine, tu scis quia amo te.

Dicit

Ther were together Simon Peter and Thomas (which is called Didymus) and * Nathanael, that was of Cana of Galilee, & the chyldre of zebedee, & two other of his disciples. Simon Peter sayeth vnto the: I go to fysh. They saye vnto him: We come also wyth the. And they wente out, & gat them vp into a ship, and in that nyght toke they nothyng. But whā the mornynge was come, Iesus stode on the shore: neuerthelesse the disciples knewe not, that it was Iesus. Than sayeth Iesus vnto the: Chyldren, haue ye any meate? They answered hym: No. He sayde vnto the: * Cast out the net on the ryght syde of the ship, & ye shall fynde. Than cast they out, and were not now able to drawe it for the multitude of fyshes.

So that disciple, * Whom Iesus loued, Iohā. xiii. c. sayeth vnto Peter: It is the Lord. Whā Simon Peter herde, that it was the lord, he gyrded his coate about hym (for he was naked) & lepte into the see. But the other disciples came by ship (for they were not farre from the lande, but as it were two hundred cubites) drawynge the net of fyshes. So whan they came dwone to lande, they sawe burnynge coles layde, and fysh layde thereon, and bread. Iesus sayeth vnto them: * Brynge hether of the fyshes, that ye haue taken now. Simon Peter wente vp, and drew the nette vnto the lande, full of greate fyshes, an hundred and thre and fyfye. And for all ther were so many, yet brake not the nette. Iesus sayeth vnto them: * Come, dyne. And none of them that dyd care, durst aske hym: Who art thou? knowynge, that it was the LORD. And Iesus came, and toke the bread, and gaue it them, and the fysh lyke wyse. This is now the thyrde tyme that Iesus appeared vnto his disciples, whan he was rylen from the deed. *

Whan they than had dyned, Iesus sayeth vnto Simon Peter: Simon Iona, louest thou me more than these? He sayeth vnto hym: yee LORD, thou knowest, that I loue the.

Q ij

De

John.

He sayeth vnto hym: fede my lames,
He sayeth vnto hym agayne: Simon Jo-
na, louest thou me? He sayeth vnto hym:
yee loude, thou knowest, þ I loue the. He
sayeth vnto hym: fede my lames. He
sayeth vnto him the thyrde tyme: Simon
Jona, louest thou me? Peter was sozry, be-
cause he sayd the thyrde tyme vnto hym:
Louest thou me? & he sayde vnto hym:
* Lorde, thou knowest all thynges, thou
knowest, that I loue the. He sayeth vnto
hym: fede my shepe. * Verely verely I
saye vnto the: whā thou walk yonge, thou
dydest gyde thy selfe, & walketest whe-
re thou woldest: * but whā thou art olde,
thou shalt stretch out thyne hādes, & ano-
ther shall gyde the, & lead the, whether
thou wilt not. But thys he sayde, signi-
fyenge, by whar death he shulde glorifye
God. And whā he had sayd this, he sayth
vnto hym:

* followe me. Peter turned abonte,
& sawe the same disciple (whā Ies' ploued,
followyng) * whych also leaned vpon
hys brest at the supper, & sayd: Lorde, who
is it þ shall betraye the? Whā Peter thā
sawe the same, he sayeth vnto Iesu: Lorde,
what shall he doo? Iesus sayeth vnto
hym: yf I wyll þ he tary vntyll I come,
what is that vnto the? Follow thou me.
Thā wence thys sayēge abrode amonge
the brythē: That the same disciple dyeth
not. And Iesus sayde not vnto hym: He
dyeth not, but yf I wyll haue him to tary
vntyll I come, what is þ to the? Thys is
that disciple, whych beareth wytnesse of
these thynges, and more the same, and
we knowe, þ his wytnesse is true. * But
ther are many other thynges also þ Ies'c
dyd, the whiche yf they were wyrtte one
after another, I suppose the worlde shul-
de not be able to cōreyn the bokes, that
were to be wyrtten.

The ende of the gospell after
S. Iohn.

The

Printed anno 1539.

Dicit eis Pater agnosce
Dicit eis Pater agnosce
ligis me? Alit illi: Ego do
mine, tu scis quia amo-
rit ei: Pater agnosce
cit ei tertio: Simon iu-
mas me? Contritus est
trus, quia dixit ei: Pater
mas me? & dixit ei: Tu
ne, tu omnia scis, et scis
amo te. Dicit ei: Pater
meas. Amen amen dico
tibi, cum es iunior, et
bas te, & ambulabis
lebas: et autem senex
des man'tuas, & alius
get, & ducet quo tu
Hoc autē dixit, signi-
qua morte clarificatus
set deum. Et cum hoc
set, dicit ei:

* Sequere me. Com-
Petrus vidit illum
quem diligebat (Ies'c)
sequētem, qui et
xit Domine, qui et
det te: Hinc ergo
set Petrus, dicit Ies'
mine, hic autem quid
ei IESVS: Si cum
nere donec veniam
te: tu me sequere. E-
go sermo iste inter
quia discipulus sic
ruit. Et non dixit
SVS: Non mori
Si eum volo manere
veniam, quid ad te
discipuli? ille qui
perhibet de his, &
hac: & scimus quia
testimonium eius: &
& alia multa que
SVS, quae si scriberem
singula, nec ipsum
modum capere possen-
scribendi sunt, alio-

Euangelii secundum
hannem finis

AC
ST
et
u

CAP



re, vlt
cipien-
tum sa-
assump-
buit se-
flonem
mentis
ta app-
de regi-
praecep-
mis ne-
pectare
tris, qu-
per os
nes qui
vos au-
spintu
tos hos
nenera-
dicente
pore ho-
Israel
Non e-
pora ve-
ter pos-
testate
tem sup-
sancti
testes i-
omni l-
vique
cum ha-
bus illi-
hes sul-
rum. C-
celum
duovin-
in vesti-
runt: V-
aspicie
IES

ACTA APO
STOLORVM QVI
est liber secundus Eu
angelii. S. Lucij.

The actes of the Apostles,
whyche is the seconde boke of the
Gospel of S. Luke.

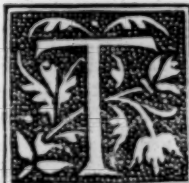
The fyrst Chapter. ✱

CAPVT PRIMVM. ✱



Rimo qui
dem ser
monē feci
Je omnis
h' (o Theo
phile) que
cepit I Es
SVS face
re & doce

re, vique in diem, quā (pres
cipiens A postolis per spiri
tum sanctum quos elegit)
assumptus est: quibus & prae
buit seipsum vltimum post pas
sionem suam in multis argu
mentis, per dies quadragin
ta apprensus eis, & loquens
de regno Dei. Et conuēiens
praecepit eis, ab Hierosolymis
non discederent, sed expec
tarent promissionem pa
tris, quam audistis (inquit)
per os meum. Quia Iohans
nec quidē baptizauit aqua,
vos autem baptizabimini
spiritu sancto non post mul
tos hos dies. Igitur qui con
uenerant, interrogabant eū,
dicens: Domine, si in tem
pore hoc restitues regnum
Israel: Dixit autem eis:
Non est vestrum nosse tem
pora vel momenta, quae pas
ter posuit in sua ipsius pos
testate: sed accipietis virtus
tem superuenientis spiritus
sancti in vos, & eritis mihi
testes in Hierosalem, & in
omni Iudaea, & Samaria, &
vique ad vltimum terrarū. Et
cum haec dixisset, videntis
bus illis eleuatus est: & nus
us susceptus est ab oculis eor
um. Cumque intuerentur in
caelum euntem illum, ecce
duo viri astitērunt iuxta illos
in vestibus albis, qui & diue
runt: Viri Galilaei, quid statis
aspicientes in caelum? hic
IESVS qui assumptus est
a vobis



The fyrst treatyse be: B
rely (o Theophile) ha
ue I made of all thyng
ges, the whych Iesus
began to do and to te
ach, vntyll the daye
wherein he (commā
dyng the apostles,

whom he dyd chose by the holy goost,)
was taken vp: vnto whō also * he shew
ed hymselfe alyne after hys passion by
many tokens, apparenyng vnto them by
the space of fortye dayes, and speakyn
ge of the kyngdome of God. * And
whan he dyd eate wyth them, he cōmā
ded them, that they shulde not departe
from Ierusalem, but wayte for the pro
myse of the father, * the whych (sayd he)
ye haue hearde of my mouth. * For I hō
berely baptyzed wyth water, but ye shal
be baptyzed wyth the holy goost, after
these few dayes. Therfor they that we
re come together, dyd aske hym saye ge:
* LORD, shalt thou at thys tyme re
store the kyngdome vnto Israel? But he
sayd vnto them: * It behoueth not you
to knowe the tymes or seasons, whych
the father hath kepte in hys owne pow
er: * but ye shall receaue the power of
the holy goost commynge vpon you,
* and ye shalbe wytnesses vnto me in
Ierusalem, and in all Iewry, and Sama
ria, and vntyll the ende of the earth.
* And whan he had sayd these thynges,
he was taken vp, (whyle they were lo
king vpon hym) and a cloude receaied
hym from out of theyr syght. And whan
they behelde hym goynge vp to heauen,
beholde, two men stode by them in whyte
garmentes, whych also sayde: ye men of
Galile, why stāde ye lohyng vpon hea
uen? Thys Iesus whych is taken vp
fro you

Ioh. xx. xxi

Luc. xxiii. d

Ioh. xiii. c.

Mat. iii. b.

Acta. xi. b

Mat. xxiii. a

mat. xxiii. e

Luc. xxiii. d

Acta. i. a.

Acta. ii. d.

Ioh. xv. d.

B

mat. xxviii b

Mar. xvi. e.

Luc. xxiii. d

Acta.

Mat. vii. b.
Mat. xxiii. c.
Mar. xiii. c.
Luc. xvi. c.
E. xxi. d.

A sabboth monnte that is called Oliuete, the whych dayes iourney is by Jerusalem, * hauryng a Sabboths ney is a iourney. And whan they were gone in, m^{le}, or so they wēt vp into a parloure, where abode much as a * Peter & Ihon, & James, & Andrieu, mā can go whilippe & Thomas, Sarrylmeu & mat after So: thew, James the sonne of Alpheus, & Si mō zelotes, & Judas James sōne. These all were continuyng with one accorde in prayer and supplication, wyth the wes men, and Mary the mother of Iesu and hys brethren.

Mat. x. a.
Mar. v. b.
Luc. vi. b. & ix. a.

from you to heauen, * shall come enen so as ye haue sene hym goynge into heauen. *

C Hā returned they to Ierusalē frō the monnte that is called Oliuete, the whych dayes iourney is by Jerusalem, * hauryng a Sabboths ney is a iourney. And whan they were gone in, m^{le}, or so they wēt vp into a parloure, where abode much as a * Peter & Ihon, & James, & Andrieu, mā can go whilippe & Thomas, Sarrylmeu & mat after So: thew, James the sonne of Alpheus, & Si mō zelotes, & Judas James sōne. These all were continuyng with one accorde in prayer and supplication, wyth the wes men, and Mary the mother of Iesu and hys brethren.

* In those dayes Peter rose vp in the myddes of the brethren, & sayd: (And the cōpany of the names together were near hande a hūdyeth & twenty) ye men & brethren, the scripture must be fulfylled, the which the holy goost hath spokē befoze, by the mouthe of Dauid cōcernynge Iudas, that was * the gyde of chē that toke Iesus: * the which was nobryed amonge vs, & had opraigned a rokome of thys ministracion. * And the same truely hath possessed the felde of the rewarde of wyched nesse: & whā he was hāged, he burst asunder in the myddes, & all hys bowels gushēd out. And it was made knowen vnto all thē h̄ dwelt at Ierusalē, insomuch that the same felde was called in theyr tunge, Aceldema, h̄ is, the bloude felde. For it is wyrtē in the boke of the psalmes: * Let theyr habitation be voyde, and let ther be noman to dwell therein. And * his byshoppe let another take. Wherefoze, of these men h̄ haue ben gathered wyth vs all the whyle that the LORD Iesus wente in and out amonge vs (begynnyng at the baptye of Ihon, vntyll the daye where in he was taken vp from vs) one of these must wyth vs be wyrtesse of hys resurreccō. * And they apoynted twō, * Ioseph whyche is called Barsabas whose surname is Just^o) & mathias And they prayed & said: Thou lord, * whych knowest the hartes of all men, shew

Mat. xxvi. a.
Ioh. xviii. a.
Mat. x. a.
Mat. xxvii. a.

Psal. lxxviii. d.
Psal. cviii. a.

Act. vi. a.
Act. iiii. d.

1. Pa. xxix. c.

a vobis in celum. Et nota quemadmodum videtur euntem in celum.

Tunc reuersi sunt Hierosolimam a monte qui vocatur Oliueti, qui est iuxta Hierosolimam, sabbati habent in. Et cum introissent, congregati sunt in domum ascendentes. Primum stabat Petrus & Iohannes & Iacobus & Andreas & Thomas & Mattheus & Mattheus & Alphai, & Simon Zelotes, & Iudas Iacob. Hi perseverantes erant in oratione & comunione cum mulieribus, & Maria matre Iesu & filiis eius.

* In diebus hiis, cum Petrus in medio congregatus erat, ait: Viri fratres, compleri scripturas, quod dixit spiritus sanctus per Dauid de Iuda, palam eorum, qui comprehensus erat in nobis, & factus erat sortem minister. Et hic quidem agnum de mercede meritis, & suspensas cepit diadema, & diffusa sunt eius, & non habuit omnibus habitantibus Hierosolimam, ita ut appropinquaret illi lingua communis. Sed hoc est, ager minister, scriptum est enim in libro Psalmorum: Foras moratio eorum deserta. Sic quod inhabitaret in domum eius accipere oportet ergo ex hiis nobiscum sunt congregati omni tempore, quo nos exiuit inter nos dominus. IESVS, incipiens a Iohanne, usque ad diem, assumptus est a nobis, testem resurrectionis eius habuisse Hierosolimam, ex illis duobus Ioseph qui vocatur Barsabas, qui cognomen est Iustus, & Mathiam, quos omnes dixerunt. Tu domine, qui corda nostris omnia

ostēde
duobus
cum m
solati
tus est
cum h
tes eis
Mathi
est cum
lis. *

CA



lo sonu
tis spiri
plent t
rant se
rant ill
quam i
singula
omnes
perunt
provt l
eloqui
Hierul
daz, v
nation
ita au
multit
est, qu
quifque
quent
nes, 8
Nonn
loquu
modo
quifque
nati s
& El
Melo
Capp
fiam
liam,
bia o
adue
que
Ara
quen
goal
tem
adim
nam
tem
flo p

ostēde quem elegeris ex his
duobus vnum, accipere los
cum ministerii huius & apo
stolatus, de quo prauarica
tus est Iudas, vt abiret in lo
cum suum. Et dederunt fors
tes eis, & cecidit fors super
Mathiam, & annumeratus
est cum vndecim Apostolis
his.

Now whych one of these thwayne thou
halt chosen, to take the rowme of thys
ministracyon and Apostleshippe, from
the whych Iudas is fallen awaye by tras
gressio, that he myghte go into his owne
place. And they gaue them the lottes, &
the lot fell vpon Mathias, and he was co
unted wyth the eleuen Apostles. R

CAPVT. II. *

The. ii. Chapter. *



T cum comple
rentur dies pē
tecostes, erant
omnes panter
in eodē loco
Et factus est
repente de cōe

lo sonus, tanquam aduenien
tis spiritus vehementis, & re
plent totam domum vbi es
rant sedentes. Et apparue
rant illis dispersę lingue, tñ
quam ignis, sediq̃ue supra
singulos eorū, & repleti sunt
omnes spir. sũ sancto, & cœ
perunt loqui variis linguis,
provt spiritus sanctus dabat
eloqui illis. Erant autem in
Hierusalem habitantes Iu
dei, viri religiosi, ex omni
natione, quę sub cœlo est: Fa
cta autem hac voce, cōuenit
multitudo, & mente confusa
est, quoniam audiebat vnus
quisque lingua sua illos lo
quentes. Stupebant autē om
nes, & mirabantur, dicentes
Nonne ecce omnes isti qui
loquunt, Galilæi sunt: & quo
modo nos audimus vnus
quisque linguam nostrā, in qua
nati sumus, Parti, & Medi,
& Elamitæ, & qui habitant
Mesopotamiam, Iudeam &
Cappadociam, Pontū, & As
siam, Phrygiā, & Paphy
liam, Aegyptū, & partes Ly
bię quę est circa Cyrenę, &
aduenæ Romani, Iudei quo
que & Proseliti, Cretes, &
Arabes, audimus eos lo
quentes nostris linguis mas
galia Dei. Stupebant autē
tem omnes & mirabantur,
adinuicem dicentes: Quidē
nam vult hoc esse? Alii au
tem irridentes, dicebant: Mu
sco pleni sunt isti,



And whan the dayes of A
* Whysomtyde were co
me, thei were all together
in the same place. And so
denly ther happened a so
unde from heauen, as of
a myghty wynde cōmyng
on the, and it ryllled all the house, where
they were syttinge. And ther appeared
vnto them clouen tuniges, lyke fyre, and
sat vpon enery one of them, and they all
were * fylled wyth the holy goost, * and
beganne to speake wyth sundery tun
ges, euen as the holy gooste gaue them
vnterfaunce. Ther were dwellynge at
Ierusalem Jewes, deuoute men, of eue
ry nacion that is vnder the heauen.
Now whan thys voyce happened, the
multitude came together, and were abas
shed in mynde: for enery man herde
them speake wyth hys owne language.
They were all astonnyed, and marua
led, sayenge: Beholde, are not all these
that speake, Galileans: and how haue we
herd euery man our langage, wherein we
are borne: the Iarthians, and Medes, &
the Elamites, and they that dwell in Me
sopotamia, Iewry, and Cappadocia, Pon
tus and Asia, Iohugis and Iamphilia,
Egipte, and the parties of Libia, whych
is aboute Cyrene, and the straungers of
Rome: the Jewes also and * Iosephites,
the Cretians and the Arabians: we do
heare them speake the greate wordes
of God in oure owne languages. R They
were all astonnyed, and marualed, sayeng
one to an other: What wyll thys be? But
other mocked, and sayd: These men are
full of swere wyne.

Leui. xxiii. c
Deu. xvi. c
Luc. xxiii. d

Ioh. vii. d.
Actu. iiii. d
Mar. xvi. c.

Mat. xxiii. b.

* Stans

Q. iiii

* But

Acta.

¶ But Peter standing with the ele-
 nen, lyfte by hys voyce, and sayd vnto
 them: ye men of Jewry, and ye all that
 dwell at Ierusalem, be thys knowen vnto
 you, & perceaue my wordes with your
 eares: for these be not dreames as ye sup-
 pose, seynge it is the thyrd houre of the
 daye: but thys is it, that is spokē by Joel
 the prophete: * And it shall come to pas-
 se in the last dayes (sayeth the LORD)
 I shall poure out of my spere vpon all
 flesh, and your sonnes and * your daugh-
 ters shall prophesy, and your yongemen
 shall se visions, and * your olde men shall
 dreame dreames. And truly on my ser-
 nantes and on my handmaydens wyll
 I poure forth of my spere in those dayes
 and they shall prophesy, * & I shall shew
 wonders in heauen aboue, and tokens in
 earth beneth, blood, and fyre, & vapoure
 of smoke. The Sonne shall be turned in
 to darknesse, & the Moone into blood, be-
 fore the great and manifest daye of the
 LORD to come. And it shall come to pas-
 se, & * euery one which doth call vpon the
 name of the LORD, shall be saued. *

C ¶ Ye men of Israel, heare these wo-
 des: Iesus of Nazareth, the man allowed
 of God amōge you with miracles, wonders
 & tokens, which God hath wrought by him
 amōge you, as ye knowe. * The same,
 (beynge taken, by the defyned coun-
 sell and foreknowledge of God) haue ye
 punyshed, and slayne by the handes of
 wycked men: * Whom God hath ray-
 sed vp, the sorowes of hell beynge lous-
 ed, for so much as it was vnpōssible for hym
 to be holden there wyth. for Dauid say-
 eth of hym: * I haue alwaye set the
 LORD before me in my syght, for he is
 at my ryght hāde, lest I be moued. Ther-
 fore my harte is glad, and my tūnge hath
 reioiced: mozeouer my flesh also shall rest
 in hope. for thou shalt not leaue my soule
 in hell, nerher shalt thou suffer thy ho-
 ly one to se corruption. Thou hast made
 the wayes of lyfe knowen vnto me, thou
 shalt make me full of ioyfulnesse with thy
 countenance. *

* Stans autem Petrus
 vndecim, Iesus uocans
 & locutus est eis: Viri
 & qui habitatis Ierusalem
 vniuersi, hoc uobis uerbum
 & auribus percipite. Non enim sicut uisum
 est, hi ebrii sunt, cum hi
 diei tertijs: sed hoc quod
 dictum est per prophetam
 Joel: Et erit in ultimis
 diebus, dicit Dominus, effu-
 dam de spiritu meo super
 nem carnem, & filii vestri
 & filie vestre, & iuuenes
 vestri uisum habebunt,
 & seniores uisum habebunt
 somnabunt, & quilibet
 per seruos meos, & ancillas
 meas in diebus illis fundam
 de spiritu meo, & propheta-
 bunt, & dabo signa in celo
 sursum, & signa in terra
 deorsum, & vaporem ignis,
 & uaporem ignis, & conuer-
 tetur in tremor. Luna in
 sanguinem uariabitur, &
 dies Domini manifestus erit.
 Et omnis qui uocauerit
 nomen Domini, saluus erit.
 Viri Israel, audite
 uerba haec: Iesus Nazarenum,
 uirum apud deum
 a Deo in uobis uerbum
 & prodigijs, & signis
 fecit Deus per illum in
 uobis, sicut uos scitis. E-
 (definito consilio & pre-
 sentia Dei traditus) & uos
 iniquorum accusatores
 interemistis: quem Deus
 suscitauit solutus de infer-
 nis, iuxta quod dictum
 est. Dauid enim dicebat
 de domino suo: Dominus
 in conspectu meo semper
 positus est, & non moue-
 bor. Propter hoc iocundatus
 est cor meum, & exultauit
 lingua mea, & caro mea
 quiescit in spe. Quoniam
 non dabis anima tua in
 inferno, nec dabis sanctum
 tuum uidere corruptionem.
 Notas mihi fecisti vias
 uitae, & non relinques
 me in manu inimicorum
 tuorum. Facies tua sal-
 uabit me.

Viri fratres dicere
 cha. Dauid
 funtus est
 sepelitus
 & in
 Propheta
 & sciret q
 rasset illi
 bi eius se
 eius, pro
 de resurre
 nequa de
 no, neque
 rapiones
 refectum
 nes teste
 tur Dei e
 sione spi
 a patre, &
 quod vo
 Non eni
 in celum
 Dixit D
 Sede a d
 ponam
 lum ped
 me scia
 Israel, q
 eum Ch
 hone
 crucifixu
 His
 ponit
 ad Petru
 postolo
 fratres
 Pernit
 & hanc
 vestrum
 Christi
 catoru
 cipien
 sti. Vo
 flo &
 nibus
 canqu
 nus l
 verbi
 est, &
 cens
 ne is
 peru
 piz:
 in di
 milia
 rant
 rum
 Chio

Esai. xliiii. a
 eze. xxxvi. d
 ioh. ii. f.

Luc. ii. f.
 Actu. ii. b.
 and. xvi. b.

mat. xvii. f
 Luc. xxi. d.

Rom. x. b.

mat. xxvii. c

Actu. x. e.

Plal. xv. b.

Viri fratres, liceat audens
ter dicere ad vos de patriar-
cha David, quoniam & des-
sanctus est & sepultus est: &
sepulchrum eius est apud nos
vique in hodiernum diem.
Propheta igitur cum esset,
& sciret quia iureiurando iu-
rasset illi Deus, de fructu lsa-
bi eius sedere super sedem
eius, providens, locutus est
de resurrectione Christi. Quia
neque derelictus est in infer-
no, neque caro eius vidit cor-
ruptionem. Hunc IESVM
resuscitavit Deus, cum nos om-
nes testes sumus. Dextera igitur
Dei exaltatus, & promissum
spiritus sancti accepta
a patre, effudit hoc donum,
quod vos videtis & auditis.
Non enim David ascendit
in celum, dicit autem ipse:
Dixit Dominus domino meo
Sede a dextris meis: Donec
ponam inimicos tuos scabel-
lum pedum tuorum. Certissi-
me sciat ergo omnis domus
Israel, quia & Dominum &
eam Christum fecit Deus,
hunc IESVM quem vos
crucifixistis.

His autem auditis, com-
muni sunt corde, & dixerunt
ad Petrum & ad reliquos Ap-
ostolos: Quid faciemus viri
fratres? Petrus autem ad illos:
Penitentiam inquit agite,
& baptizetur unusquisque
vestrum in nomine IESV
Christi in remissionem pec-
catorum vestrorum, & ac-
cipietis donum spiritus sancti.
Vobis enim est repomis-
sus & filiis vestris, & om-
nibus qui longe sunt, quous-
cunque advocaverit Domi-
nus Deus noster. Aliis etiam
verbis plurimis testificatus
est, & exhortabatur eos, dis-
cens: Salvamini a generatio-
ne ista prava. Qui ergo rece-
perunt sermonem eius, bap-
tizati sunt, & appositae sunt
in die illa animarum circiter tria
milìa. Erant autem perseque-
rantes in doctrina Apostolo-
rum, & communicatione, fras-
trione panis, & orationibus.

Fiebat

ye men and brethzen, let me boldly
speake vnto you of Dauid the Patriar-
he, * for he also is deed, and buryed, and
hys sepulchre is wyth vs vntyll thys daye. Wherfoze seyng he was a pro-
phete, and knew that God wyth an othe
had sworne vnto hym, * that the frute
of hys loynes shulde syt vpon hys seate,
he seyng it afoze hande, spake of the re-
surreccion of Christ. For he was nether
lestre in hell, nor hys flesh sawe corrup-
cion. The same Iesus hath God rayled
agayne, * whose wytnesses all we are.
Seyng then that he is * eralted by the
ryghthande of God, and seyng the pro-
myse of the holy goost is receaued of the
father, he hath poured out thys gyfte
ye se and heare. For Dauid is not gone
vp into heauen, but he sayeth hymselfe:
* The LORD sayde vnto my LORD
D: sytte thou at my ryghte hande, vntyll
I make thyne enemyes thy foore
stoole. Let all the house of Israel ther-
foze knowe surely, that God hath made
the same Iesus (whō ye haue crucified)
both LORD & Christ.

* Whan they heard these thynges,
they were pricked at the harte, and
sayde vnto Peter and to the other Ap-
ostles: ye men and brethzen, * What shall
we do? Peter sayd vnto them: Repente
(sayeth he) and let euery one of you be
baptysed in the name of Iesu Christ for
the remission of your synnes, and ye shall
receaue the gyft of the holy goost. For
vnto you is the * promyse made, and vnto
your chyldren, and vnto all them that
are farre of, whomsocuer the LORD &
our God shall call herherto. And wyth
many other wordes dyd he wytnesse, and
exhortethem, sayenge: Be saued from
thys wycked generation. They ther-
foze that dyd receaue hys worde, we-
re baptyfed, and in that same daye there
were added aboute a thye thousande soules.
And they were also contynnyng
in the doctrine of the Apostles,
and in the comunyon, in the brea-
kinge of bread, And in prayers.

And

iii. Reg. ii. b.

Psa. cxxxii. b.

Ioh. xv. 2.
Actu. 2.
Phil. ii. a.

Psal. cix. a.

zach. xxii. c.

Luc. iii. b.
Actu. ix. a
and. xvi. d

Ioel. ii. f.

Acta.

And ther came a feare vpon euery soule. Many wonders also and tokens were done by the apostles at Jerusalem, and a greate feare was on euery one. And all they that beleued, were together, * and had all thynges commune. They solde theyr possessions and substaunces, and parted them vnto euery one, accordyng after as euery one had nede. And they continued daylye of one mynde in the temple, and * brake bread about the houses, and toke meate wyth ioye and synghelnesse of harte, praysynge God together, and hauyng fauoure toward all the people. And the LORD added daylye there vnto, such as shulde be saued.

Actu. iiii. d

Esai. viii. b.

The. iiii. Chapter. *

Peter and Ihon wente vp into the temple, at the nyenth houre of prayer. And ther was brought a certayne man (whych was halte from hys mothers wombe) whom they layd daylye at the gate of the temple, whych is called, Bekoryfull, that he myght aske almes of the goers into the temple. The same whan he saw Peter and Ihon begynnynge to entre into the temple, he desyred, that he myght receaue an almesse. But Peter wyth Ihon beholdynge hym, sayd: Loke on he. And he looked on them, hoppyng that he shulde haue receaied some thyng of them. But Peter sayd: Sytuer and gold haue I not, but that whych I haue, geue I the: * In the name of Iesus Christ of Nazareth ryse vp, and walke. And he toke hym by hys ryght hande, and lyfte hym vp. And straight waye were hys legges and fere strenghted, and he leapyng, stode vp and walked: and entered into the temple wyth them, walkynge, and leapyng, and praysynge God. And all the people sawe hym walkynge and praysynge God. And

Ieh. iiii. a.

Fiebat autem omni
timor. Multa quere
digia & signa per
los fiebant in Hieru
& metus erat magis
uerfis. Omnes enim
debant, erant pascu
bebant omni commu
Possessiones & substantias
vendebant, & singulis
illa omnibus, prout
opus erat. Quod
perdurante vniuerso
templo, & frange
domos panem, iude
hum cum exultatione
plicitate cordis, ad
tibus Deum, & habent
tiam ad omnes populos
minus autem angelus
ut fierent quod dicebat
CAP. VII. III. V



dam vir qui erat claudus
vtero matris sue
tur, quem ponentes
die ad portam templi
dicitur Speciosus, ut
elemosynam ab
tibus in templum
disset Petrum & Iohannem
incipientes intrare
plum, rogabat ut
nam acciperet. Inueni
tem in eum Petrus
hanc, dixit: Responde
At ille intendebat
sperans se aliquid
plum ab eis. Petrus
xit: Argentum & aurum
est mihi, quod ad
hoc tibi do: In nomine
S V Christi Nazareni
ge, & ambula. Et
sa manu eius dextera
uauit eum. Et protinus
solidatae sunt bases
plantae, & exiliens
ambulabat, & incre
illis in templum
& exiliens, & laudauit
Et vidit omnis populus
ambulantem & laudantem
Cap

Cognos
ipse erat
sedebat
templi,
re & c
nigerat
tem Pet
eucurris
eos, ad
latur Sa
Vident
spondit

* Vi
ramini
intuem
tote, au
hunc a
ham, &
lacob,
rum gl
IES V
tradidit
faciem
dimitt
& iust
stis vir
ri vobis
interfe
cituit
telles
minis
videtis
uit non
per e
sanita
tu or
fratre
ranuiz
cipes
pranu
proph
fuit, in
ni gis
delea
cum
gerii
& m
tus e
stum
ecelu
pora
quae
sancti
prop

M
ntam
vobis
tate

Cognoscebant autem illi, & ipse erat, qui ad eleemosynā sedebat ad speciosam portā templi, & impleti sunt proposito & extasi in eo quod conuenerat illi. Cum viderent autem Petrum & Iohannem, cucurrit omnis populus ad eos, ad porticum, qui appellatur Salomonis, stupentes. Videns autem Petrus, respondit ad populum

¶ Viri Israelitæ, quid miramini in hoc, aut nos quid intuemini, quasi nostra virtute, aut potestate fecerimus hunc ambulare? Deus Abraham, & Deus Isaac, & Deus Iacob, Deus patrum nostrorum glorificauit filium suum IESVM, quem vos quidem tradidistis, & negastis ante faciem Pilati, iudicante illo dimitti. Vos autem sanctum & iustum negastis, & petistis virum homicidam donari vobis: auctorem vero vitę interfecistis, quem Deus suscitauit a mortuis, cuius nos testes sumus. Et in fide nominis eius, hunc quem vos videtis & nostis, confirmauit nomen eius & fides quę per eum est, dedit illi integrā sanitatem istam in conspectu omnium vestrorum. Et nunc fratres scio, quia per ignorantiam fecistis, sicut & principes vestri. Deus autem quę pręnuntiavit per os omnium prophetarum patrum Christum suum, impleuit sic. Poenitemini igitur, & conuertimini, vt deleantur peccata vestra, vt cum venerint tempora refrigerii a conspectu Domini, & miserit eum qui prędicatus est vobis IESVM Christum, quem oportet quidem cælum suscipere vsq; in tempora restitutionis omnium, quę locutus est Deus per os sanctorum suorum a seculo prophetarum.

Moses quidem dixit Quoniam prophetam suscitabit vobis Dominus Deus vester, de fratribus vestris, tanquā me ipsum

And they knew hym, that it was he whych sat for almesse at the betwixt gate of the temple, & they were fylled wyth wonderinge, and were astonnyed vpon the same that had happened vnto hym. Whan all the people sawe Peter & Iho, they wondered, and ranne vnto them to the porch whych is called Salomons. But Peter seynge it, answered vnto the people:

¶ Ye men of Israel, why marvel ye at this, or why do ye behold vs, as though we had made this man to walke by oure owne strength or power? The God of Abraham, and the God of Isaac, and the God of Jacob, the God of our fathers hath glorified his sonne Iesus, whom ye cruelly deliuered bp and denyed in the presence of Pilate, he iudgyng hym to be letten loose. But ye denyed the holy and ryghteous, and desired the masseyer to be geuen you: but the author of lyfe hane ye sleayne, whō God hath rayled from the dead, wherof we be wytnesses. And in the sayth of his name, hath his name strengthened this man whome ye see and knowe: and the sayth that is thowgh hym, hath geuen him this whole health in the sygh of you all. And now brethren I know, that this orde ignorance ye haue done it, lyke as your rulers also. But God hath thus fulfilled the thynges þe he shewed afore by the mouth of all the prophetes: enē þe hys Christ shulde suffer. Repent ye therfore & be conuerted, that your synnes may be done awaye, whan the tyme of refrethyng shall come from the presence of the LORD, and he sende the same Iesus Christ that is preached vnto you, whych verely must reaceue heauen, vntyll the tyme of restorynge agayne of all thynges, that God hath spoken by the mouthe of his holy prophetes, sence the begynnyng of the worlde. ¶

Moses truly dyd saye: ¶ That the LORD your God shall rayse vp vnto you a prophete, from amonge you: re adone brethren, lyke vnto my selfe: Hy m

iii. Reg. vi. a
Ioh. x. c.
Actu. v. b.

Mat. xxvii. c
Luc. xxiii. b.

i. Cor. ii. a.

Eccle. xvii. b.

D
Deu. xviii. c.
Actu. vii. a.

Hic est lapis qui reprobatus est a vobis ædificantibus, qui factus est in caput anguli, & non est in alio aliquo salus: Nec enim aliud nomen est sub celo danti holis, in quo oporteat nos saluos fieri. &

Videntes autem Petri cõs stantiam & Iohannis, comperito quod homines essent sine litteris & idiotæ, admirabantur, & cognoscebant eos, quoniam cõ IESV fuerant hominem quoq; videntes stantem cum eis (qui curatus fuerat), nihil poterant contradicere. Iusserunt autem eos foras extra conciliis secedere, & conferebāt ad insidiam, dicentes: Quid facimus hominibus istis: quoniam quidem notum signum factum est per eos: omnibus habitantibus Hierusalem manifestum est, & non possumus negare. Sed ne amplius divulgetur in populo, comminamur eis, ne ultra loquantur in nomine hoc vili hominum. Et vocantes eos, denūciaverunt, ne omnino loquerentur neq; docerent in nomine IESV. Petrus vero & Iohannes respondentes, dixerunt ad eos: Si iustum est in conspectu dei, vos potius audire quam Deum, iudicetis: non enim possumus quæ vidimus & audiimus, nõ loqui. At illi comminantes dimiserunt eos, non inveniētes quomodo punirent eos, propter populum: quia omnes glorificabant Deum, in eo quod acciderat. Annorū enim erat amplius quadraginta homo, in quo factum fuerat signū istud sanitatis.

Dimissi autē venerunt ad suos, & annūciaverūt eis, & ad eos principes sacerdotū & seniores dixerunt. Qui cū audissent, vnanimiter respuerūt vocem ad deum, & dixerunt Domine, tu es qui fecisti cælum & terram, mare, & omnia quæ in eis sunt, qui solitū sancto per os patris tui Dantis pueri tui dixisti. Quare fremuerūt gētes,

*Thys is the stone, whyche was refused of you bylders, whych is become the head of the corner, and ther is no saluacion in any other: * For ther is none other name geue vnto men vnder heauē, wher by we must be saned. *

Psal. cxvii. c.
Mat. xxi. c.
I. Pet. ii. a.

Mat. i. e.
Phil. ii. a.

Whan they saw the steadfastnes of Peter & Iohn, beinge sure, that they were men without learninge and laye, they maruayled soze, and knewe thē that they had bē wyth Iesu: and seyinge wyth thē also the man standyng (that was made whole,) they coulde saye nothyng agaynst it. But they commaunded them to go asyde out of the councel, & they reasoned together, sayeng: * What shall we do vnto these men: for by them truly is done a tokē: to all the inhabiters of Ierusalem. is it manifest, and we can not denye it. But that it be nomore noyed amonge the people, let vs threaten them, that they speake nomore vnto any man in thys name. * And they called them, and charged, that in no wyse they shulde speake nor teache in the name of Iesus. But Peter and Iohn answered, and sayde vnto them: Whether it be ryghte in the syght of God, rather to heare you than God, iudge ye: for we can not but speake that we haue sene and heard. But they threathened them, and let them go, not fyndyng how they myght pynnysh them, because of the people: for all men praysed God, in it that had happened. For the man on whose thys tokē of health happened, was more than forty yere olde.

Ioh. xi. c.

Acto. v. c.

Acto. iii. a.

But whan they were let go, they came to theyr, and shewed thē, how great thynges the hygh prestes and elders had sayd vnto them. The whych whan they herde it, lyft vp theyr voyce wyth one accord vnto God, and sayde: O LORD, it is thou that hast made heauen & earth, the see, & all thynges þat are in thē, whych (by the holy goost, howold the mouth of oure father Dauid thy seruaur) hast sayd: * Wherefoze haue the heithē raged,

Psal. lxx.

and

Acta.

and the people haue ymaged bayne thynges: The kynges of the earth stode by, and the rulers agreed in one agaynst the LORD, and agaynst hys Chylde. For verely Herode, and Poncius Pilate wyth the Heythen and people of Israell are come together in thys cytie (agaynst thy holy chyld Iesus, whome thou hast anoynted,) to do that thynne hande & thy counsell haue determined to be done. And now LORD loke vpon they: threate: nynges, and graunte vnto thy seruantes to speake thy woorde wyth all confidence, in that that thou stretch out thynne hande, & healynges, & tokens, & wonders maye be done by the name of thy holy chyld Iesus.

Actu. xvi. d.
Actu. ii. a.
and. xix. a.
Actu. ii. e. &
vbi.

D * And whan they had prayed, the place (where in they were gathered together) was moued. * and they were all fylled wyth the holy goost, and spake the woorde of God wyth boldnesse. * The multitude of the beleuers had one harte, and one soule: nether dyd any man saye, that ought of those thynges that he possessed, was hys owne, but they had all thynges commune. And wyth great power dyd the Apostles beare wytnesse of the resurrection of oure LORD Iesus Chylde, & ther was great grace in the all. Nether was ther any that lacked amonge them. For so many as were possessers of landes or houses, solde them, & brought the pryces of them that they solde, and layed them at the Apostles fete, and distribution was made vnto all, accordyng as euery man had nede. * * Joseph, whych also was surnamed Barnabas of the apostles (whych is interpreted, the sonne of consolacion) a leuite, of the contry of Cypres, whan he had lande, solde it, and brought the pryce and layed it at the apostles fete.

Actu. i. d.

The. v. Chapter.

A **B**ut a certayne man (by name Ananias, wyth Saphyra hys wyfe) solde a felde, and he kepte awaye parte of the mony, hys wyfe beyng a counsell therof, and he brought one part, & layed it at the Apostles

& populi medicis foris
nia f. A litterat. reges leg
& principes conueniunt
vnum a duobus domus
aduersus Christum in
uenerunt enim vni in
tate ista aduersus in
puerum tuum IESU
vnixti) Herodes, & Pon
Pilate cum gentibus
pulis Israel, facere quod
nus tua & consilium in
creuerunt fieri. Et nunc
responde in manus eius
da seruis tuis et aliter
qui verbum tuum, in
manum tuam excludit
nitates, & signa, &
gia fieri per nomina
tui IESU.

Et cum orallen, non
est locus in quo erant
gati, & replen sunt
spiritu sancto, & loque
tur verbum dei cum
* Multitudo autem
tum erat cor vnum &
ma vna: nec quisquam
quae possidebat, aliquid
esse dicebat, sed omnia
nia communia. Et vni
gratia reddebant. Ap
ultimo resurrectionem
SV Christi Domini
& gratia magna erat
nibus illis. Neque enim
egens erat inter illos
quod esset possessio
aut domorum erant,
afferebant prelia eorum
vendebant, & ponde
te pedes Apostolorum
debat autem Eng
ut cuius opus erat
autem qui cognomin
Barnabas ab Apostolis
est interpretatum
solacionis.) Leuite,
genere, et habens ag
vendidit eum, & an
cium. & posuit ante
Apostolorum.

CAPVT. V.
Vt autem quidam
ne Ananias, cum
ra vxore sua, vendidit
& fraudauit de pecunia
confecta vxore sua
partem quandam ad
Apostolos

Apost
autem
Ananias
eorum
sancti
cio ag
bi man
in tra
positi
tuos? Ne
mbus
tem ha
didit, &
est tim
nes qui
tes aute
eum, &
heret. F
horar
spius n
fuerat,
et Petru
filiu ap
illa dixi
trus aut
vtique
tare soie
pedes e
vrum t
ferent t
ante pe
uit. Int
ingener
& extul
ad virtu
est timo
sa eccle
audieru

Per n
lorum
digna
rant v
porticu
rum au
coniun
ficabat
autem
um in
rorum
in plat
& pon
batis,
tem vn
ret qui
rarent
nibus
milit
Hieru

Apostolorum posuit. Dixit autem Petrus ad Ananiam: Ananias, cur tunc satanas cor tuum, mentiri te spiritui sancto, & fraudare de precio agri? Nonne manens tibi manebat, & venditum in tua erat potestas? Quare posuisti hanc rem in corde tuo? Non es mentitus hominibus, sed Deo. Audiens autem hæc verba Ananias, cecidit, & expirauit. Et factus est timor magnus super omnem qui audierunt. Surgens autem iuuenes amouerunt eum, & efferentes eum, sepelierunt. Factum est autem quasi horarum trium spatium, & uxor ipsius nesciens quod factum fuerat, introiit. Dixit autem ei Petrus: Dic mihi mulier, si tunc agrum vendidisti? At illa dixit: Etiam, tanti. Petrus autem ait ad eam: Quid utique conuenit vobis, tentare spiritum Domini? Ecce, pedes eorum qui sepelierunt virum tuum ad ostium, & efferent te. Confestim cecidit ante pedes eius, & expirauit. Intrantes autem iuuenes, inuenerunt illam mortuam, & extulerunt, & sepelierunt ad virum suum. Et factus est timor magnus in vniuersa ecclesia, & in omnes qui audierunt.

Per manus autem Apostolorum fiebant signa & prodigia multa in plebe. (Et essant vnanimites omnes in porticu Salomonis.) Ceterorum autem nemo audebat se coniungere illis, sed magnificabat eos populus. Magis autem augebatur creditum in Domino multitudine virorum ac mulierum, ita ut in plateas eicerent infirmos, & ponerent in lectulis, & grabatis, ut veniente Petro, saltem umbra illius obumbraret quæquam eorum, & liberarentur omnes ab infirmitatibus suis. Concorrebat autem multitudo vicinarum ciuitatum Hierusalem, afferentes ægros,

Apostles fete. But Peter sayde vnto Ananias: Ananias, wherfoze hath Satan tempted thy hart, that thou shouldest lye vnto the holy goost, and to wythdrawe of the pryce of the felde? Wyt it not wholy remayne vnto the? and beyng sold, was it not in thy power? Why hast thou concealed thys thyng in thyne harte? Thou hast not lye vnto men, but vnto God. Ananias hearynge these wordes, fel downe & dyed. And ther came great feare vpo all the þe heard it. And the yonge mē arose, had hym awaye, & bare him out, & buryed hym. And it foryned, that aboute the space of thye houres, hys wyfe (not knowynge what had happened,) came in also. And Peter sayde vnto her: Tell me woman, dyd ye sell the lāde for somoch? And she sayde: yee, for so moch. Peter sayd vnto her: Why do ye so agree, to tempt the spere of the LORD? Beholde, the fete of them that hane buryed thy husbāde, are at the doore, & they shall beare the out. Immediately she fell downe before hys fete, & dyed. And the yōg men entryng in, dyd fynde her deed, and caryed het out, & buryed her besyde hys husbāde. And ther came a great feare in the whole congregacion, and on all the that herde it.

*Ther were many tokēs & wonderis done by the Apostles handes amonge the people. (and they were all wyth one accorde in Salomons porche) Nevertheless, none of the other durst ioyn hymselfe vnto the, but the people magnified them. And the multitude of men and women beleuyng in the LORD, was augmented more: insomuch, that they put forth the sycke vpon the stretes, and layed them vpon beddes and barowes, that when Peter came, hys shadowe at the leest myght ouershadowe euery one of them, & þ they all myght be deliuered of theyr diseases. And the multitude of the next cyties came runnyng together to Ierusalem, bryngyng the sycke,

Mar. xvi. 6.

iii. Reg. vii. 4.
Ioh. xix.
Act. ii. 42.

and

Deus exaltauit dextera sua,
ad dandam poenitentia[m] Iis-
rael, & remissionem pecca-
torum: & nos sumus testes
horum verborum, & spiritus
sanctus quem dedit Deus
omnibus obedientibus sibi.
Hæc cum audissent, dissecas-
bantur, & cogitabant intersi-
cere illos.

Surgens autem quidam in
concilio Phariseus, nomine
Gamaliel legis doctor, hono-
rabilis vniuersæ plebi, iussit
foras ad breue homines hie
re, dixitq[ue] ad illos: Viri Iis-
raelitæ, attendite vobis sus-
per hominib[us] istis, quid actu-
ri sitis. Ante hos enim dies
extitit Theudas, dicens se
esse aliquem, cui cõsensit nu-
merus virorum circiter quas
dragemotor[um], qui occisus est:
& omnes qui credebant ei,
dissipati sunt & redacti ad
nihilum. Post hæc extitit Iu-
das Galilæus in diebus pro-
fessionis, & auertit populum
post se, & ipse perijt: & o[mn]es,
quotquot consenserunt ei,
dissipati sunt. Et nunc dico
vobis, discedite ab homini-
bus istis, & finite illos. Quos-
nam si est ex hominibus cõ-
siliu[m] hoc aut opus, dissolue-
tur si vero ex deo est, nõ po-
teritis dissolvere, ne forte &
deo repugnare videamini.
Consenserunt autem illi: &
conuocantes Apostolos, et
si denunciau[er]it, ne omni-
no loquerentur in nomine
IESV, & dimiserunt eos.
Et illi quidem ibant gauden-
tes a conspectu concilii, quia
signi habiti sunt pro nomi-
ne IESV contumeliar[um] pa-
ti. Omni aut[em] die non cessas-
b[at] in templo, & circa domos
docentes, & euangelizantes
IESVM Christum.

CAPVT VI.

IN diebus autem illis, cres-
cente numero discipulor[um],
factum est murmur Græcos
nam aduersus Hebræos, eo
q[uod] despicerentur in ministris
nõ quotidiano viduæ eor[um].
Conuocantes

God exalted with hys ryghthande, to ge-
ne repenraunce and forgenenelle of syn-
ues vnto Israel: and we ar wytnesses of
these wordes, & so is the holy goost, whõ
god hath geuen vnto all them that obeye
hym. Whan they had heard these thyng-
ges, it went thorow the hartes of them, &
they thought to slaye them.

But a certayne Pharise (whose name
was * Gamaliel) a doctor of the lawe, ho-
norable vnto all the people, stode vp in
the councell, and commaunded the men
to go forth a lytle whyle, and he sayd vn-
to them: ye men of Israel, take hede vnto
your selues what ye doo concernyng
these men. For afore these dayes ther
was one Theudas, bollynge hymselfe
(vnto whom dyd agre the nõb[e] of about
four hundred men) whych was slayne,
and all they that beleued hym, were scat-
tered, & brought to naught. After thys
ther was * one Judas the Galilean, in
the dayes of the tax, & he turned awaye
the people after hym, and perished: and
all they (as many as cõsented vnto hym)
were scattered abroade. And now I saye
vnto you: wythd[ra]we you frõ these men,
and let them alone. * For yf thys coun-
sell or worke be of men, it shall come to
naught. But yf it be of God ye shall not
be able to destroye it, lest perchance ye
seme also to stryue agaynst God. Than
agreed they vnto hym, and called the
apostles together: & whā they had * bea-
ten thẽ, they commaunded, that in no wyse
they shuld speake in the name of Iesu, &
they let thẽ go. And they verely wente
from the presence of the councell, * re-
ioysyng, that they were counted worthy
to suffre rebuke for the name of Iesus.
But they ceased not teachyng and preac-
hyng the gospel of Iesus Christ in the
tople & aboute the houses euery daye.

The. vi. Chapter.

And in those dayes whyle the nõb[e] A
of the disciples dyd growe, ther hap-
pened a grudge of the Grekes agaynst
the Hebræes, because þ[er] they we doctors
wer despysed in the daylye ministraciõ.

R

But

Act. xxii. a.

Luc. xiii. a.

Mat. i. a.
Mat. xv. a.Mat. xxiii. c
Act. iiii. b.

Mat. v. a.

Acta.

But the twelue calling together the mul-
titude of the disciples, sayd: It is not meete
that we shulde leaue the worde of God, &
serue tables. Therfore brethren spey out
among you sene men * of good reporte,
full of the holy goost & wysedō, whō we
may set ouer thys worke: As for vs, we
wyl gene our selues continually vnto
prayer, & ministracion of the worde. And
the sayeng was accepted before all the
multitude. And they dyd chose Steuen, a
man full of sayth and the holy goost: and
Philippe, and Prochorus, and Nicanor, &
Timon, & Armentas, and * Nicolas the
straunger of Antioche. * These set they
before the Apostles, and prayed, & layd
theyr handes vpon them. And the worde
of God increaced, and the nombre of the
disciples was multiplyed greatly at Jeru-
salem: a great company also of prestes
dyd obeye the sayth.

¶ But Steuen full of grace & strenght
dyd great tokens & wonders amonge the
people. Than arose ther some of the sy-
nagoge y^e is called the synagoge of the
Lybertines, and Cyrenenses, and Alexan-
dines, and of them that were of Cilicia, &
Asia disputinge with Steuen, and * they
coude not resyste the wysedome & spere
that spake. Than sent they pryncely
mē, whych shulde saye * that they hear-
de hym speake wordes of blasphemie
agaynst Moses and agaynst God. And so
they moued the people, the elders, & scri-
bes, & rāne together, and caught hym, and
brought him into the counsell, and set fal-
se witnesses, which shulde say: Thys mā
ceaseth not to speake wordes agaynst
the holy place and agaynst the lawe. For
we haue herde him saye, y^e thys Iesus of
Nazareth shall destroy this place, & shall
chaunge the tradicions, which Moses hath
geuen vnto vs. And all they that sat in
the counsell beholdynge hym, sawe hys
face as the face of an angell.

The. vii. Chapter.

¶ The high prest sayde: Are these thynges
so? He sayd: y^e men, & brethren
and

Conuocantes autē discipulos multitudinem discipulorum, dixerunt: Non est conueniens ut derelinquamus uerbum dei, & ministremus mensis. Proinde ergo fratres, uos uobis boni testimonii habetis plenus spiritu sancto, & sapientia, quos constituamus super hoc opus: Nos uero uocati ad ministerium uerbi stantes erimus. Et proposuerunt coram omni multis. Et elegerunt Stephanum, uirum plenum fide & fortitudine sancto, & Prochorum, & Nicanorem, & Timonium, & Armentas, & Nicolaum Antiochenum. Haec praesentantes apostolis, orantes, imposuerunt eis manus. Et uerbum dei crescebat in Hierosolymis, & multiplicabatur numerus discipulorum in Hierosolymis ualde: & multi sacerdotum obediabant uerbo.

¶ Stephanus autem plenus gratia & fortitudine, faciebat prodigia & signa magna in populo. Surrexerunt autem quidam de synagoga quae appellatur Lybertynorum, & Cyrenensium, & Alexandrinorum, & uerborum erant a Cilicia, & Asia. Putantes enim Stephanum potestatem resistere sapientiae spiritui qui loquebatur, submisserunt viros, qui dicebant, & audiuisset eum dicebat blasphemiam in Moysen & in domum dei, & dicebat: Quia uidimus eum dicentem, quod destruet locum istum, & aedificabitur locus iste non cessat loqui aduersus locum sanctum & legem. Audiuimus enim eum dicentem, quoniam Iesus Nazarenus destruet locum istum, & aedificabitur locus iste, & tradidit legem Moysi. Et multi ex eis qui sedebant in concilio, uiderunt faciem eius, & faciem angelorum.

CAPIT. VII.

¶ Igitur cum esset princeps sacerdotum, dixit: Haec sunt haec?

i. Timo. iiii. b.

Apoc. ii. a.
Nu. xxvii. b.
Act. i. d.
i. Tim. iiii. b.
ii. Tim. i. b.

Luc. xxi. b.

Mat. xxvi. f.

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& patres audite: Deus glor
rix apparuit patri nro Abra
hæ, cum esset in Mesopotam
ia, priusquam moraret in
terra Charan, & dixit ad il
lum: Exi de terra tua, & de
cognitione tua, & veni in
terram quam monstrauero
tibi. Tunc exiit de terra Chal
dxor, & habitauit in Chas
ran. Et inde postquam mor
tuis est pater eius, transiit il
lus in terram istam, in qua
nunc vos habitatis. Et non
dedit illi hereditatem in ea,
nec passum pedis: sed repro
misi dare illi eam in possessi
onem, & semini eius post
ipsum, cum non haberet fis
lium. Locutus est autem ei
deus, quia erat semen ei: ac
cola in terra aliena, & serui
tuti eos subiicit, & male
tractabunt eos annis qua
dringentis, & gremem cui ser
uierint, iudicabo ego, dicit
dominus: & post hæc exi
bunt, & seruient mihi in los
co isto. Et dedit illi testamē
tum circumcisionis, & sic ge
nuit Isaac, & circumcidit ei
die octauo, & Isaac Iacob,
& Iacob duodecim patri a
archas.

Et patriarchæ amulantes
Ioseph, viderunt in Egyp
tis: & erat deus ei eo, & eris
puit ei ex oib: tribulationi
bus ei, & dedit ei gratia &
sapientia in cōspectu Phara
onis regis Egyptiorum. Et cō
stituit eum præpositū sup Egi
ptū, & sup omnē domū suā.
Venit autē fames in vniuers
sam Egyptū, & Chanaā, &
tribulatio magna, & nō inue
nerūt cibos ptes nri. Cū au
tē disset autē Iacob esse frumē
tū in Egypto, misit ptes nos
stros primum, & in secūdo co
gnit: est Ioseph a fratribus
suis, & manifestatū est Phas
raoni genit. Mutis autē Io
seph accersit Iacob patrē
suum, & omnē cognitionē suā
in alab: septuagintaquinq.
Et descendit Iacob in Egi
ptū, & defunctus est ipse et pa
tres nostri. Et translati sunt
in Sychem, & positi sunt in
sepulchro

and fathers, hearken: The God of glorie
dyd appeare vnto our father Abraham,
whan he was in Mesopotamia, afore he
dwelt in the lande of Charan, & he sayd
vnto hym: Get the out of thy lande and
from thy kynred, and come into the lande
that I shall shewe the. * Then went he
out of the lande of the Caldees, & dwelt
in Charan. * And from thence after
hys father was deed, he broughte hym
ouer into thys lande, where in you dwell
now. And he gaue hym no heretage the
re in, nor the brydth of a foote, but he
* promysed to geue hym it in possession
and to hys sede after hym, whan he had
no chyld. And God sayde vnto hym:
that his * sede shuld be a sojournour in a
straunge lande, and they shall make them
subiecte to bondage, and shall increate the
enell foure hundred yeres: and the peo
ple whom they shall serue, wyll I iudg
sayeth the LORD: and afterwarde
shall they go out, and serue me in thys
place. * And he gaue hym the coue
nant of circumcision, and so he * be
got Isaac, and circumcised hym the eyght
daye, and * Isaac begat Jacob, & Jacob
begat * the. xii. patriarches.

* And the patriarches enuyenge Jo
seph, solde hym into Egypt: & God was
wyth hym, and yd hym out of all hys tri
bulacions, and gaue hym grace and wyse
dom in the presence of Pharaos kynge of
the Egyptians. * And he made hym go
uernoure ouer Egypt, and ouer all hys
house. * And ther came a deth vnto all
Egypt, and Chanaan, and a great trou
ble, and oure fathers founde no foode. But
whan Jacob hearde that there was coine
in Egypt, he sente fyrst our fathers: and
at the * seconde tyme was Ioseph
knowne of his brethren, and hys kynred
was made knowne vnto Pharaos. And
Ioseph sent, and called for his father Ja
cob, and all hys kynred, euen thys sco
re and fyfene soules. * And Jacob went
downe into Egypt, and * he dyed, and
our fathers. And they were * caryed
ouer into Sychem, and were layed in the

Gen. xi. d.

Gen. xii. a.

Gen. xiii. d.

Gen. xv. c.

Gen. xvii. b.

Gen. xxi. a.

Gen. xxv. c.

Gen. xxix. f.

B

Ge. xxxvii. e

Sap. x. c.

Gen. xli. f.

Gen. xli. g. &

xli. a.

Gen. xlv. a.

Gen. xli. a.

Gen. xlix. c.

Gen. l. c.

Ios. xxiii. f.

Acta.

Gen.xxiii.d Sepulchre,whych * Abrahā bought for money of the chyldren of Amoz the sonne of Sichem.

Exo.i.2.
Psal.ciii.c.

* But whā the tyme of promyse dyue nye, the whiche god had made vnto Abrahā, the people dyd growe, and was multiplied in Egypt, vntyll ther arose another hyng in Egypt, whych knewe not Joseph. The same dealyngs sutely with our kynred, intreated our fathers euell, & they shuld cast out theyr yonge chyldre, lest they shulde be kepte alyue.

Exo.lii.a.

* At the same tyme was Moses bozne (& was accepte vnto God) whych was nourished thre monethes in his fathers house. But whan he was put forth, wharaoz doughter toke hym vp, & nourished hym for hyr owne sonne. And Moses was lerned in all the wysedom of the Egyptians, & was myghty in wordes & i his workes. But whan the tyme of forty yere was fulfilled vnto hym, it came into hys mynde to visite hys brethzen, the chyldren of Israel. And whan he had sene one suffrynge iniury, he deliuered hym (and auēged hym that suffered wronge) and smote the Egyptian. And he thought hys brethzen dyd perceaue, that God wold geue them health by hys hande: But they vnder stode it not.

¶ Neuertheles on the nexte daye he shewēd hymself vnto them, as they were chydynge, & dyd reconcile thē in peace, sayēg: ye men, ye are brethzen, why do ye hurte one another? But he that dyd his neghbour wronge, thrust him awaye, sayenge:

Exo.ii.b.

* Who made the a ruler & iudge ouer vs? Wylt thou slaye me, as thou slewest the Egyptian yesterday? Moses fled at thys woode, & became a straūger in the lāde of Madia, where he begat two sōnes.

Exo.iii.2.

* And whā forty yeaeres were fullended, ther appeared vnto him in the wyldernesse of mounte Sina an angell in the fyre of the flame of the bush. But whā Moses saw it, he markayled at the sygh. And whan he approached neare, & he myght beholde, the voyce of the LORD came vnto him, sayenge: I am the God of thy fathers, the

sepulchro, quod emit Abrahā precio argenti a filiis Emor filii Sychem.

Cum autem appropinquaret tempus promissionis, confusus erat deus Abraham, creuit populus, & multiplicatus est in Aegypto, quando usque surrexit alius rex in Aegypto, qui non sciebat Joseph. Hic circueueniens gentes nostras, afflixit patres nostros, ut exponerent infantes suos ne viuificarentur, Eodem tempore natus est Moyses, & gratius deo, qui meritis et tribus matris in domo patris sui. Exposito autem in loco, suscitauit eum filia Pharaonis, & nutriuit eum filium in domo. Et eruditus est Moyses omni sapientia Aegyptiorum, & erat potens in uerbis et in operibus suis. Cum autem impleteretur ei quadraginta annorum tempus, ascendit in cor eius, ut visitaret fratres suos filios Israel. Et cum euideret quendam iniuriam patientem, vindicauit illum, & fecit ultionem ei qui non sustinebat, percussit Aegyptium. Existimabat autem moueretur fratres, quousque operum manum ipsius daret in laudem illis. At illi non intellexerunt.

Sequenti uero die apparuit illis lingua ignis, & conuincit illos in pace, dicens Viri, fratres estis, ut quid in ceteris alterutrum? Qui autem iniuriam faciebat proximo, repulit eum, dicens Quare constituit principem & iudicem super nos? Numquid interficere me tu vis, quoniam modo interfecisti heri Aegyptium? Fugit autem Moyses in eum locum, & factus est aduersarius in terra Madian, ubi genuit filios duos. Et exprobrans ei quadraginta, apparuit illi in deserto mons Sina in igne flammæ rubrae. Moyses autem uidens, aduersarius est visum. Et accedens illo ut confideraret, dixit ei Ego sum deus patris tuus, &c.

deus Abraham, deus Isaac, & deus Jacob. Tremefactus autem Moses, non audebat considerare. Dixit autē illi dñs: Solue calcamentum pedum tuorum: locus enim in quo stas, terra sancta est. Videns vidi afflictionem populi mei qui est in Egypto, et gemitum eorum audiui, et decidisti liberare eos. Et nōc venito, & mittā te in Egyptum.

Hunc Moſen quem nega-
uerunt, dicentes: Quis te cō-
ſtituit principem & iudicē,
hunc deus conſtituit princi-
pem, & redemptorem miſit
cum manu angelī, qui appa-
ruit illi in rubo. Hic eduxit
illos, faciens prodigia & ſig-
na in terra Egypti, & in
rubro mari, & in deſer-
to annis quadraginta. Hic
eſt Moſes, qui dixit filiis Iſ-
rael: Prophetā ſuſcitabit vos
hic Deus de fratribus ve-
ſtris, tanquam me, ipſum au-
dictis. Hic eſt qui fuit in ec-
cleſia in ſolitudine ſcum an-
gelo qui loquebat ei in mon-
te Sina, & cum patribus no-
ſtris qui acceperit verba vitæ
dare nobis, cui noluerūt obe-
dire patres noſtri, ſed repa-
lerunt, & auerſi ſunt cordi-
bus ſuis in Egyptū, dicens
tes ad Aaron: Fac nobis
deos, q̄ præcedat nos: Moſi
enim huic, qui eduxit nos de
terra Egypti, nescimus quid
factum ſit ei. Et vitulum ſe-
cerant in diebus illis, & obru-
lerunt hoſtiam ſimulachro,
& lactabantur in operib⁹ ma-
nū ſuarū.

Conuertit ſe autē deus, &
tradidit eos ſeruire militiæ
cœli, ſicut ſcriptum eſt in li-
bro prophetarū: Nunquid
victimas & hoſtias obtula-
ſtis mihi annis quadraginta
in deſerto, domus Iſrael? Et
ſuſcepisti tabernaculū Mo-
loch, & ſyduſ dei veſtri Rē-
pham, figuras quas feciſtis
adorare eas. Et tranſeram
vos trans Babylonem. Tas
bernaculum teſtimoniū fuit
patribus noſtris in deſerto,
ſicut

the God of Abraham, the God of Isaac, and the God of Jacob. But Moses was afrayed, and durst not beholde. The Lord sayd vnto hym: * Lofe the ſhowe of thy fere: for the place wherin thou ſtan-
deſt, is holy ground. I haue well ſene the trouble of my people, whiche is in Egyp-
te, and haue herde theyr gromyng, and I am come downe to deliuer the. And now come, & I wyll ſende the into Egypte.

Thys ſame Moſes (whom they reſu-
ſed, ſayeng: * Who made the a ruler and
iudge) hym dyd God make a ruler, & ſent
hym to be a deliuerer wyth the hande of
the angell, that appeared vnto him in the
buſſhe. The ſame brought the out, doyn-
ge wonders, and tokens in the lande of
Egypte, and in the reed ſee, and in the
deſerte forty yeaeres. Thys is the ſame
Moſes, that ſayd vnto the chyldren of Iſ-
raell: * A prophete ſhall God caſe vp
vnto you from amonge your brethren) ly-
ke vnto me) hym ſhall ye heare. * The
ſame is he, whych was in the congrega-
tion in the wylderneſſe (wyth the angell,
that ſpake vnto hym in mounte Sina &
wyth our fathers) which receaued the woꝝ-
des of lyfe to geue vnto vs, vnto whom
once fathers wolde not obeye, but reſu-
ſed, and turned awaye wyth theyr hartes
into Egypte, ſayēge vnto Aaron: * Ma-
ke thou vs ſoddes, that maye go before
vs. ſo: as for thys Moſes, which led vs
out of the lāde of Egypte, we can not tell
what is become of hym. And they made
a calfe in thoſe dayes, & offered ſacrifice
vnto the ymage, & reioyced in the woꝝ-
hes of theyr awne handes.

But God turned, & * gaue the ouer to
ſerue the hoſt of heaue, as it is wyrtē in
the boke of the ppheres: Haue ye offered
me meate offerynges & ſacrifices thoſe
fourty yeaeres in the wylderneſſe, * O ye
houſe of Iſrael: & ye haue taken vp the
tabernacle of Moloch, & the ſtarre of your
god Rēphā, ymages, & ye your ſelues ha-
ue made to worſhippe the: & I wyll hyge
you ouer beyonde Babilō. Once fathers I
had the tabernacle of wytnes i the deſerte

As if as

Iſue.v.d.

Exo.ii.b.

Deu.xviii.c.
Act.iii.d.

Exo.xix.d.
Gala.iii.c.

Exo.xxxii.a

Rom.i.d.

Iere.vii.c.
Amos.v.d.

Acta.

Exo. xxv. d
Heb. viii. a.

Ioh. iii. a

psal. lxxxviii
2.

iii. Reg. vi. a

Acta. xvii. d.

Esa. lxi. a.

Deut. ix. d.

Ioh. vii. b.

Acta. xv. a.

Mat. xvi. c.

Psal. vii. a.

Acta. xxii. b.

Psal. xxx. a.

as God byd appoynt them, * speaking vnto Moyses, that he shulde make it after the fashyō that he had sene. The which our fathers toke by, * and broughte it in wyth Iosue into the possession of the Ieythen, whom God dyone out befoze our fathers, vntyll the dayes of Dauid, * whyche sounde fauoure befoze God, and desyred, that he myght fynde a taber made for the God of Jacob.

* But Salomon buylte hym a house. * Howbeit the hyghest dwelleth not in thynges made wyth handes, as he saierh by the prophete: * Heauen is my seate, and the earth is my fore stoole. What house wyll ye buylde for me, sayeth the LORD: or whych is the place of my rest? Hath not my hande made all these thynges? * ye styfnecked and vncircumcysed of hartes and eares, ye haue alwaye wythstande the holy goost: As your fathers, euen so ye also. Whych of the prophetes haue not your fathers persecuted? And they haue slayne the, that byd thewe afoze of the commynge of the ryghteous, whose traytours and murthurers now ye haue bene: * Which haue receaued the lawe by the mynistracyon of angels, and * haue not kepte it.

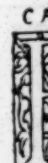
But whan they heard these thynges, it wente thorow theyr hartes, and they gnasthed vpon hym wyth theyr teth. But whan he was full of the holy gooste, lokynge into heauen, * he sawe the gloye of God, and Iesus standynge at the ryghthande of the power of God. And he sayd: Beholde, I se the heauens open, and the sonne of man standynge at the ryghthande of God. Neuertheles they cryenge oute wyth loude voyce, * stopped theyr eares, and ranne violently vpon hym, all at oues, and thrust hym out of the cyrche, and stoned hym. * And the wyntesses layed downe theyr clothes at the fete of a yonge man, whych was called Saul, and they stoned Steuen, cryenge and sayeng: LORD & Iesu, * receaue my

sicut disposuit illi domum, quens ad Moysen, et dicens illud secundum formam quam viderat. Quod & iussurunt suscipientes patrem nostrum, cum Iesu in possessionem Gentium, quos cepulit deus: a facie patrum istorum visque in diebus lauid, qui inuenit gratiam ante Deum, & petiit, ut non ueniret tabernaculum in Iacob;

Salomon autem edificauit illi domum. Sed enim non in manualibus habitatione, sicut per prophetam dicitur: tibi mihi sedes illi, et pedum meorum scabellum pedum meorum. Quam domum edificasti mihi, dicit dominus: et quis locus requietionis meus est? Nonne manus meae hanc omnia? Dura enim & incircumcisi cordibus, auribus, vos semper prouersant in sancto resistitis: sicut patres vestri, ita & vos. Quia prophetarum non sunt persecuti patres vestri: sed derunt eos qui praesumebant de aduentu meo, et aus vos nunc probant in homicidia fuisse: qui accepistis legem in dispensatione angelorum, & non custodistis.

Audientes autem isti, discabantur cordibus, et stridebant dentibus in eum. Cum autem esset plenus spiritu sancto, stans in caelum, vidit gloriam dei, & IESUM stantem a dextera potentis dei. Et ait: Ecce, videtis caelos apertos, & filium hominis stantem a dextera dei. Exclamantes autem illi magna, conturbauerunt vocem suam, & impetum fecerunt unanimiter in eum, & circumdantes eum extra ecclesiam lapidabant. Et quidam de iuuenibus, qui posuerunt vestimenta sua in caedes ad oleum, et percutiebatur Saulus, et lapidabatur Stephanus clamans, & dicens: Domine IESU, accipe

spiritu
tem g
ce ma
quas i
cum
uit. p
sentie



disper
dax
polito
Steph
fecer
super
uallat
mos
ac mu
diam
rant
lizant
den
prad
Inter
hit c
tur v
vide
Mu
spiri
voca
ti au
cura
gau
uita
min
in c
gen
esse
aut
mo
ce
vo
au
m
de
ce
liz
le
vi
&
i

spiritum meum. Positis autem genibus, exclamauit voce magna: Domine, ne statuas illis hoc peccatum. Et cum hoc dixisset, obdormiuit. Saulus autem erat consensuens neci eius.

CAPVT. VIII. +



Acta est autem in illa die persecutio magna in ecclesia: quod erat Hierosolymis, & omnes

dispersi sunt per regiones Iudaeae & Samariae, praeter Asopolitos. Curauerunt autem Stephanum viri timorati, & fecerunt planctum magnum super eum. Saulus autem deuallabat ecclesiam, per dorsos intrans, & trahens viros ac mulieres tradebat in custodiam. Igitur qui dispersi erant, pertransibant euangelizantes verbum dei.

+Philippus autem descendens in ciuitatem Samariam, praedicabat illis Christum. Intendebant autem turbae quae a Philippo dicebantur vnanimiter audientes, & videntes signa quae faciebat. Multorum enim habentium spiritus immundi clamantes voce magna exibant. Multi autem paralytici & claudicantes curati sunt. Factum est ergo gaudium magnum in illa ciuitate. Vir autem quidam nomine Simon, qui ante fuerat in ciuitate Magus, seducens gentem Samariam, dicens se esse aliquem magnum, cui audiebant omnes a minimo vsque ad maximum, discentest: hic est virtus dei quae vocatur magna. Attulit autem eum, propterea quod multo tempore magicis suis dementasset eos. Cum vero credidissent Philippo euangelizanti de regno dei, in nomine Iesu Christi baptizabantur viri & mulieres. Tunc Simon & ipse credidit & est baptizatus. Adhaerebat Philippo.

Vident

my sperte. And he bowed hys knees, & cryed wyth a loude voyce: * LORD, laye not this synne to theyr charge. And whan he had sayd this, he fell asleepe. But Saul consented vnto hys death.

The. viij. Chapter. *



In that tyme ther happened a great persecution in the congregation that was at Ierusalem, * and they were all scattered abrode about the contries of Ierusalem, and Samaria, excepte

the apostles. And men that feared God, dyed for Steven, and made great lamentation ouer hym. * But Saul waysted the congregation, enteryng in to houses, and drowynge men and women, and deuiered them to prison. Therfore * they that were scattered abrode, went thorow preachynge the worde of God.

* And Whilippe goynge downe into a cytie of Samaria, preached Christ vnto them. And the people gaue hede wyth one accord vnto those thinges, that were spoken of Whilippe, hearyng, and seynge the tokens that he dyd. For the vncleane spertes of many had the, cryed wyth loude voyce, * and wente out of them. And many haurnge the palsy, and lame men were healed. Therfore was ther great ioye made in that cytie. But there was a certayne man by name Simon * whych befoze had bled wyth craft in the cytie, disceauynge the people of Samaria, sayenge hymselfe to be some great man, vnto whom euery man herkened from the leest to the greatest, sayenge: Thys is the power of God, whych is called greace. And they gaue hede vnto hym, because that a great season he had made them foolles wyth hys wythcraftes. But whan they beleued Whilippe preachynge of the kyngdom of God, the men and women were baptised in the name of Iesu Christ. Thā belened Simon hym selfe also: & whā he was baptised, he did cleue vnto Whilippe

And

Luc. xxiii. c

Mat. xxii. c

Actu. xi. a

and, xxii. a

Actu. ix. a

xxii. a, xxvi. b

i. Cor. xv. a

Galat. b.

Actu. xi. b.

Mar. x. c.

Actu. v. b.

Actu. xii. a

Acta.

And whan he sawe greate tokens and powres to be done, he was astonied, and byd wonder. *

* Whan the Apostles that were in Jerusalem, hearde, that Samaria had receaved the woorde of God, they sente vnto them Peter and Iohn: Whych whan they were come, prayed for them, that they myght receave the holy goost: for he was not yet come on any of them, but they were onely baptyzed in the name of the LORD Jesus. * Than layde they handes on them, and they receaved the holy goost. *

But whan Simon had sene that the holy goost was geuen by layeng on of the Apostles handes, he offered them money, sayenge: geue me also thys powder, that vpon whomsoeuer I laye handes, he maye receave the holy goost. But Peter sayd vnto hym: Thy money be wyth the vnto perdition, because thou hast thought

* the gyft of God to be oportunityed wyth money. Thou hast no part nor fellowship in thys woorde: for thy hart is not ryght before God. Repent therfore of thys thy wyckednesse, & pray God, yf haply thys thought of thyne hart maye be forgeuen the. For I see, þ thou art in the gall of bytternesse, and in the bonde of wyckednesse. * Than Simon answered and sayde:

* Maye ye vnto the LORD for me, that nothinge come vnto me of these thynges that ye haue sayd. And they verely (whan they had testified and spokē the woorde of the lorde) wente agayne to Jerusalem, and preached the Gospell vnto many countreies of the Samaritanes.

* The angell of the LORD spake vnto Philippe, sayenge: Rise vp, and go towarde the South, vnto the waye þ commeth downe from Jerusalem vnto Gaza, the same is deserte. And he rose vp, and wente. And beholde, a man of Ethiopia, a gelded man, a man of authority wyth Candace the quene of Ethiopia, (whych was ouer all hyr treasures) came to Jerusalem to worshippe, and returned, sittinge vpon his charret, and

Videns etiam signa & vires maximas fieri, stupens admirabatur. *

* Cum autē apostoli qui erant in Hierosolymis, quod recepissent Samariam, verbum dei, miserunt ad Petrum & Iohannem. Cum venissent, orauerunt pro eis, vt acciperent spiritum sanctum. Nondum enim in quoniam illorum manus non fuerat impositum, non enim dominus Iesus imponere et manus super eos, & accipiebant spiritum sanctum. *

Cum videret autem Simon quia per impositionem manuum Apostolorum dante ritus sanctus, obtrahit in pecuniam, dicebat: Dabitur haec potestas, vt quicquid impouerero manus super, accipiat spiritum sanctum. Hic autem dixit ad eum: Tuus tibi sit in perditionem, quoniam donum dei non potest pecunia possideri. Tu tibi pars neque sortis in istis: cor enim tuum non rectum coram deo. Recte itaque age ab hac hora tua, & roga Deum, vt remittatur tibi haec operis cordis tui. In felle enim iniquitatis & obligationis quitatis te effersens. Respondens autē Simon, dixit: Ecce camini vos pro me ad Iherosolimam, vt nihil veniat super horum, quae dixisti. Et in quidem testificati sunt illi verbum Domini, Hierosolimam, & regionibus Samaritanarum uangelizabant.

* Angelus autem Domini locutus est ad Philip- pum, dicens: Surge, & uade in meridiem, ad viam quae descendit ab Hierosolymis in Gazam, haec est deserta. Et cum exisset, abiit. Et ecce unus Aethiops, cuiusdam reginae Aethiopiae, qui erat super omnes thesauros eius, venerat adorare in Hierosolimam, & reuertens sedens super currum suum

legen- tam. I Philippe- gete ad- current- dunt eu- prophet- ne intell- ait: Et q- non ali- hi: Rog- et ascen- cam.

Locu- quem le- quam o- Etas est- tenden- aperuit- tate iud- esse. Ger- enarrat- de terra- dens au- hippos- quo pe- se, an d- ens aut- & incip- euange- Et dum- ront ad- ait eum- prohibe-

Dis- Si cred- Et rel- filium- Christi- runt & in aqu- nuclu- Cum a- aqua, Philip- vidit- tem Philip- in Az- ung- Etis, ream- C



Actu. xiii. a
vnd. xix. a.
i. Tim. iii. b
vnd. v. c.
ii. Tim. i. b.

Mat. x. b.

Num. xxi. b.

i. a. Reg. viii. f

legensque Isaiam prophe-
tam. Dixit autem spiritus
Philippo: Accede, & adiuu-
gete ad currum istum. Ac-
currens autem Philippus, au-
diuit eum legentem Isaiam
prophetam, & dixit: Putas
ne intelligis quæ legis? Qui
ait: Et quomodo possum, si
non aliquis ostenderit mihi?
Rogauitque Philippum,
ut ascenderet, & sederet ses-
cum.

Locus autem scripturæ
quem legebat, erat hic: Tan-
quam ouis ad occisionem do-
ctus est, & sicut agnus cora-
tendente se sine voce, sic non
aperuit os suum. In humilis-
tate iudicium eius sublatum
est. Generationem eius quis
enarrabit? quoniam tollitur
de terra vita eius. Respons-
dens autem eunuchus Philis-
ippo, dixit: Obsecro te, de
quo propheta dicit hoc, de
se, an de alio aliquo? Aperis-
ens autem Philippus os suum,
& incipiens a scriptura ista,
euangelizauit illi. IESVM:
Et dum irent per viam, vene-
runt ad quendam aquam. Qd
ait eunuchus: Ecce aqua, qd
prohibet me baptizari?

Dixit autem Philippus:
Si credis ex toto corde, licet
Et respondens ait: Credo
filiū Dei esse IESVM
Christum. Et iussit stare cur-
rum, & descenderunt uterq;
in aquam. Philippus & eun-
uchus, & baptizauit eum.
Cum autem ascendissent de
aqua, spiritus Domini rapuit
Philippum, & amplius non
vidit eum eunuchus. Ibat au-
tem per viam suam gaudens
Philippus autem inuentus est
in Azoto, & pertransiens eu-
angelizabat ciuitatibus es-
cis, donec veniret Cesæ-
ream.

CAPVT. IX. *



Aulus autē ad
huc spirans mi-
narum & egdis
in discipulos do-
mini, accessit
ad principem
sacerdotum, &
petuit

and readyng Esay the prophete. And
the spere sayd vnto Whilip: Go neare,
and ioyne the to thys charter. And Whis-
lippe runnyng neare, herde hym reade
the prophete Esaye, and sayd: Thyng
hest thou thou doest vnderstande what
thou readeest? He sayd: And how can I,
yf no man do shewe me? And he prayed
Whilippe, that he wolde come vp, and byt
wyth hym.

And the place of scripture whych he
red, was thys: * He was led as a she-
pe to the slaughter, and as a lambe wyth
out voyce before hys shearer: so hath
he not opened hys mouth. In humbles-
nesse is hys iudgement exalted. Who
shall dedare hys generacion? For hys
lyfe shalbe taken from the earth. And
the gelded man answered Whilippe,
and sayd: I praye the, of whom sayeth
the prophete thys: of hymself, or of so-
me other? Whilippe openyng hys
mouth, and begynnyng at thys scriptu-
re, preached Iesus vnto hym. And
whyll they wente by the waye, they
came to a certayne water, and the gel-
ded man sayd: Beholde, here is wa-
ter, * what hyndereth me to be bap-
tyzed?

Whilippe sayde: yf thou beleuest with
all thy harte, thou mayest. And he answe-
red and sayd: I beleue, that Iesus Christ
is the sonne of God. And he commauns-
ded the charter to stande styll, and they
wente downe in to the water, both Whi-
lippe & the gelded man, and he baptysed
hym. But whan they were gone by out
of the water, the spere of the LORD
caught Whilippe, & the gelded man sawe
hym nomore. And he wente on hys way
reioysyng. But Whilippe was founde in
Azotus, and wente thorow, and prea-
ched vnto all the cyties, vntyll he came
to Cesarea. *

The. ix. Chapter. *



Aul * breathyng ycthreate
nynges and slaughter agaynst
the dysciples of the LORD
D E, cam to the hygh preste, &
asked

Esaye. liii. b

Actu. x. c.

Actu. xxvi. b
i. Co. xv. a.
Galat. b.

Acta.

shed letters of hym to Damascus vnto the synagoges: that yf he founde any of thys waye, men and women, he myght byynge them bounde to Jerusalem. And whan he journeyed, it fortuned, that he came neare to Damascus, and sodenly dyd a lyght from heauen thynne rounde aboute hym, and he fell to the grounde, and hearde a voyce, saye vnto hym: Saull, Saull, * Why persecutest thou me: He sayd: Who art thou LORD? And he sayd: I am Iesus, whom thou persecutest. It is harde for the to hycke agaynst the prycke. And he trembled and was astonnyed, and sayde: LORD, * What wylt thou haue me to do? And the LORD sayd vnto hym: Aryse, and go into the cyrie, and it shalbe tolde the, what thou must do.

And the men that accompanied with hym, were awaked, hearinge in dede the voyce, but seynge noman. And Saull rose vp from the earth, and whan hys eyes were opened, he dyd se nothyng, but they lead hym by the hande, and brought hym to Damascus: And he was there thre dayes not seynge, and dyd neyther eat nor drynke. But ther was at Damascus a disciple, named Ananias, and the LORD sayd vnto hym in a vision: Ananias. And he sayd: Beholde, here am I, o LORD. And the LORD sayde vnto hym: Aryse, and go into the strete that is called strayght, and seke in the house of Judas, one called Saull * of Tharsis: for beholde, he prayeth, and he hath sene a man named Ananias entrynge in, & layenge handes vpon hym, that he may receaue hys syght.

Ananias answered: LORD, I haue hearde many speake of that man, * howe great euell he hath done to thy sayntes at Jerusalem, and here hath he power from the hygh prestes, to tynde all them whych call vpon thy name. The LORD sayde vnto hym: Go thy way, * for he is a chosen vessel vnto me, that

petiit ab eo epistolas ad
maſcum ad ſynagoga
quos inueniſſet homi
ros ac mulieres, quos
duceret in iheruſalem
cum iter faceret, comp
appropinquaret Damas
& subito circumſpectus
de celo, & cadens vtrius
audiuit vocem dicentis
bit Saule, Saule, quare
ſequeris? Qui dicebat
Domine? Et ille ait
IESVS, quem tu per
cumis. Durum est vultu
tra ſtimulum calcare
tremens ac ſupplex
mine, quid me vis
Dominus dixit ad eum
ge, & ingredi eam
& dicetur tibi quid opo
teat facere.

Viri autem illi qui
tabantur cum illo, hi
peſaſti, audientes per
vocem, meminerunt au
dentes. Surrexit autem
lus de terra, aperuit o
lis, nihil videbat. Man
autem illum trabente
duxerunt Damascum
rat ibi tribus diebus non
dens, & non manduca
que bibit. Erat autem
dam diſcipulus Damas
mine Ananias, & ap
illum in viſu. Dominus
nanias. At ille ait: Domine
Domine. Et Dominus
eum: Surge, & vade
cum qui vocatur Reſa
quare in domo iuda
lum nomine Tarſanus
ce enim orat. Et viſum
Ananiam nomine
tem, & imponere man
nus, vt viſum recipiat.

Respondit autem
nias: Domine, quid mi
us de viro hoc, quare
la fecerit sancti tui in i
ruſalem: & hic habet po
statem a principibus i
dotum, allegandi
qui inuocant nomen tu
Dixit autem ad eum
minus: Vade, &
vas electionis tuae

ipſ. re. xix. d
Zach. ii. b.
mat. xxv. d

Actu. ii. d. v
and. xvi. c

Actu. xxi. c
and. xxii. a

Actu. viii. a

Gala. i. c.

vt portet
tam Gen
filius Isra
Jam illi
eum pro
Et abili
mit in do
ei manna
Dominus
qui appa
ventebat
plearis sp
festum ce
gias tanq
ſum rece
tizatus e
ſet cibam
Fuit aut
lis, qui er
ei aliquo
ſus in ſyn
bat IES
eſt filius
omnes q
Nonne I
bat in He
vocaban
huc ad h
illos doc
eerdotur
to magi
ſyndeba
tabant I
quoniam
Cum au
es multi
in vnum
ſicerent
ſunt Sa
Cuſtodi
die ac ne
cerent.
diſcipu
ram des
tentes i

Cuſ
Hieruſa
gere di
meban
quod
nabas
illum
& nar
in via
quod
modo
ter eg
erat ci
Hieru

vt portet nomen meum cos-
tam Gentibus & regibus &
filiis Israel: ego enim ostens
Jam illi, quanta oporteat
eum pro nomine meo pati.
Et abiit Ananias, & introiit
in domum, & imponens
ei manus, dixit: Saule frater,
Dominus misit me, IESVS,
qui apparuit tibi via qua
veniebas, vt videres, & im-
plearis spiritu sancto. Et con-
fessum ceciderunt ab oculis
eius tanquam squamæ, & vi-
sum recepit, & surgens, bap-
tizatus est. Et cum accepisset
cibum, confortatus est.

Fuit autem cum discipu-
lis, qui erant Damasci, per di-
es aliquot. Et continuo ingres-
sus in synagogas, predica-
bat IESVM, quoniam hic
est filius dei. Sciebant autem
omnes qui eum audiebant
Nonne hic est qui expugna-
bat in Hierusalẽ eos qui in
vocabant nomen istud, &
huc ad hoc venit, vt victos
illos duceret ad principes sa-
cerdotum? Saulus autem mul-
to magis cõualescebat & cõ-
fundebar Iudeos, qui habi-
tabant Damasci, affirmans,
quoniam hic est Christus. &
Cum autem impleret eum di-
es multi, concilium fecerunt
in vnum Iudei, vt eum inter-
ficerent. Notæ autem factæ
sunt Saulo insidiæ eorum.
Custodiebant autem et portas
die ac nocte, vt eum interfice-
rent. Accipientes autem et
discipuli eius nocte, per mu-
ram demiserunt eum, submi-
tentes in sporta.

Cum autem venisset in
Hierusalem, tentabat se iun-
gere discipulis, & omnes tis-
mebant eum, non credentes
quod esset discipulus. Bar-
nabas autem apprehensum
illum duxit ad Apostolos,
& narrauit illis, quomodo
in via vidisset dominum, &
quod locutus esset, & quos-
modo in Damasco fiducia-
liter egerit in nomine Iesu. Et
erat cõ illis intras et exiis in
Hierusalẽ, fiducialiter agens

in

that he maye beare my name befoze the
Ieythen, and kynges, and the chyldren
of Israel: for I wyll shewe him, how grea-
te thynges he must suffre for my names
sake. * And Ananias went hys waye, &
entered into the house, and layed hys han-
des vpon hym, and sayde: Brother Saul,
the LORD Iesus (whyche appeared
vnto the in the waye that thou comest,)
hath sent me, that thou shuldest haue thy
syght, and be fylled wyth the holy goost.
And forthwyth fell from hys eyes as it
had ben scales, and he receaued syght, &
rose vp, and was baptyzed. And whan he
had taken meate, he was confortyd.

And he was certayne dayes, wyth
the disciples that were at Damascus. And
strayght waye he entered into the syna-
gogs, and preached Iesus, that he is the
sonne of God. But all they that hearde
hym, were astonnyed, and sayde: Is not
this he, that Ierusalem was agaynst the
that called vpon this name, and cam he-
ther therfore, that he myght leade them
bounde vnto the hygh prestes? Neuer-
theles Saul was moche more strenghted,
and confounded the Iewes that dwelt
at Damascus, affyrmyng, that this is
Christ. * And whan many dayes were
fulfylled, the Iewes helde a councell to-
gether, that they myght kil hym. And
they layed a wayte was made knowne
vnto Saul. * And they kept the gates
daye and nyght, that they myght slaye
hym. But * hys disciples toke hym by
nyght, and put hym thorow the wall, and
let hym downe in a basket.

* And whan he was come to Ierusa-
lem, he assayed to ioyne hymselfe vnto
the disciples, and they all feared hym, not
beleuyng that he was a disciple. But
Barnabas toke hym, and brought hym
to the Apostles, & shewed them how he
had sene the LORD in the waye, and
that he spake vnto hym, and how he had
done boldly in the name of Iesus at Da-
mascus. And he was wyth them goynge
in & out at Ierusalẽ, & quyt himselfe boldly

A. ct. xxi. b.
ii. Cor. ii. c.

C
* A. ct. xxii. b.

D
ii. Cor. xii. b.

Iosue. ii. c.
i. Reg. ix. c.

Gala. ii. b.

Acta.

in the name of the LORD E. And he spake vnto the heythen, and disputed with the Grekes: but they sought to slaye hym. * The whyche whā the heythen had knowlege of, they conueyed hym to Cesarea, and sent hym awaye to Tharsus,

Act. xxi. b

And the congregaciō herely had rest thorow all Iewry, & Galile, & Samaria, & was edified, walkinge in the feare of the LORD, and was fylled with the comforte of the holy goost. And it fortunēd, that whan Peter passed by euery one, he dyd come vnto the saites that dwelled at Lydda. And he founde there a certayne man (by name Eneas) lyenge eght yere in hys bed, whych was sycke of the palsy. And Peter sayd vnto hym: Eneas, the LORD E Ies^{us} Christ make the whole, Arise, and make thy bed for thyselfe, & * strayght waye he arose. And all they that dwelt at Lydda and Sarone, saw him, and they turned vnto the LORD E. At Joppe ther was a certayne woman which was a discipule, named Thabira, which by interpretation is called Doxas. The same was full of good woorkes and almesdees, whyche she dyd.

mat. ix. a.
Mar. ii. a.
Luc. v. c.
Ioh. vi. a.

And it happened in those dayes, that she fell sycke, and dyed. Whom whan they had washen, they layde her in a parloure. But seynge Lydda was not farre fro Joppe, the disciples hearynge that Peter was there in, sente two men vnto hym, prayenge: Let it not greue the to come vnto vs. And Peter rose vp, and came wryth them. And whan he was come they brought hym into the parloure, and all the wedowes stode aboute hym, wepyng and shewyng him the coates and garments, that Doxas dyd make vnto them. And whā they were all pur forth, Peter kneled downe, made his prayer, & turned to the bodye, and said: Thabira, arise. And she opened hye eyes, and whan she saw Peter, she sat vp. But he gaue her the hāde, and lyfte her vp. And whā he had called the sayntes and wedowes, he

in nomine Domini. Et
tur quoq; Genitum. Et
tabat cum Gersonio
quarebant oculos
Quod cum cognovissent
tres, deduxerunt eum
saream, & dimiserunt
sum.

Ecclesia quidem per
tam Iudgam & Galileam
Samaritaniam habebat
& edificabatur multo
timore Domini. Et con
tione sancti spiritus reple
tur. Factum est autem
trus dum transiret
deveniret ad lachos, &
bitabant Lydda. Inven
tem ibi hominem quon
nomine Aeneas, qui octo
iacentem in pallio
qui erat paraliticus. Et
illi Petrus: Aeneas, Dom
Dominus IESUS Christus
surge, & sterna tui
nno surrexit. Et videmus
omnes qui habebant
& Sarone, qui con
ad domum. In loco
fuit quidā discipulus
Thabira, quae interpretatur
Doxas. Hae enim
na operibus bonis
synis quas faciebat.

Factū est autē
illis, ut infirmos
Quā cū laudaret
eam in cœnaculo. Pro
prope esset Lydda in
discipuli audierunt quod
trus esset in exilium
os viros ad com
Ne pigranter veni
nos. Et surgens autem
trus venit cum illis
aduenerat, duxerunt
in cœnaculum, & circum
terunt illum omnes
flentes, & ostendentes
nitas & vestes, quon
bat illis Doxas. Et
tem omnibus foras, &
ponens genus, prout
uersus ad corpus, &
Thabira, surge. Acci
pernit oculos, & r
tro, resedit. Duxit autem
manum, resedit cum
vocasset laudans &

Post
his facie
quantib
dit Petrus
ret circa
esigret
tibus a
et men
coeli a
quodd
quor
in terr
druped
& vola
vox ad
de, &
trass A
manu d

signa
tum autē
ueram i
funt mul
tum e
tos mora
pod Sim
riarium.



Italica, &
deum co
faciens
plebi, &
semper
nilleste
na, angel
ad se, &
noli. A
more co
ei Dom
lij Oration
syna tua
moriam
Et nane
pen, &
dam qui
tus hie
monē q
ius est
hic dicit
teat face
angelus
vocatit
oi, & m
ex his q
bus cū
stillos
Post
his facie
quantib
dit Petrus
ret circa
esigret
tibus a
et men
coeli a
quodd
quor
in terr
druped
& vola
vox ad
de, &
trass A
manu d

ingressus eam viam. Nos
tum autem factum est per vnu
versam Ioppen, & credides
fuit multi in domum. Fas
tum est autem, ut dies mul
tos moraretur in Ioppen as
pod Simonem quendam co
narium.

CAPVT. X. +



Ita autem quidam
erat in Cesarea, nomen Cornelius
us, Centurio eor
horis quae dicit
Italia, religiosus & timens
deum cum omni domo sua,
faciens elemosinas multas
plebi, & deprecans Deum
semper. Is vidit in visu ma
nifeste, quasi hora diei nos
na, angelum Dei introeuntē
ad se, & dicentem sibi Cor
neli. A tunc intuens eum, timore
corruptus, dixit: Quis
es Domine? Dixit autem il
li: Orationes tuae & elemo
sinae tuae ascenderunt in me
moriam in conspectu Dei.
Et nunc mitte viros in Iop
pen, & accersit Simonem quē
dam qui cognominatur Pē
trus: hic hospitatur apud Si
monem quendam coranum, cui
us est domus iuxta mare:
hic dicit tibi, quid te opor
teat facere. Et cum discessisset
angelus qui loquebatur illi,
vocavit duos domesticos suos
os, & mulieres metuentes dñm
ex his qui illi parebant. Qui
bus cum narrasset omnia, mis
sit illos in Ioppen.

Postera autem die iter il
li facientibus, & appropin
quantibus civitati, ascensit
dixit Petrus in superiora, ut ora
ret circa horā sextā. Et cum
esset, voluit gustare. Par
tibus autē illis, cecidit super
eum mentis excessus, & vidit
caeli apertum, & descēdēs vas
quoddā velut lintē magnū,
quod in initis submittide celo
in terrā in quo erat oīa qua
drupedia & serpentia terrae,
& volatilia caeli. Et facta est
vox ad eum: Surge Petre, occi
de, & manduca. Ait autē Pe
trus: Absit dñe, quia nunquā
manducaui omnē cōmune

he shewed her alȝue. And it was made
known thowto our all Ioppe, and many
beleued in the LORD. And it so: turned,
þ he taried many dayes at Ioppe wyth
one Simon a tanner. The. x. Chapter.



And ther was a certayne man
at Cesarea, named Cornelius
(a Centurion of the company
whych is called the Italia:
nthe) a deuoute mā, & soch one
as feared God wyth all hys house, & ge
nyngē moche almesse vnto the people, & d
payenge God alwayes. The same sadowe
manifestly in a visio, (about the nyenth
houre of the daye) an angell of God, com
myngē in vnto hym, and sayenge vnto
hym: Cornelius. So he lokēd vpon hym,
and was afrayed, and sayd: Who art thou
LORD? He sayde vnto hym: * Thy
prayers and thyne almesses are come vp
in remembraunce in the syght of God.
And now sende men vnto Ioppe, & call
one Simon, whych is surnamed Peter:
the same is lodged wyth one Simon a tan
ner, whose house is neare to the see: he
shall tell the, what thou oughtest to do.
And whan the angell þ spake vnto hym
was departed, he called. ii. of hys house
hold, and a soldyoure whych feared God
euen one of the that wayted vpon hym:
vnto whom whā he had shewed all thyn
ges, he sente them to Ioppe.

And on the next daye, as they were in
their iourney, and commyngē neare vn
to the cytie, Peter * went vp into the
lofte, to praye, about the sytte houre.
And whan he dyd hunger, he wolde ha
ue eaten. But whyle they made ready,
ther fell a traunce vpo hym, and he sawe
heauen open, and a certayne vessel com
myng downe ly he vnto a great linnen
sheet (wyth foure enpes, to be lettē do
ne from heauē vnto the earth) where in
were all foure footed beastes & crepyng
beastes of the earth, and byrdes of the
ayre. And ther came a voyce vnto hym:
Ryse Peter, kyll and eate. But Peter
sayde: That be farre fro me o Lord, * for
I neuer dyd eate any thing þ is cōmune

Eccli. iiii. dñi
and. vii. b.

Eccli. xv. b.

iii. Res. iiii. dñi
Mat. vi. 2.
Luc. vi. 13.

Leui. xiii. 4.
Deut. xiii. 1.

and

Acta.

Mat. xv. b.
Rom. xiii. b.
i. Timo. iii. a
Titu. i. c.

and uncleane. And agayne the seconde tyme spake the voyce vnto hym: * Call not thou it commune, that God hath purrified. Thys happened thysse. And anon was the vessel taken vp agayne into heauen.

And whan Peter doubted in hymselfe, what thys visio myght be that he had seene, beholde, the men that were sent from Cornelius, enquiring for the house of Simon, stood at the doore. And whā they had called, they asked yf Simon that is surname Peter, were lodged there. Whyl Peter now thought vpon the vision, the spere sayde vnto hym: Beholde, the men seke the. Arise therfore & go downe wyth them, and doute not, for I haue sent them. And peter went to the mē, and sayde: Beholde, I am he whom ye seke, what is the cause, wherfore are ye come? They sayde: Cornelius the Centurio, a cythreous man, and one that doth fear God, and hath a good repute of all the people of the Jewes, hath receaued an answer of an holy angell, to call the into hys house, and to heare wordes of the. Wherfore * he brought them in, and lodged them. And rose vp the next daye, and wente wyth them, * and certayne of the brethren of Ioppe tyd beare hym company: And the daye following he entered into Cesarea. But Cornelius wayted for them, and had called hys kynsfolkes & speciall frendes together.

And it fortuned þ whan Peter was come in, Cornelius met hym, & fell downe at hys fete, & worshipped hym. But Peter lyfted him vp, sayēge: Arise vp, I my selfe am a man also. And he talked wyth hym, & entred in, & founde many that were come together. & he sayde vnto them: ye know how * abhominable a thyng it is for a mā beyng a Jew, to be ioyned, or to come to an aleaūre: But God hath shewed me, þ I shall call no man commune or uncleane: wherfore whan I was called, I came without dourynge. I aske therfore, for what cause haue ye called me? And Cornelius sayde: The fourth daye hence

Actu. xiii. e.
Apo. xix. b.
and. xxii. b.

Deu. vii. a.

& immundum. Et post
secundo ad eum. Quia
purificauit te. Non
xeris. Hoc factu est per
Et statim receptum est in
in celum.

Et dum intra re
ret Petrus, quod dicitur
sio quam vidisset, et
qui missi erant a Cornelio
inquirentes domum
nis, astitit ad ianuam
cū vocasset, interrogauit
si Simon qui cognomen
Petrus, illic habet
tū. Petro autem cogn
de visione, dixit
Ecce, viri tres quatuor
ge itaq; & dicens. Ne
de cum eis nihil dubit
quia ego missus sum
dens autem Petrus, en
dixit: Ecce, ego sum
queritis, quia causa est
pter quam uenisti. Qu
xerunt: Cornelius enim
vir iustus & uere
testimonium habens
uerba gēte Iudeorum,
sum accepit ab angeli
sto accessit in domum
suam, & audire uult
Introduci eum in
hospitio. Sequenti aut
surgens, pfectus dixit
& quid a ex fratribus
pe comitati sumus. Ne
autē die intraret
Cornelius uero expectans
eos, conuocauit eos
& necessarios suos.

Et factum est quod
set Petrus, obuius uenit
nelius: & cecidit ad ped
eius, adorauit eum. Pet
eleuauit eum, dicens. Surge
ego ipse homo sum. Ne
quē cū illo intrare. Ne
nit multos qui cōueni
xitq; ad illos: Per quos
modo ab hominibus
dāo, cōfitegi aut accipere
alienigenarum sed mō
dit deus, nemo ē cōueni
aut immundū dicere
nē: propter quod sine
tatione ueni accipere
terrogo ergo quid ob
cerlistis me? Et Cornelius
Die a hinc quarto

ad hanc
hora ne
& ecce,
veste ca
nili. exa
& eleme
moratu
Mitte e
cerli Sin
minam
tur in d
ri iuxta
go missi
dixit
nes nos
sumus,
cunq; i
domino
Aper
sum, d
perio, q
rum acc
ni gent
rator in
sili. Ver
Israel, a
183 V
omniū
ni, quo
per vni
pīs en
pitmō,
hanner
qto vni
sto, &
benefici
oppress
erat cū
mōi ol
ludgor
occide
gno. H
die, &
ri, a d
præor
mādu
positū
Et
re pop
se ē q
vni
oēs p
hibet
accip
qui c
quē
dit sp
qui a
stupu
fidele

ad hanc horam, orans eram
hora nona in domo mea,
& ecce, vir stetit ante me in
veste candida, & ait: Cor-
neli, exaudita est oratio tua,
& deemolynæ tuæ comme-
moratæ sunt in cōspectu dei.
Mitte ergo in Ioppen, & ac-
cede Simonem qui cognos-
citur in domo Simonis coria-
ri iuxta mare. Confestim er-
go misi ad te, & tu benefeci-
sti veniendo. Nunc ergo om-
nes nos in cōspectu tuo ads-
sumus, audire omnia, quæ
cumq; tibi præcepta sunt a
domino.

Aperjens autem Petrus os
suum, dixit: In veritate com-
perio, quia non est personarum
acceptor deus: sed in om-
ni gente qui timet eū, & ope-
ratur iustitiam, acceptus est
sibi. Verbum misit deus filiis
israhel, annuncians pacē per
IESVM Christum, hic est
omnium Dominus. Vos sci-
tis, quod factum est verbum
per universam iudæā, inci-
piens enim a Galilæa post ba-
ptismū, quod prædicavit Ios-
hannes Iesum a Nazareth,
quod venit eū de spiritu san-
cto, & virtute, qui pertrāxit
benefaciēdo, & sanādo oēs
oppressos a diabolo: quā de-
erat eū illo. Et nos testes su-
mus oīm quæ fecit in regiōe
iudæorum & Hierusaiē: quē
occiderunt suspēdentes in li-
gno. Hūc deus suscitavit tertia-
die, & dedit eū manifestū fie-
ri, nō ei populo, sed testibus
præordinatis a deo, nobis, quod
māducauim⁹ et bibim⁹ cū illo
post resurrectionem a mortuis.

Et præcepit nobis p̄dicare
re populo, et testificari, quia ip-
se ē qui cōstituit a deo iudex
vivōrum & mortuorum. Huic
oēs prophetę testimonij p̄-
hibēt, remissionē peccatorū
accipere per nomē eius oēs
qui credidit eū. Adhuc lo-
quēte Petro verba hæc, ceci-
dit spiritus sanctus super oēs
qui audiebant verbum. Et ob-
stupuerunt ex circumcissione
fideles, qui venerant cum
Petro:

untill thys houre, and I was prayenge
at the nynt houre in my house: and be-
holde, a man stode before me in a whyte
garment, and sayde: Cornelius, thy pray-
er is hearde, and thyne almesse are had
in remembraunce in the syght of God.
Sende therfore to Ioppe, and call Simō,
whych is surnamed Peter, the same is
lodged at the house of Simon the tanner
by the see syde. Therfore sent I imme-
diatly vnto the, and thou hast done well
i cōmyng. Now therfore are we all here
in thy p̄sence, to heare all thynges what
soener are commaunded the of the Lord.

* But Peter opened hys mouth, and
sayd: * I perceaue for a trueth, that God
is no acceptor of persons, * but amonge
all people he that feareth hym and wor-
keth ryghteousnesse, is accepte vnto hi.
God sent the woꝛde vnto the chyldren
of Israel, preachyng peace thorow Iesu
Christ, the same is the LORD of all.
ye knowe that the woꝛde came thorow
all Jewry * for it beganne at Galile af-
ter the baptyme that I hon preached Ie-
sus of Nazareth, how * God anoynted
hym wyth the holy goost and powꝛ,
whych passed thorow, wyng good, & hea-
lyng all such as were oppressed of the de-
uell: for God was wyth him. And we are
wytnesses of all those thynges, that he
dyd in the lande of Jewry and Ierusalem,
whom they slew, hangyng hym on tre
hym dyd God rayse vp the thyrde day,
and caused hym to be openly shewed, not
vnto all the people, but vnto the wytnes-
ses ordeyned before of God: enē vnto vs,
* whych haue eaten and dronke wyth
hym, after þ he was risen fro the deed.

* * And he commaunded vs to preach
vnto the people, & to testifye, þ he it is þ
is ordeyned of God, a iudge of the quicke
& deed. Vnto hym do * all the prophetes
beare wytnesse þ thorow hys name all þ
beloue on hi, receaue forgenenes of their
synnes. * Why I Peter spake these woꝛ-
des, * the holy goost fell vpon all them
that heard the woꝛde. And the saythfull
of the circumcision (that were come wyth
Peter)

Dent. x. d.
it. Par. ix. b.
Iob. xxxiii.
b.
Sap. vi. b.
Eccle. vi. h.
Roma. ii. b.
Ephesi. vi. a.
Collo. ii. c.
i. Pet. i. c.
* Esa. lvi. b.
Mat. xiii. b.
Esa. lxi. a.

Luc. xxiii. d.
Ioh. xxi. b.

Mat. xxviii.
c.

Esa. xlii. d.
and liii. c.
Iere. l. d.
Dani. ix. d.
Asta. ii. a.

Acta.

Peter were astonnyed, because that the grace of the holy goost was also pouted forth vpon the they then: for they heard the m speakyng wyth tungen, and pray- syng & God.

Actu. viii. d.

Then answered Peter: * maye any mā for byd water, & these shulde not be baptyfed, whych hane receaued the holy goost, as well as we? And he commaun- ded them to be baptyfed in the name of the Lord Iesus Christ. & Then prayed they hym, that he wolde tary certayne dayes wyth them.

The. xi. Chapter.

A

The Apostles and byerhē that were in Jery, hearde, & the they the also had receaued the worde of God. But whan Pe- ter was come vp to Jerusalem, they that were of the circumcision, dispu- ted agaynst hym, sayēge: * Why wērest thou in vnto men, that hane the fozskyn- ne, and hast eaten wyth them? But Pe- ter beganne and declared vnto them the maner, sayeng: I was in the cytie of Joppe, prayenge, & sawe a vision in a tra- uer: a certayne besel lyke vnto a grea- te lynnen there, by foure cornes to be let downe from heaue, and it came vnto me. Wher in whan I loked, I perceaued, and sawe foure footed beastes of the earth, and wyld beastes, and crepyng beastes, & flyēge foules of the ayre. And I herde also a voyce, sayenge vnto me: Ryse vp Peter, slaye, and eat. But I sayde: No Lord: for that whych is * comune o: vn- cleane, byd neuer entre into my mouth.

Leuit. xi. a.

Deuto. xiii. a.

But the voyce from heauen answered the seconde tyme, sayenge: Those thynges that God hath cōfessed, do not thou call vncleane. And thys happened thre ty- mes, and all thynges were receaued by agayne into heauen. And beholde, imme- diarly ther stode thre men in the house where I was, sent vnto me from Cesa- rea. And the spiere sayd vnto me, that I shulde go wyth thē, do wyng nothyng. Ther came wyth me also these fyre bye- thre, & we byd entre into the māns house:

Actu. x. c.

And

Petro: & in mō-
tia spiritus sancti dicit
Audiebant enim illi
tes linguis, & cognosce-
bant Deum.

Tunc respondit
Nunquid aqua quā
bere potest, & non lau-
tur hi, qui spiritum sanctum
acceperunt sicut & nos?
Inquit illi: In nomine
domini IESU Christi.
Tunc rogauerunt dis-
cedere apud eos aliquo-
bus.

CAPVT. I.

Audierunt autem hi
alii & fratres qui erant
Iudæa, quoniam & per
receptum verbum dei
autem ascendit Petrus
Ierosolimam, & discipuli
uerfus illum qui con-
cussione dixerunt
introduci ad vnum
habentes, & conueni-
erunt illi: Incipiens autem
exponebat illis vi-
sionem: Ego cum au-
te sopor essem, & vi-
sionem mentis meae
descendens in quatuor
luteam magis
institis submisit de celo
venit vlt ad me, & in-
trovers, confitebatur
di quadrapeda mem-
brata, & reptilia, &
coeli. Audire autem
dicentem mihi: Surge
occide, & manduca
tem: Nequaquam
quia commune est
dum nunquam laudat
os meum.

Respondit autem
condo de celo: Quod
mundavit, tu ne com-
dixeris. Hoc autem
est per te, & recipe
omnia rursum in calibus
ecce, vires tres cense-
terti in domo, quos
missi a Caesarea ad me
xit autem spiritus
irem cum illis: ubi
sitans. Venerunt autem
cum & sex fratres
gressi sumus in domum
Natus

Narra-
do vici-
mo fuit
hi Mi-
lirones
Petrus
hanc
et vni-
us e-
spiritu-
et in
Re-
bi don-
net qu-
vos an-
pina la-
gran
& nol-
minu-
quis e-
bere d-
coerun-
dum
tibus
ad vici-
disper-
ne, qu-
phanc-
Phanc-
nochi-
verbu-
Eran-
viri C-
cum in
loque-
namur
S V N
Et
eis, m-
um
Petrus
tes ec-
solum
funt
nochi-
set, &
nitas
in pr-
nere-
vus.
& fi-
ta tu-
ante
Saul
set,
ann-
ibi in
turb-
min-
chia

Narravit autē nobis quomo-
do vidisset angelum in do-
mo sua, stantē, & dicentē si-
bi Mite in loppē, & accersi
Simonē qui cognominatur
Petrus, qui loque ut tibi ver-
ba, in quibus saluus eris: tu,
& universa domus tua. Cum
autē cepissem loqui, cecidit
spiritus sanctus super eos, sicut
& in nos in initio.

Recordatus sum autē vera-
bi domini, sicut dicebatur: lo-
qui quidē baptizant aqua,
vos autē baptizabimini spī-
ritu sancto. Si ergo eandem
gratiā dedit illis deus, sicut
& nobis qui credimus in do-
minum Iesum Christum, ego
quis eram, qui possem prohi-
bere deum? His auditis, ita
coerunt, & glorificaverunt
deum, dicentes: Ergo & pē-
nitentiā dedit deus ad
vitam. Et illi quidem qui
dispersi fuerant a tribulatio-
ne, que facta fuerat sub Ste-
phano, perambulaverūt vsq̃
Phoenicem & Cyprū & An-
tiochiam, nemini loquentes
verbum, nisi solis iudeis.
Erant autem quidam ex eis
Hii Cyprii & Cyrenæ: qui
cum introisset Antiochiam,
loquebantur & ad Græcos,
annunciātes dominum Ie-
su Christum.

Et erat manus domini cū
eis, multusq̃ numerus credē-
tium convenerat ad dñm.
Peruenit autem sermo ad au-
tes ecclesiæ, quæ erat Hieros-
olymis super istis, & mis-
erunt Barnabam vsq̃ ad An-
tiochiam. Qui cum pervenisset,
& vidisset gratiā dei gas-
sus est, & hortabatur omnes
in proposito cordis perma-
nere in dño, quia erat vis bo-
nus, & plenus spiritu sancto,
& fide. Et apposta est mol-
ta turba dño. Profectus est
autem Tharsus, ut quæreret
Saulum: quem cum invenisset,
perduxit Antiochiā. Et
annum totum cōversati sunt
ibi in ecclesia, & docuerunt
turbam multam, sicut cogn-
ovimur primum Antio-
chia discipuli, Christiani.

In

And he shewed vs, how he had sent in
his house an angell standynge, & sayeng
vnto hym: Send vnto Joppe, & call Si-
mon (which is surnamed Peter) he shall
speake wordes vnto the, by the which
thou shalt be safe, thou and all thy house.
And whan I had begon to speake, the ho-
ly goost fell vpon the, * as vpon vs also **Act. ii. a.**
at the begynnyng.

But I remembred the worde of the lord,
as he sayd: * I hon verely dyd baptyse **Act. ii. a.**
with water, but ye shalbe baptyfed with
the holy goost. yf God therfor haue geue
the lyke grace, as also vnto vs, which be-
leue on the lord Iesus Christ, who was
I, that I myght wythstande God: Whā
they heard these thinges, they held their
peace, & prayfed God, sayeng: Than hath
God geue vnto the theyth also repen-
ce vnto lyfe. * And they reuly that were
scattered abrode because of the trouble **Act. viii. a.**
which happened by the meanes of Ste-
uen, walked thowto vnto Phenices & Ci-
pres & Antioche, speakynge the worde
vnto noman, save onely vnto the Jewes:
And some of them were men of Cypers
and of Cyren. The which (whan they
were entred into Antioche) spake also
vnto the Grekes, preaching the LORD
Jesus.

And the hande of the lord was wyth
them, and a greate nombie of beleuers
dyd turne vnto the lord. And the same **C**
of these thinges came to the eares of the
congregation, that was at Ierusalem, and
they set Barnabas vnto Antioche. The
which whan he came, and sawe the grace
of God, he reioyced, & * exhorted every **Act. xiii. c.**
one in the purpose of harre to abyde in
the LORD: for he was a good man,
and full of the holy goost, and faith, and
ther was moch people added vnto the
LORD. * And he went to Tharsus, **Act. ix. d.**
to seke Saul: whom whan he had foun-
de, he brought hym to Antioche. And
they were tōnerfaunt in the congrega-
cion there a whole yeare, & taught much
people: so that the discyples at Antio-
che were fyrst called Christians.

S

30

Acta.

Act. xxi. b.

i. Cor. xvi. a.
ii. Cor. viii. a.
& ix. a.
Act. xii. d.

In those dayes came ther prophe-
tes from Ierusalem vnto Antioche. And
one of them * Agabus by name rose vp
and shewed by the spere þ there shulde
come in the whole compasse of the world,
a great berth, whych happened vnder
Claudius. But the disciples purposed
(euery one after hys abylyte) to sende
* succoure vnto the bethzen that dwelt
in Iedy, whiche thing also they dyd, sen-
dyng it vnto the * Elders, by the hādes
of Barnabas and Saul.

The. xii. Chapter. *

A



Matt. iiii. e.
xvii. a. & c.
& xxvi. d.

Act. iiii. c. m

A. Act. v. c. &
xvi. d.

And at the same tyme
Herode the kynge layed
handes on certayne of
the cōgregation, to bere
the. And he slew * Ja-
mes the brother of Iohn
wyth the swerde. And
whan he saw that it plea-
sed the Jewes, he proceeded farther to
take Peter also: but they were the dayes
of swete bread. Now whan he had ta-
ken hym, he put hym in prison, and deli-
uered hym vnto foure quaternions of
souldyours to kepe hym: wyllynge after
Easter to bynne hym forth vnto the peo-
ple. And Peter truly was kepte in the
prison, * but prayer was made wythout
ceassynge of the congregacion vnto God
for hym. And whan Herode shulde haue
brought hym forth, in the same nyght
was Peter slepyng betwene two soul-
dyours, bounde wyth two cheynes: and
the keepers before the doore kepte the
prison.

B

* And behold, the angell of the lopde
was there present, and a lyght shyned in
the habitation: & he smote Peter on the
syde, and waked hym sayenge: Ryse vp
quyckely. And the cheynes fell from his
handes. And the angell sayd vnto hym:
Fyete the, and pull on thy hosen. And he
dyd so. And he sayeth vnto him: put thy
garmente aboute the, & followe me. And
he went out, & followed hym, & knew not
þ it was true which was done by the an-
gell: But thought that he saw a vision.

Neuertheless

In his autem die
uenerunt ab Hierosolimis
prophete Antiochie
gens vnus ex eis
Agabus significabat
ritum, famem magnam
ram in vniuerso orbe
rum, quæ facta est sub
Claudio. Discipuli autem
quique habebat prophe-
tibus in Iudæa
quod & fecerunt, iun-
do & seniores per manus
Barnabæ & Sauli.

CAPVT XII.



Olem autem
pore, nulli
reges
autem
processi-
dum, no-
cognouit
gaudio
sed intri-
stare P
At illi d
famis. Il-
sic se ha-
cebant
Petrus
pulsant
russent
& obli-
autem
rent: &
Domini
carcere
ciare l
hac. E
allum lo

Et ecce, angelus
assit, & lumen relucet
habitaculo: & percussit
Petrus, excitant eum,
Surge velociter. Et
rct catenæ de manibus
Dixit autem angelus ad
Præcingere, & calcare
gas tuas. Et fecit sic
cir illi: Circumdare
mentum tuum, &
me. Et exiens sequen-
& nesciebat quæ res
fiebatur per angelum:
bat autem alium
Telle

Franci
& secu-
nerunt
que de
ultra
tes, pro
& cons
ab eo.

Et P
dixit
misi d
em, &
Herodu
station

Confid-
mum N
nis, qu
Marcu
gregari
autem
processi-
dum, no-
cognouit

gaudio
sed intri-
stare P
At illi d
famis. Il-
sic se ha-
cebant

Petrus
pulsant
russent
& obli-
autem
rent: &
Domini

carcere
ciare l
hac. E
allum lo

Et ecce, angelus
assit, & lumen relucet
habitaculo: & percussit
Petrus, excitant eum,
Surge velociter. Et
rct catenæ de manibus
Dixit autem angelus ad
Præcingere, & calcare
gas tuas. Et fecit sic
cir illi: Circumdare
mentum tuum, &
me. Et exiens sequen-
& nesciebat quæ res
fiebatur per angelum:
bat autem alium
Telle

Faci
parua
quidm
tro. He
quisse
risset,
custodi
descen

Castro
tus est
tas Ty
illi vn
eum, &
erat su

gis, &
eo que
nes co

frangentes autem primam
& secundam custodiam, ve-
nerunt ad portam ferream,
que ducit ad ciuitatem, que
ultra aperta est eis. Et exes-
tes, processerunt vicum vno,
& continuo discessit angelus
ab eo.

Et Petrus ad se reuersus,
dixit Nunc scio vere quia
misit dominus angelum suum,
& eripuit me de manu
Herodis, & de omni expe-
ctatione plebis Iudeorum. &
Consideransque venit ad do-
mum Mariæ matris Iohannis,
qui cognominatus est
Marcus, ubi erant multi con-
gregati, & orantes. Pulsante
autem eo ad ostium ianuæ,
processit puella ad viden-
dum, nomine Rhode. Et ut
cognouit vocem Petri, præ
gaudio non aperuit ianuam,
sed intro currens, nuntiavit,
stare Perum ante ianuam.
At illi dixerunt ad eam: In-
sanis. Illa autem affirmabat
se se habere. Illi autem dis-
cebant: Angelus eius est.
Petrus autem perseverabat
pulsans. Cum autem ape-
rissent ostium, viderunt eum,
& obstupuerunt. Annuens
autem eis manu, vt tace-
rent, narravit, quomodo
Dominus eduxisset eum de
carcere, dixitque: Nun-
ciate Iacobo & fratribus
hæc. Et egressus, abiit in
alium locum.

Facta autem die, erat nō
parua turbatio inter milites,
quidnam factum esset de Pe-
tro. Herodes autem cum res
quisisset eum, & non inue-
nisset, inquisitione facta de
custodibus, iussit eos duci
descendenque a Iudæa in
Cæsaream, ibi commora-
tus est. Erat autem ira-
tas Tyrus & Sidonis. At
illi vanities venerunt ad
eum, & persuaso Blastus, qui
erat super cubiculum Re-
gis, postulabant pacem
eo quod alerentur regio-
nes eorum ab illo. Statutum
autem

Neuertheles they wente thowto the
first and seconde watch, and came vnto
to the yron gate (that leaderth vnto the
citty) whych opened vnto them of the
awone accorde. And they went out, and
passed thowto one strete, & sodenlye wote
the angell from hym.

And Peter beyng come to hym selfe, C
sayde: * Now know I truly that God Ge. xxviii. d
hath sente hys angell, and hath deli- Da. vi. d.
uered me out of the hande of Herode,
and from all the waytyng of the peo-
ple of the Jewes. * And he pondred
the thyng, and came to the house of
Mary the mother of Ihon (whose sur-
name is Marke) where many were ga-
thered * and prayenge. And whan he Act. i. b.
knocked at the entry doze, ther came
forth a damosell (by name Rhode) to
se. And whan she knewe peters boy-
ce, for ioye she dyd not open the doze,
but ranne in and tolde, that peter sto-
de at the doze. And they sayde vnto
her: Thou art madd. But she affy-
med it to be so. And they sayde: It is
hys angell. But peter continned knock-
yng. And whan they had opened
the doze, they sawe hym, and were aston-
nyed. * But he bekenyng vnto Act. xii. b.
them wyth hys hande that they shul-
de holde theyr peace) and shewed how
the LORD had brought hym forth out
of the prison. And he sayd: shewe these
thynges vnto * James and the brythre. Act. xv. b. &
And he went out and departed vnto ano- xxi. b.
ther place.

But whan it was daye, ther was no
small busynesse amonge the souldyours,
what shulde become of Peter. Whan
Herode had sought him, and founde hym
not, he examined the keepers, and com-
maunded them to be led awaye: and went
downe from Iewye to Cæsarea, and
abode there. And he was wroth wyth
the of Tyre & Sidon. But they came
vnto him wyth one accorde: & whan they
had perswaded Blastus the kinges cha-
berlayne, they desired peace, because that
theyr corryes were noyshed of him. But

S ij

vpon

Acta.

vpon a daye apointed, Herode (beynge arayed wyth a kyngly garmente) sat in the iudgemente seate, & made an oracion vnto them. And the people cryed therto: The voyces of God, & not of a man. And strayght waye dyd the angell of the lord stryke hym, because he gaue not the honoure vnto God, & so he beyng eaten vp of wormes, gaue vp the goost. And the woide of God dyd growe & multiplie. But Barnabas & Saul returned from Ierusalem whan * the ministracion was fulfyllled) takynge with the * Ihon, whose surname was Marke.

A. xi. c.
A. xiii. a.

The. xiiij. Chapter. ✠

Ther were in the congregacion (that was at Antioche) prophetes, and teachers, amonge the whych (were) Barnabas & Simo, whych was called Nigier, and Lucius of Cyre: and Manahan, whych was Herodes the Tetrarchas noisefellowe, & Saul. As they serued the LORD, & fasted, the holy goost sayd vnto the: Separate to me Saul & Barnabas, for the woike * where vnto I haue taken them.

A. ix. b.

Thē they fasted & prayed, & layed theyr handes vpon them, and let them go. And they verely beyng set of the holy goost, went to Seleucia, and from thēre sayled they to Cypers. And whan they were come to Salamina, they preached the woide of God in the synagoges of the Jewes: And they had * Ihon in the ministracion. And whan they had walked thorow all the Ile vntyll Paphos, they founde a certayn soicerer, a false ppher, a Jew (whose name was Barien) whych was with the ruler Sergius Paul a wise man. The same man (whan he had called for Barnabas and Saul) desyred to heare the woide of God. But Elumas the * soicerer (for so is his name interpreted) withstode them, seekinge to turne alwaye the ruler from the sayth.

Exo vii. b. &
vii. b.
A. vii. a.

anitem die Herodes
tribunali, & conuocato
ad eos. Populus autem
mabat: dei voces, & non
minis. Cōstitit enim angelus
eius quod non desisset
rem deo, & cōsumpsit
vibibus, expirans. Verba
tem domini crederent
tiplicabatur. Barnaba
tem & Saulus reuertens
Hierosolymis erant in
stertio, assumptis
cognominatis de Iherusalem

CAPVT III



mon qui vocatur
Lucius Cyrenus, Manahan,
qui erat Herodes
chæ collatorum, & Saul.
Ministracionibus autem
minis & ieiunantibus
illis spiritus sanctus
gama mihi Saul & Barnaba
bam, in opus ad quod
psi eos.

Tunc ieiunantes
res, imponentesque
dimiserunt illos. Bar
dē missi a spiritu
runt Seleucia, & inde
gauerunt Cypri. Bar
missit Salamina, pre
verbis Dei in synagoga
dæorū. Habebant autem
nem in ministracione.
per Iohannem autem
sui usque ad Paphos.
rōt quendam Iohannem
dopropheta, Iudeum
m ē erat Barien, sapiens
cōsule Sergio Paulo
dite. Hic accersit
& Saulo, Iudeum autem
verbum Dei. Resistens
tem illis Elymas magus
enim interpretator
eius) querens auertere
consulem a fide.

But

Saulus
replet
in em
dolo &
boli, in
non de
Domini
et, man
& eris
lem vsq
fektim
& ten
quareb
ret. Tu
differ fa
rans sup
mi. Et c
set Paul
veneru
lix. Ioh
ab eis,
lymam
tes Per
chiam
magog
federu

Post
gis & p
princip
dicent
dicit in
tionis
gens au
flectitur
Israelit
audire
git patr
exalta
in terra
chio ex
ea, &
torum
sustinu
stimen
ra Cha
eis ter
quadr
ginta
dit iuc
lem pr

Et
reger
lum C
iamm
Et an
lis D
montu

Saulus autē (qui & Paulus) replet spiritu sancto, intus in eum dixit: O plene omni dolo & omni fallacia, fili cūas boli, inimice omnis iustitiae, non desinis subuere vias Domini rectas? Et nunc ecce, manus Domini super te, & eris caecus, non videns solem vsq; ad tempus. Et contestim cecidit in eum caligo & tenebrae: & circumiens, querebat qui ei manum daret. Tunc proconsul cum vis dīfēt factum, credidit, admirans super doctrina Domini. Et cum a Papho nauigasset Paulus, & qui cū eo erāt venerunt Pergen Pamphylia. Iohānes autem discedēs ab eis, reuersus est Hierosolymam. Illi vero pertrāsentes Pergen, venerunt Antiochiam Pisiā, & ingressi synagogam die sabbatorum, sederunt.

Post lectionem autem legis & prophetarum, miserūt principes synagoga ad eos, dicentes Viri fratres, si quis est in vobis sermo exhortationis ad plebem, dicite. Surgens autem Paulus, & manu sistentium indicens, ait: Viri Israelitae, & qui timeis Deū, audite: De plebis Israel elegit patres nostros, & plebs exaltauit, cum essent incolae in terra Aegypti, & in brachio excelso eduxit eos ex ea, & per quadraginta annorum tempus mores eorum sustinuit in deserto. Et desitruens gentes septem in terra Chanaan, sorte distribuit eis terram eorum quasi post quadringentos & quinque annos, & post hęc dedit iudices vsq; ad Samuelem prophetam.

Et exinde postularunt regem, & dedit illis Saul filium Cis, virum de tribu Beniamin annis quadraginta. Et amoto illo, suscitauit illis Dauid regem, cui testimonium perhibens, dixit: Inueni

But Saul (whych is also called Paul) being fylled wyth the holy goost, looked vpon hym, and sayd: O thou chyld of the deuell, full of all gyle, and all deceatfulnesse, thou enemy of all ryghteousnes, ceasest thou not to subuert the strayght wayes of the LORD? And now beholde, the hande of the LORD is vpon the, and thou shalt be blynde, not seyinge the Sonne vntill a certayne tyme. And strayght waye ther fell vpon hym a myst and darknesse: and he wēt about, & sought one whych shulde geue hym the hande. Than the ruler whan he had sene the dede) * beleued, wonderinge at the doctrine of the LORD. And whan Paul (and they that were with hym) had sayled from Paphos, they came to the wyche of Pamphylia: * but Iohn departed from them, and returned to Ierusalem. So they passed thorow the wyche, & came to antioche of Pisidia, & went into the synagoge the daye of the Sabbathes, & sat downe.

But after the lecture of the lawe and prophetes, dyd the rulers of the synagoge sende vnto the, sayenge: ye men and brethren, yf there be in you any worde of exhortacion vnto the people, speake on. And Paul standynge vp, and * commaunded silence wyth his hande, sayde: ye men of Israel, and ye that fear God, hearken: The God of the people of Israel dyd chose our fathers, and exalted the people, whan they were straungers in the lande of Egypt, * and in a byghe arme led he them out of it, and by the space of forty yere dyd he suffice theyr maners in the deserte. And destroyed seven nacions in the lande of Chanaan, * and distributed theyr lande vnto them by lot, * vpon a foure hundredeth and fyfty yeres after: and then gaue he them iudges, vntyll Samuel the prophete.

* And after that they had a kynge * he gaue the Saul the sonne of Cis, a man of the tribe of Benjamin, forty yeres.

* And whan he was put downe, he raised vp vnto them Dauid the kynge, vnto whom he bare wytnesse, and sayed.

S u j

* I haue

Ioh. vi. b.

B

Act. xv. e.

Act. xii. a.

Exo. xiii. c.

Iosu. xiii. b.

Iudi. i.

i. Reg. viii. a.

i. Reg. x. a.

i. Reg. xvi. c.

Acta.

Psal.lxxxviii. * I haue founde Dauid the sonne of Iesse, a man after myne owne harte, whych
c. shall do all my wyll. Of thys mans seide
ii. Reg.vii.c. (* accordyng to the promyse) hath God
Psal.ch.b. brought forth vnto Israel the sauour Iesus, Iohn preachyng (before the presence of hys comyng) the baptyme of repentance vnto all the people of Israel.

But whā I hō had fulfyllēd his course, he sayd: * I am not he whom ye suppose me to be, but beholde, he cometh after me, whose shoes of hys fete I am not worthy to losse. * ye men & brethren, ye chyldren of Abrahams kynred, & they
Matt.iii.b. I amonge you feare God, * vnto you is the worde of this saluacion sent. For they that dwelt at Ierusalē, & the rulers thereof (* not knowyng hym, & the voyces of the prophetes I are red euery Sabbath) haue fulfyllēd them * in iudging hym: & whan they founde no cause of death in hym, they asked of Pilate, I they myght slaye hym. And whan they had fulfyllēd all thynges that were writtē of him, they toke hym downe * from the tre, & layed him in a graue. But God ray sed hym frō the deed the thyrde daye, & he * was seene many dayes of thē, * which came vp also wyth hym from Iherusalem vnto Ierusalem, whych hetherro * are bys wytnesses vnto the people. &

D And we shewe you the same promyse, that was made vnto oure fathers: for god hath fulfyllēd the same vnto your chyldre, ray synge vp Iesus Chyust, as it is also writtē in the seconde psalme: * Thou art my sonne, thys daye haue I begotten the. But I he hath ray sed him vp frō the deed, now hence forth nomore to retorne vnto corruption, he sayed on thys wyse: * The holy promyses made vnto Dauid, wyll I gene vnto you. And therfore he sayeth also in another place: * Thou shalt not suffre thy holy one to se corruption. For Dauid in hys generation, whā he had serued the will of God, * he fell a slepe, & was layed vp by hys fathers, & sawe corruption: But he whō God ray sed frō the deed, sawe no corruption.

W e it

Inueni Dauid filium Iesse secundum quod scriptum est: Faciet omnes voluntates meas. Huius ex semine duxerunt dum promissionem salutis israel (saluatoris) Iesus, predicante Iohanne baptista aduentum eius legimus promissionem autem populo israel.

Cum compleret autem iterum suum, dicebat: Quis arbitramini esse, non ego? sed ecce, venit post me, cuius non sum dignus ut metra pedum istius, & fratres, filii gentium. Et qui in vobis tunc dicit vobis verbum istud, non sum ego. Qui est istud? Hierusalem, & principes hunc ignoras, & prophetarum, quia per omnes libros legimus, Iesus dicitur: Et multi contra te inueniuntur in eis, sicut & Pilato, ut interficeret eum. Cuius coluntiam scripsit de eo scripta esse, quia testes eius de ligno posuit in monumento. Et non fecit autem eum a mortuis, quia visus est per dies totos his, quod simul adhibuit eo de Galilea in Iherusalem, qui usque nunc sunt ad plebem.

Et nos vobis inuenimus eam, quae ad patrem vestros reproposita habet, quoniam haec dicitur: Ipsi filii vestri, reprobis. S V M, sicut & in primo secundo scriptum est: Tu es tu, ego hodie pater tuus. Quod autem iustificatus non mortuus, amplius non est in sepulchro in corruptione. Quia dabo vobis Iesum Dauidem fidelem. Iohannes dicit: Non datus est tunc videre corruptionem. Dauid enim in sua generatione cum administrasset, iunctus est deus dormiens, & positus est ad patrem in sepulchro. Sed non vidit corruptionem. Verum deus salutem salutem, non vidit corruptionem.

Not
 viri frat
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Notum igitur sit vobis
viri fratres, quod per hunc
vobis remissio peccatorum
annunciatur: ab omnibus,
quibus non potuistis in le-
ge Moysi iustificari: in hoc
omnis qui credit, iustificas-
tur. Videte ergo, ne superue-
niat vobis, quod dictum est
in prophetis: Videte cons-
temptores, & admiramiras
mini, & dispergimini: quia
opus operor ego in diebus
vestris, opus quod non cre-
datis, si quis enarrauerit vos
his.

Exeuntibus autem illis,
rogabant, ut sequenti sabba-
to loqueretur sibi verba hac
Cumque dimissa esset syna-
goga, secuti sunt multi lu-
dæorum, & colentium Desi-
aduenarum, Paulum & Bar-
nabam: qui loquentes suas
debant eis, ut permanerent
in gratia Dei. + Sequenti
vero sabbato pene vniuersa
ciuitas conuenit, audire ver-
bum Dei. Videntes autem
turbas ludæi, repleti sunt ze-
lo, & contradicebant his que
a Paulo dicebantur, blasphe-
mantes.

Tunc constanter Paulus
& Barnabas dixerunt Vos
his oportebat primum loqui
verbum Dei, sed quoniam
repellitis illud, & indignos
vos iudicatis æternæ vitæ, ec-
ce conuertimur ad Gentes.
Sic enim præcepit nobis do-
minus: Posui te in lucem Ge-
tium, ut sis in salutem vsque
ad extremum terræ. Audis-
tes autem Gentes, gauisæ
sunt, & glorificabant verbis
Domini: & crediderunt quot
quot erant præordinati ad
vitam æternam. Disseminas-
batur autem verbum Domi-
ni per vniuersam regionem.
Iudæi autem concitauerunt
mulieres religiosas & hone-
stas, & primos ciuitatis, &
excitauerunt persecutionem
in Paulum & Barnabam, &
eiecerunt eos de sinibus suis.
At illi excusso puluere pedum
in eos, venerunt Iconium.

Discipuli

Be it herfore knowen vnto you, ye
men and bretheren, * that thowold this
man is forgenenelle of synnes thewed
vnto you: euen from all thynges, wherby
ye coulde not be iustified in the law of
Moses: Euery one that beleueth in this
man, is iustified. Beware therfore that
it come not vpon you, that is sayde in the
prophetes: * Beholde ye despyters, &
wonder, and perysh: for I woike in youre
dayes, a woike that ye shall not beleue,
yf any man shall thewe it you.

And as they wente out, they prayed
them, that they wolde speake these wo-
rdes vnto them vpon the Sabbath follo-
wyng. And whan the congregaciō was
broken bp, many of the Jewes, and of
straungers that serued God, followed
Paul and Barnabas: whych spake * &
exhorted them, that they wolde remaine
in the grace of God. * But on the next
sabbath, came together near hande the
wholc cytie, to heare the worde of God.
Whan the Jewes sawe the people, they
were fylled wyth indignaciō, and spake
agaynst those thynges that were spoken
of Paul, and blasphemed.

Thā sayd Paul and Barnabas boldly
* I behoued fyrst the worde of God to
be spoken vnto you: but seyng ye refu-
se it, and iudge your selfe vniworthy of
euerlastyng lyfe, beholde, * we turne
vnto the Heythen. for so hath the LORD
commanded vs: * I haue set the
to be the lyght of the Heythen, that
thou be the Saluaciō vnto the brimost
of the earth. * And the Heythen hea-
ryng it, reioyced, and prayled the worde
of the LORD: and dyd beleue, euen as
many as were ordeyned afore vnto lyfe
euerlastyng. And the worde of the LORD
was spred abrode thowout all the
region. * But the Jewes moued the
denoute and honest women, and the che-
fe of the cytie, and rayled bp persecu-
cyon agaynst Paul and Barnabas, and
cast them forth out of theyr coastes.
But they * spoke of the dust of theyr
fete agaynst them, and came to Iconium.

S uij

The

Luc. xliii. d

Abac. ii. a

Actu. xi. c

Mat. x. a
and. xv. c

mat. xxi. c

Esa. xlix. b
mat. v. b
Luc. ii. c

Esaie. lv. b

ii. Tim. iiii. b

Mat. x. b
Mar. vi. b
Luc. vi. a

Acta.

The disciples also were fylled with ioye,
and wyth the holy goost. ✠

The. xiiij. Chapter. ✠

H



Fortuned at Iconium,
that they were together
into the synagoge of the
Jewes, and spake, inso-
much that a great multi-
tude of the Jewes and
Grekes did beleue. But
the Jewes whych were
vnbeleuyng, raysed and beared the sou-
les of the Heythen to anger agaynst the
brethren. Therefore rayed they a great
season, and cryte themselves boldly in
the LORD, he bearyng wytnesse to
the word of hys grace, ✠ and grauntyng
tokens and wonders to be done by theyr
handes. And the multitude of the cryte
was diuided: and some of them were with
the Jewes, and some wyth the Apostles.
But whan ther happened an insurrec-
tion of the Heythen and the Jewes with
theyr rulers, to put them to shame and to
stone them, they perceauyng it, ✠ fled
vnto the cyties of Lycaonia, Lystra and
Derbe, and to all the contry rounde abou-
re, and there they preached the Gospel.
And all the multitude was moued at
theyr doctrine: But Paule & Barnabas
dyd abyde at Lystra.

Mar. xvi. c

Mat. x. c.

And

And at Lystra there satt a certayne
man weake in hys fete, beyng ✠ crepell
from hys mothers wombe, whych neuer
had walked: the same herde Paule spea-
ke. Who lohyng vpon hym, and se-
yng that he had sayth to be made whole,
sayd wyth loude voyce: Stonde vp
ryght vpon thy fete. ✠ And he leapte
and walked. But whan the people sawe
it that Paule had done, they lyfte vp
theyr voyce in the Lycaonish speche,
sayenge: ✠ The goddes are become
lyke vnto men, and are come downe vnto
vs. And they called Barnabas Jupiter,
but Paule Mercury: for he was the
preacher.

Act. xiiij. a.

Elia. xxxv. a

Act. xxviii. b.

The

Discipuli quoniam
tur gaudio & sp
cto. ✠

CAPVT. XIIII.



ita vt crederet Iudei
Græcorum copiosa
do. Qui vero inco
runt Iudei, susci
ad iracundiam conc
animas Gentium al
fratres. Multo igit
re demorati sunt, h
agentes in domo, m
mura perhibente v
tiz sue, dante signu
digita fieri per man
Diuisa est autem mu
ciuitatis: & quidam
erant cum Iudeis, q
vero cum apostolis, q
tem factus esset imp
tilium & Iudeorum
cipibus fuit, vt con
afficerent & lapid
intelligentes, con
ciuitates Lycaonia, L
& Derbe, & vici
circuito regiones, q
uangelizantes eam.
mota est omnis mu
in doctrina eorum: h
autem & Barnabas m
tur Lystra.

Et quidam vir Ly
firmus pedibus fedebat
dus ex vtero matris su
nunquam ambulauerat.
audiuit Paulum loquen
Qui intus eum, & v
quia fidem habere, v
fieret, dixit magna vo
ge super pedes suos
Et exiit, & ambulauit.
hæ autem cum vidisset
fecerat Paulus, leuauit
vocem suam Lycaoni
centes: Diu similes ho
minibus descendit ad
Et vocabant Barnaba
uem, Paulum vero Mer
curium: quoniam ipse erat
verbi.

Sacer
quie rat
ros & co
afferent
bat sacri
dierunt
& Paulu
suis, exul
mantes
quid hæc
tales sum
mines, i
ab his
Deum vi
lum & to
omnia
in præte
dimisit
di vias
sine testi
reliquit.
lo, dan
frustrer
lentia co
dicentes
bas, ne s
perueni
ab Ant
dus, & p
dantes
extra ci
eum mo
dantib
lis, sur
tem. E
sus e
Derbe
Cum
emitati
tos, reu
leoni
firmam
rom, ex
maner
per mu
porter
Dei, E
his per
byter
lonis
Dom
runt.
diam
kam.
Dom
derunt
nanip
vnde

Sacris

Sacerdos quoque Iouis, qui erat ante ciuitatem, tauros & coronas ante Ianuas afferens, cum populis volens facrificare. Quod ubi audierunt Apostoli, Barnabas & Paulus, conscripsit tunicis suis, exilerunt in turbas, clamantes & dicentes: Viri, quid hæc facitis? Et nos mortales sumus similes vobis homines, annunciantes vobis ab his vanis conuerti ad Deum viuum, qui fecit cælum & terram, & mare, & omnia quæ in eis sunt: qui in præteritis generationibus dimisit omnes Gentes ingredi vias suas. Et quidem non sine testimonio semetipsum reliquit, benefaciens de cælo, dāns pluias, & tempora fructifera, implens cibo & læticia corda eorum. Et hæc dicentes, vix inuaduerūt turbas, ne sibi immolarent. Sui peruenierunt autem quidam ab Andochia & Iconio Iudas, & persuasis turbis, lapidantes Paulum, traxerunt extra ciuitatem, exultantes eum mortuum esse. Circumdans autem eum discipulis, surgens, intravit ciuitatem. Et postera die profectus est cum Barnaba in Derben.

Cumque euangelizassent ciuitati illi, & docuissent multos, reuersi sunt Lystram, & Iconium, & Antiochiam, confortantes animas discipulorum, exhortantesque, ut permanerent in fide, & quoniam per multas tribulationes oportet nos intrare in regnum Dei, Et cum constituissent illi per singulas ecclesias presbyteros, & orassent cum Ieiuniis, commendauerunt eos Domino, in quem crediderunt. Transientesque Pisidiam, venerunt in Pamphyliam, & loquentes verbum Domini in Perge, descenderunt in Attalia, & inde nauigauerunt Antiochiam, vade erant traditi gratiæ Dei,

The preast also of Iupiter, whych was before the cyrie, bryngynge oren and garlandes before the doores, wolde haue done sacrifice wyth the people. The whych whan the Apostles Barnabas and Paule hearde, they rent theyr coates, and ranne among the people, cryenge and sayenge: * ye men, why do ye these thynges? We also are mortall men lyke vnto you, warnynge you, to turne awaye from these bayne thynges to the lyvinge God, * whyche hath made heauen, and earth, and the see, and all thynges that are in them. Whych in tymes past suffered all nacys to walke in theyr owne wayes. * And verely, with our wyrtnesse hath he not lesse him selfe in that he sheweth hys benefices, and geueth rayne from heauen, and fruct full seasons, fyllynge mens hartes wyth meate and gladnesse. And sayenge thys, they scarce skyled the people, that they shulde not offre vnto them. And ther came certayne Iewes from Antioche and Iconum, & perswaded the people, * and stoned Paule, and drewe hym out of the cyrie, supposynge hym to haue ben deed. But whyle the disciples were standinge in compasse aboute hym, he rose vp, and wente into the cyrie. And the nexte daie he wente wyth Barnabas vnto Derbe.

And whan they had preached the Gospel vnto that cyrie, and had taught many, they returned to Lystra, and Iconium, and Antioche, strenghtynge the soules of the disciples, and * exhortynge them to continue in the fayth, and * that by many tribulations we must entre into the kyngdom of God. And whan they had ordeyned them Elders thorowout every congregacion, and had prayed wyth fastynge, they commended them vnto the Lord, on whom they dyd beleue. They went also thorow Pisidia, and, came to Pamphylia, and spake the worde in Perge, and wente downe to Attalia, and from thence they sayled to Antioche, * from whence they were committed vnto the grace of God,

Actu. x. c.
Apo. xix. b
and. xxii. b

Psal. cxlv. a
Actu. xvii. d
Apo. xiii. b

Rom. i. b.

ii. Cor. xi. c

Actu. ii. c
xi. c. xiii. e
Luc. xxiii. d
ii. Tim. iii. b

Actu. xiii. a

Acta.

God, to the worke whych they fulfilled. But whan they were come, and had gathered together the congregacion, they shewed how great thinges God had done wyth them, how that he had opened the wyre of fayth vnto the Heythē. And they taried not a lytle tyme wyth the disciples.

The. xii. Chapter. ✠

A

Gala. v. 2.



Ad certayne me commynge done from Jewry, taught the bzerhen: * Excepte ye be circumcised after the maner of Moyses, ye can not be saved. Whan ther was therfore

Gala. ii. 2.

no small dilencion rayled vnto Paule & Barnabas agaynst the, they * ordeyned, that Paul and Barnabas, and some other of the resydue shulde go bp vnto the Apostles and Elders at Jerusalem, aboute this questio. They therfore be ig brought on theyr waye by the congregacion, wēt thorow Phenices and Samaria, shewyng the conuersion of the Heythen, and caused great ioye vnto all the bzerhen. But whan they were come to Jerusalem * they were receaued of the congregacion and Apostles, and Elders, shewyng, how great thynges God had done wyth them.

Actu. xxi. b.

B

But ther rose some of the Pharises secte whych belened, sayenge: that they must be circumcised, and commaunded to kepe the lawe of Moyses. And the Apostles and Elders dyd come together, to looke vpon this matter. Whan great triall was now made, Peter rose bp and sayd vnto them: ye men and bzerhen, ye know, that God long agoo byd chose among vs, that thorow my mouth the Heythen shulde heare the woide of the Gospell, and beleue. And God * that knoweth the hartes, dyd beare wytnesse, * geuyng the holy goost vnto the like as vnto vs, and put no differēce betwene vs & the, purgyng the yr hartes by saythe. Now therfore why tempre ye God, to laye a yocke vpo the disciples neckes, * the

Actu. ii. d.

Actu. x. e.

Dei, in opus quod cum uerunt. Cum autem uerunt, & congregati essent, reueruntur quanta uerunt. Deus cum illis, quia non set Genibus olim in Morati sunt autem non modici cum discipulis.

CAPVT. XII.



Y quidam ex iudeis, qui uenerunt cum paulo, & congregati essent, reueruntur quanta uerunt. Deus cum illis, quia non set Genibus olim in Morati sunt autem non modici cum discipulis.

Surrexerunt autem ex eis de heresi pharisei, qui dicebant, quod oportet circumcidi, & obseruare legem moysi. Commouit autem haec magna contentio, & stetit paulus, & barnabas, & ceteri, & disputauit longum tempus, & non accessit ad unum sensum.

Quia oportet circumcidi, & obseruare legem moysi. Commouit autem haec magna contentio, & stetit paulus, & barnabas, & ceteri, & disputauit longum tempus, & non accessit ad unum sensum.

quod tres sed stri mī & mī mī nāb quā & pī eor. E resp Viri mon prim re ex mini verb scrip tar, & colun & dī & Keri ceteri num quas meut tiens est D pter inqū tibus um, abfili tionib fornic langu pon b singu prad per o tur. T & se elef mīte lo & cogn & Si tribu eoru fratr & S bus Quo quid ter, & quer

quod neque nos neque patres nostri portare potuim⁹? Sed per gratiā Domini nostri IESU Christi credimus saluari, quemadmodum & illi. Tacuit autem omnis multitudo & audiebant Barnabam & Paulum narrātes, quante Deus fecisset signa & prodigia in Gentibus per eos.

Et postquam tacuerunt, respondit Iacobus, dicens: Viri fratres, audite me: Si mon narrauit, quemadmodū primum Deus visitauit samēre ex Gentibus populum nostrum. Et huic concordāt verba prophetarum, sicut scriptum est: Post hæc reuertar, & reedificabo tabernaculum Dauid, quod decidit, & diruta eius reedificabo: & erigam illud, vt requirant ceteri hominum Domini nūm, & omnes gentes, super quas innocatum est nomen meum, dicit Dominus faciens hæc: Notum a seculo est Domino opus suum. Propter quod ego iudico, non inquietari eos qui ex Gentibus conuertuntur ad Deum, sed scribere ad eos, vt abstineant se a contaminationibus simulacrorum, & fornicatione, & suffocatiōe, & sanguine. Moses enim a tēpore antiquo habet in singulis ciuitatibus, qui eum prædicant in synagogis, vbi per omne sabbatum legitur.

Tunc placuit Apostolis & senioribus cum omni ecclesia, eligere viros ex eis, & mittere Antiochiam cū paulo & Barnaba, Iudam qui cognominabatur Barsabas, & Silam, viros primos in fratribus, scribentes per manus eorum: Apostoli & seniores fratres, his salutem. Quoniam audimus quod quidam ex nobis excuntes, turbauerunt vos verbis, eueruentes animas vestras, quibus

* the whych nether we nor our fathers were able to beare: * But we beleue to be saued by the grace of oure LORD & Iesus Chyste, ly he as they also. And all the multytude helde theyze peace, and heard Barnabas & Paul, the wyngge how great tokens and wonders God had done amonge the theythen by them.

And after that they held theyze peace * James answered, sayenge: ye men and brethzen, hearken vnto me: Simon hath shewed how God at the fyrst visced to receaue a people vnto hys name from among the heithen. And vnto the same agre the wordes of the propheres, as it is wyrtten: * After thys wyll I returne, and buyde agayne the Tabernacle of Dauid, that is fallen downe, and the thinges þ are fallen in decaye therof, wyll I repayze, and set it vp, that the remaunt of men maye seke after the LORD, & all the theythen, that my name is called vpon sayeth the LORD, whych doth these thynges. Knowen vnto God is hys worke from the begynnyng of the worlde. Wherefoze my sentēce is, that they (which from among the heithen) are conuerted vnto God, be not disquyered: but to wyrtte vnto them, that they absteyne from * the fylthyngesse of ymages, * and fornicacyon, * and strangled, and bloude. For Moses hath of olderyme in euery cytie, them whych preach hym in the synagoges, where he is red euery sabbath.

Than pleased it the Apostles and Elders wyth all the congregacion, to chose out men from amonge them, and to sende vnto Antyoche (wyth Paul and Barnabas.) * Judas, that was surnamed Barsabas, and Silas, principall men amonge the brethzen, wyrtynge by the handes of them: We the Apostles and Elders and brethzen, send gretyng vnto the brethzen of the theythen that are at Antioche, and Syria, and Cilicia. * For as moch as we haue herde that certayne men gone out from amonge vs, haue disquyered you wyth wordes, subuerryngge your soules vnto

Actu. vii. g.
Ephē. ii. a.
Titu. iii. a.

Actu. xiiic
and. xxi. b.

Amos. ix. c.

Exod. xx. a
Ephē. v. a.
Gen. ix. a.

Ioh. xiiii. b.

Gala. ii. a. i

Acta.

Int tohom we gaue no soch commande-
ment It hath semed good vnto vs, beyng
gathered together, to chose men, and to
sende them vnto you, wyth our mo: st be-
are beloued Barnabas and Paul, men
why ch *haue iopardard theyr lyues for
the name of our LORD Iesus Chryst.
We haue sente therfore Judas ad Silas,
whyche shall also wyth wordes shewe
you the same the selues. For it hath plea-
sed the holy goost and vs, to lay nomore
charge vpo you, thā these necessary poin-
tes: That ye abyeyne from *thynges
offered vp vnto ydols, & from bloude, and
from strangled, and fornicacion: from the
why ch yf ye kepe your selues, ye shall
do well. ffare ye well.

Actu. xiii. c.
and. xiii. c.

Zach. ix. a.
i. Cor. viii. a.
and. x. c.

They therfore beyng sent forth, wet
downe to Antioche: and whan the mul-
titude was gathered, together, they deli-
uered the letre. The whych whan they
had red, they reioyced at the consolacion.
¶ Judas and Silas for asmoch as they we-
re prophetes, they also comforted the
bretthren wyth moch preaching, and Ra-
bbyshed them. And whan they had ben
there a certayne tyme, they were let go
in peace of the brethren, vnto them that
had sente them. And Silas thought it
good to remayne there, but Judas went
alone to Ierusalem: *howbeit Paul and
Barnabas remayned at Antioche, tea-
chyng & shewyng (wyth many other)
the worde of the LORD.

Gala. ii. a.

But after certayn dayes Paul sayde
vnto Barnabas: Let vs retorne and visi-
te the brethren thowso out all the cyries,
where in we haue preached the worde of
the Lord, to se how they do. And Barna-
bas wolde also haue take wyth hym Jho,
whyche was surnamed Marke: But
Paul desyred hym, (that he *why ch had
departed from them in Pamphilia, & had
not gone wyth them vnto the worke,)
shuld not be receaued. And ther happe-
ned a diffencion, insomoch that they de-
parted asunder, and Barnabas toke Mar-
ke wyth hym, & sayled vnto Cyper: but
Paul

Actu. xiii. b.

quibus non mandauit:
placuit nobis collectis
num, eligere viros. & mi-
re ad vos, cum charis
nostri Barnaba & Pau-
lo hominibus, qui tradiderunt
animas suas pro nomi-
ni nostri IESU Chri-
sti. Misimus ergo Iudas & Si-
lam, qui & ipsi uobis uer-
referent eadem. Vnde et
enim spiritui sancto & uo-
bis, nihil ultra impone-
bis oneris, quam hoc ne-
saria: vt abstineatis a
immolatis simulacris
& sanguine, & suffocatis
fornicatione: quibus ab-
stinentes uos, bene quiesce-
rite.

Illi ergo dimissi, uen-
derunt Antiochiam. In-
gregata multitudinis, con-
diderunt epistolam. Quam
legissent, gauisum sunt
consolatione. Iudas uero
& Silas, & ipsi cum
prophetis, uerbo plenis
solati sunt fratres. Con-
mauerunt. Factum autem
aliquantulum tempus, dis-
cesserunt cum pace a
illis. Iudas autem uenit
solus in Ierusalem. Pau-
lus & Barnabas demorantur
Antiochia, docentes, &
angelizantes cum eis
uobis uerbum Domini.

Post aliquot annos
dixit ad Barnabam Paulus:
Reuerentes uisitemus
terres per quas uenerimus
in quibus predicauimus
ut sciamus quomodo se ha-
beat Dominus. Barnabas autem
uoluit etiam adducere
cum se Marcum, qui
cum eis in Pamphiliis
discesserat. Paulus
autem non uoluit
recipere eum, quia non
eum secum habuerat
in ministerio. Et
contingit inter eos
dissensionem, ita ut
discesserint unusquisque
comitibus suis. Barnabas
autem cum Marco
discessit in Cyprus. Paulus
autem cum Timotheo
et Titimo discessit in
Asiam.

Paulus
sectus
a fratri
autem
confir-
piet
postolo

C.



us, filius
delis, co-
stimon
qui in
nio fra-
lus secu-
mens c
per Iu-
is locis.
net, q
tilis, Co-
rent ciu-
custodi-
rant do-
& senie-
rosolym-
dem co-
& aban-
tidie.
Phrygi-
nem, ve-
clo loqu-
fia.

Cum
Myra
thyua-
os spiri-
tem per
descen-
visio p
sa est:
erat sta-
& dice-
ced om-
tem vi-
suimus
domina-
casset
re eis.
Troas
mus Sa-
ti die
Philippi
lis M.

Paulus vero electo Sila pro-
fectus est, traditus gratie dei
a fratribus. Perambulabat
autem Syriam & Ciliciam,
confirmans ecclesias, præci-
piens custodire precepta As-
postolorum & Seniorum.

CAPVT. XVI.

The. xvi. Chapter.



Erue[n]it autem
in Derbe & Ly-
stram. Et ecce,
discipulus qui-
dam erat ibi no-
mine Timothe-
us, filius mulieris Iudæe sis-
delis, patre Gentili. Huic tes-
timonium boni reddebāt,
qui in Lystris erant & Icos-
nio fratres. Hunc voluit Pau-
lus secum proficisci, & assu-
mens circumcidit eum pro-
pter Iudæos, qui erant in il-
lis locis. Sciebant enim om-
nes, quod pater eius erat Gens-
tilis. Cum autem pertransis-
sent ciuitates, tradebant eis
custodire dogmata, quæ es-
sant decreta ab Apostolis
& senioribus, qui erant Hiero-
solymsis. Et ecclesie quis-
dem confirmabantur fide,
& abundabant numero quo-
tidie. Transeuntes autem
Phrygiam, & Galatiæ regio-
nem, vetati sunt a spiritu san-
cto loqui verbum Dei in As-
sia.

Cum venissent autem in
Myſiam, tentabant ire in Bi-
thyniam, & non permisit es-
se eis spiritus IESV. Cum au-
tem pertransissent Myſiam,
descenderunt Troadem, &
visio per noctem Paulo ostē-
sa est: Vir Macedo quidam
erat stans & deprecans eū,
& dicens: Transiens in Ma-
cedoniam, adiua nos. Vt aus-
tem visum vidit, statim ques-
tuimus proficisci in Mace-
doniam, certi facti, quod vo-
casset nos Deus euangeliza-
re eis. Nauigantes autem a
Troade, recto cursu veni-
mus Samothracem, & sequē-
ti die Neapolim, & inde
Philippos, quæ est prima par-
tis Macedoniæ ciuitas, co-
lonia,



E came vnto Derbe and Ly-
stra. And beholde, euen the-
re was there a certayne disci-
ple, named Timothe⁹, the son-
ne of a faythfull Jewe: the wo-
man, hys father beyng a Gentyle. Of
the same dyd the breth⁹en (that were at
Lystra & Iconium) geue a good repozte.
Hym wold Paul haue to go forth wyth
him, & toke & *circumcised hym, because
of the Jewes that were in those places:
for they all knew that hys father was an
Hevthen man. But whan they wente
thorow the cyties, they delyuered vnto
them the sentences * to kepe, that we-
re decreed by the Apostles and Elders
whyche wer at Jerusalem. And the con-
gregacions truly were strengthed in the
fayth, and increased in nombre dayle.
* But as they went thorow Phrygia
and the region of Galatia, they were forbyd-
de by the holy goost to speake the word
of God in Asia.

And whan they came to Milla, they as-
sayed to go vnto Berthunia, and the spi-
ere of Iesu wold not suffre them. But whan
they had gone thorow Myſia, they went
downe vnto * Troas, and a * vision was
shewed vnto Paul by nyghte: Ther sto-
de a certayne man of Macedonia, bese-
chyng hym, and sayenge: Come ouer
ro Macedonia, and helpe vs. And whan
he had sene the vision, strayght waye we
sought to go forth * vnto Macedonia, be-
yng certaynly perswaded, þ God had cal-
led vs to preache vnto them. And whan
we had sailed frō Troas, we came ryght
course vnto Samothracia, and the ne-
xt daye to Naples, and from thence
ce to Philippis, whyche is the che-
fytie of the coast of Macedonia, a fre cy-
tie.

i. Cor. ix. c.
Gala. ii. a.

Actu. xv. d.

Roma. i. b.

i. Cor. ix.
Actu. xviii. a
and. xxiii. b.

Actu. xx. a.

Acta.

tie. We were remainyng in that cytie
certayne dayes.

But vppon a daye of the Sabbathes,
we went forth out of the gate, by a water
syde, where the prayer was wont to be,
and we sat downe, & spake vnto the we-
men that were come together. And a cer-
tayne woman (named *Lydia) a seller of
purple of the cytie of Thyatira, serued
God, and dyd hearken: *Whose harte the
LORD opened, to geue heede vnto
those thynges that were spoken of Paul.
But whan he was baptyfled and hyz
house, he prayed hartely, sayenge: yf ye
haue iudged me to be a beleeuer in the
LORD, entre into my house, and tary
syll. And he *compelled vs. And it for-
tuned that whyle we went vnto prayer,
a certayne damosell harynge * a soth-
sayenge spere mett vs, whych damo-
sell brought greate gaynes vnto hyz ma-
ster and maistresse wyth sothsayenge.
The same folloved Paul and vs, and cry-
ed, sayenge: *These men are the serua-
ntes of the hygh God, whyche shewe
you the waye of saluacion: and thys he
dyd many dayes. But Paul was soyy,
and turned hym aboute, and sayde vn-
to the spere: I charge the in the name of
Iesus Chryst to go forth of her, * and he
went out the same houre.

But hyz master and maistresse sein-
ge that the hope of theyz * baunrage
was gone, toke *Paul and Silas, & bou-
ghte them into the markett place, to the
rulers. And whan they presented them
vnto the officers, they sayde: These
men * trouble oure cytie, for asmoch as
they be Jewes, and tell of a custome,
the whych is not lawfull for vs to re-
ceiue nor to do, seyng we be Romay-
nes. And the people ranne vpon them,
and the officers rente theyz clothes, and
commanded them to be * bearen wyth
rodde. And whan they had layed ma-
ny stryppes on them, they put them in-
to prison, commaundyng the payler,
to kepe them diligently. The whych
whan

lonia, Erant ibidem inter
vrbis diebus aliquot con-
stentes.

Die autem Sabbatorum
egressi sumus foras porta
iuxta flumen, ubi videbatur
oratio esse, & sedentes in
quebamur mulieribus con-
uenerant. Et quoniam
unus nomine Lydia paphra-
gia ciuitatis Thyatirae
colens Deum, audiuit, ap-
ertus Dominus aperuit ei
tendere his quae dicebant
a Paulo. Cum autem la-
zata esset, & domus sua
deprecata esset, dicebat
dicatis me fidelem. Domus
non esse, introite in domum
meam, & manete. Et con-
guit eos. Factum est autem
quod dum ibidem oramus
nemo, puellam quondam lo-
bentem spiritum Pythiam
obulare nobis, quae quidam
magnum praesidium do-
mus suis diuinis, illis
secuta Paulum & nos, do-
mabat dicens: Illi homi-
nes serui Dei estis, qui
annuntiant vobis viam
salutis. Hoc audens haesit
multis diebus. Dolens
autem Paulus & com-
patrii dixit: Praeceptum
domini est. I. E. S. V. Christus
re ab ea. Ex eadem
hora.

Videntes autem
eius, quia extitit in
status eorum, apprehen-
tes Paulum & Silas, & bou-
dixerunt in forum
cipes: & offerentes
magistratibus, dicebant
homines conturbantes
nostram, cum loqui-
dai, & annuntiant
quem non licet accipere
fuerit. Et cum
simus Romani. Et cum
rit plebs aduersus
magistratibus scissis
is, insurrexerunt
dis. Et cum
eius impossibilis
runt eos in carcerem
cipientes custodire
ter custodire

Actu. xvi. c.

Ioh. vi. c.

Gene. xix. a.

Luce. xiii. a.

and. xxiii. c.

i. Re. xxviii.

a.

Mar. v. a.

Luce. vii. d.

Mat. xvi. c.

Actu. xix. c.

i. Thessa. ii. a.

Actu. vii. b.

D

Actu. xvii. b.

ii. Cor. xi. c.

ty
piff
carce
stin
M
hi &
dabar
eos, q
Sobito
stus e
uerent
ris. Et
mnia
cula so
clay at
& vid
ceris, e
lebat
mans
maur
yna die
fecerit
mus. F
trogres
stus, pr
ad pede
foras, p
oportet
A illi d
minum
eris tu
euti sim
niam
in domo

Et toll
noctis, la
& bapti
tus eius
perduxit
hom, ap
& laetatu
mosua
dies fact
gistratus
Dimittit
clauit au
verba ha
runt mag
mini, nu
ile in pac
xit eis:
indemna
manos r
& nunc
Non ita,
nos elici
autem m
ret verba
audito qu

etym tale præceptum accers
pisset, misit eos in interiorē
carcerem, & pedes eorum
strinxit ligno.

Media autem nocte Paulus
& Silas adorantes, laus
dabant deum. Et audiebāt
eos, qui in custodia erant.
Sobito vero terramotus pas
sus est magnus, ita ut mos
ueretur fundamenta carceris.
Et statim aperta sunt om
nia ostia, et vniuersorū vin
cula soluta sunt. Experge fa
ctus autem custos carceris,
& vidēs ianuas apertas car
ceris, euaginato gladio, vos
lebat se interficere, existis
mans fugisse vinctos. Cla
mante autē Paulus voce ma
gna dicens: Nihil tibi mali
fecerim: vniuersi enim hic su
mus. Petitoque lumine in
gressus est, & tremefas
sus, procidit Paulo & Silae
ad pedes, & producens eos
foras, ait Domini, quid me
opportet facere, ut saluus fiā?
At illi dixerūt: Crede in Do
minum IESUM, & saluus
eris tu & domus tua. Et los
cuti sunt ei verbum Domi
nicam omnibus qui erant
in domo eius.

Et tollens eos in illa hora
noctis, lauit plagas eorum,
& baptizatus est ipse, & do
mus eius continuo. Cumque
perduxisset eos in domum
hram, apposuit eis mensam,
& lactatus est cum omni do
mosua credens Deo. Et cō
dies factus esset, miserūt ma
gistratus hētores, dicentes:
Dimittite homines illos. Nō
dauit autem custos carceris
verba hæc Paulo: Quia mise
runt magistratus, ut dimitta
mini, nunc igitur exeuntes,
ite in pace. Paulus autem di
xit eis: Cæcos nos publice
indemnatos homines Ros
manos miserunt in carcerē,
& nunc occulte nos eieciūt?
Non ita, sed veniant ipsi, &
nos eiciant. Nuntiauerunt
autem magistratibus licitos
res verba hæc, timerunt
audire quod Romani esset.
Et

Whan he had receaued such commaundes
ment, put them in the yinner prison, and
put theys fete in the stockes.

*And at mydryght Paul and Silas
worshipped and prayled God: and they
that were in the prison, heard them. But
sodenly byd ther happen a great earth
quake, insomoch that the foundations of
the prison were moued. *And forthwith
were all the doores opened, and the ban
des of enery one were loosed. But whā
the keper of the prison was awaked, ad
saw the doores of the prison open, he drew
out hys sword, and wolde haue slayen
hymselfe, supposynge the prisoners to
haue bene runne awaye. But Paul cryed
with a loude voyce, sayenge: Do thy
selfe no harme, for we are all here. And
he called for a lyght, and wente in, trym
blynge, and fell at Paul and Silas fete,
and brought the forth, and sayd: *Syrs,
what must I do, that I may be saued.
They sayde: *Beleue on the LORD
Jesus, and thou and thy house shalbe sa
ued. And they spake the worde of the
LORD vnto hym, with all that were
in hys house.

And he toke the in the same houre of
the nyght, & washed theys strypes, & im
mediatly was he and all hys house bapty
sed. And whan he had brought them into
hys house, he set a table before them, and
*reioyled with all his house, beleuynge
in God. And whan it was daye, the ru
lers sente mynisters, sayenge: Let those
men go. And the keper of the prison she
wed these wordes vnto Paul: The ru
lers haue sent, that ye shulde be loosed,
now therfore gett yon hence, & go in pea
ce. Paul sayde vnto the: They haue bea
ten vs openly beyng men vñ condemned
and (wher as we be Romaynes) they ha
ue put vs in prison: & do they now thrust
vs out pꝛecely? Not so. But let them co
me them selues and put vs out. And the
mynisters shewed these wordes vnto the
rulers, and they were afraied, whan
they heard, that they were Romaynes.
And

Actu. iiii. d.

Actu. v. c. &
xiii. b.Actu. ii. d.
Mar. xvi. b. &
Ioh. viii.Luce. v. d.
and. xix. a.

Acta.

Mat. viii. d. And they came, and besought them, and brought them forth, * and prayed them, that they wolde departe out of the cyrie. And so they went out of the p[re]son, and entered in vnto * Lydia: and sawe the b[re]th[er]en, and comforted the, and went theyr waye.

The. xviij. Chapter.

A



Whan they had walked thozow Amphipolis & Polonia, they came to Thessalonica, where was a synagoge of the Jewes. And Paul acor dyng to the custome) dyd go in vnto them:

Mat. xvi. c.
and. xvii. d.
Luc. xxiii. d.

and vpon the Sabbathes spake he vnto them of the scriptures, * openyng the, and shewyng, that it behoued Chryst to suffre, and to rise vp agayn fro the deed, and that this is the same Chryst Jesus,

Act. xviii. c.

whom I shewe vnto you. * And some of them beleued, and were ioyned to Paul & Silas, and of the b[re]th[er]en (whych serued god) a great multitude, and not a few noble women. But the Jewes had indignacyon, and toke to them some wycked men of the commune sorte: and whā they had gathered a company, they set the cyrie in a roare, & stode by the house of Jason, & sought to bryng the forth vnto the people. And whan they had not founde the, they deliuered Jason & some of the b[re]th[er]en vnto the rulers of the cyrie, c[on]uenyng.

Luc. xxiii. a.
Act. xvi. c.

* They that set the woyle in a roare are come herher also, whom Jason hath raken in and all these do contrary to the statutes of the Emperoure, * sayenge, yther is another kynge, one Jesus.

Ioh. xviii. c.
and. xix. a.

So they moued the people and the rulers of the cyrie, that heard these thynges. And whan they had receaued a sufficient answer of Jason and the other, they let them go. But forth wyth the b[re]th[er]en by nyght sent Paul and Silas awaye to Berthea. Whych whan they were come, entered into the synagoge of the Jewes. These were the most auncient mē of them that were at Thessalonica: whych dyd

Et venientes deponentes eos, & educerentes eos, ut egeret. Ierusalem de venientes autem de civitate troierunt ad Lydian. sis fratribus, comitantes eos, & profecti sunt.

CAPVT. XVI.



erat synagoga iudeorum. Paulus autem secundum consuetudinem per Sabbathata dabat eis de scripturis, abriens & infinuans quod solum oportuit pati & regere a mortuis, & quod esset Christus. IESU ego annuntiavi vobis. Quodam ex eis credidit, adiuncti sunt Pauli & de ceteris multa multitudo magna. Inter res nobiles nequam dolantes autem homines talesque de vulgo non dādam maiorem: concitauerunt cum Iulio assistentem domum in quaerebant eos per populum. Et cum non uenissent eos, pertraxerunt sonem & quodam principibus civitatis, quoniam hi qui concitant, & hoc quos suscepit laudat. Iamnes contra dixerunt faciant regem alium, esse IESUM.

Scitauerunt autem principes civitatis hanc. Et accepta sententia a Iasone & ceteris, miserunt eos. Fratres vero per noctem discesserunt Paulum & Silam Bertheam. Qui cum venissent, in synagoga iudeorum introierunt. Inter eos erant nobiliores, qui sunt Thessalones.

Incepit audire Ierusalem de venientes autem de civitate troierunt ad Lydian. sis fratribus, comitantes eos, & profecti sunt. CAPVT. XVI. In Thessalonica erat synagoga iudeorum. Paulus autem secundum consuetudinem per Sabbathata dabat eis de scripturis, abriens & infinuans quod solum oportuit pati & regere a mortuis, & quod esset Christus. IESU ego annuntiavi vobis. Quodam ex eis credidit, adiuncti sunt Pauli & de ceteris multa multitudo magna. Inter res nobiles nequam dolantes autem homines talesque de vulgo non dādam maiorem: concitauerunt cum Iulio assistentem domum in quaerebant eos per populum. Et cum non uenissent eos, pertraxerunt sonem & quodam principibus civitatis, quoniam hi qui concitant, & hoc quos suscepit laudat. Iamnes contra dixerunt faciant regem alium, esse IESUM. Scitauerunt autem principes civitatis hanc. Et accepta sententia a Iasone & ceteris, miserunt eos. Fratres vero per noctem discesserunt Paulum & Silam Bertheam. Qui cum venissent, in synagoga iudeorum introierunt. Inter eos erant nobiliores, qui sunt Thessalones.

insequeretur verbum est omni
audiat, quodque scrutans:
tes scripturas, si hec ita se ha-
berent. Et multi quidem cre-
diderunt ex eis: & mulierum
Gentilium honestarum et vi-
ni non pauci.

Cum autem cognouissent
in Thessalonica Iudaei, quia
& Bertheae praeedicatum est
a Paulo verbum dei, vene-
runt & illuc, commouentes,
& turbantes multitudinem.
Statimque tunc Paulum dimis-
serunt fratres, ut iret usque ad
macedoniam: Silas autem & Timo-
theus remanserunt ibi. Qui
autem deducebant Paulum,
perdixerunt eum usque ad
Athenas. Et accepto mansu-
dato ab eo ad Silam & Timo-
theum, ut quam celeriter
venirent ad se, profecti sunt.
Paulus autem cum Athenis
eos expectaret, incitabatur
spiritus eius in ipso, videns
idolatriam deditam civitati.
Disputabat igitur in synagoga
cum Iudaeis, & colentibus: & in
foro per omnes dies ad eos
qui aderant.

Quidam autem Epicurei &
Stoici philosophi discebant
eum, & quid dicerent: Quid
vultis inuenerunt hic dice-
re: Alii vero inuenerunt damo-
nem videlicet annunciatorem esse:
quia IESUS & resurrex-
tionem annuntiabat eis. Et
apprehensum est ad Areopagum
duxerunt, dicentes: Possu-
mus scire quae sit haec noua,
quae a te dicis doctrina? Nos
enim quidam infens auribus
moliris. Volumus ergo scire
quid velint haec esse. Athe-
nistes autem omnes & adue-
nae hospites ad nihil aliud
vacabant, nisi aut dicere aut
audire aliquid nouum.

Stans autem Paulus in me-
dio Areopagi, ait: Viri Athe-
nistes, per omnia quasi super-
stitiones vos video. Prae-
teriti enim, & videti simulacra
vestra, imeni & ara, in
scriptis erat: Ignoto deo.
Quod ergo ignorantes colitis,
hoc

dyd receane the woode wyth all feruent
desyre * searchinge the scriptures daye Ioh. v. d.
ly whether these chinges were so in dede.
And truely many of them beleued, and
of the theythenysh woorthipfull women
& men not a few.

* But whan the Iewes at Thessalo- i. Tess. ii. c.
nica, had knowen also that the woode of
God was preached at Berthea by Paul,
they came thither lyke wyse, mouyng &
troublinge the multitude: And than im-
mediatly dyd the byethen sende awaye
Paul, that he shulde go vnto the see:
but Silas and Timotheus remayned
there. So they that conueyed Paul,
brought hym vntyll Athens. And whan
they had receaued a commaundement
from hym vnto * Silas and Timo- i. Tess. i. a.
theus, that they in all the hast shulde co-
me vnto hym (they wente theyr waye)
But whan Paule caryed for them at
Athenis, his sperte was moued wythyn
hym, seynge the cytie geuen to ydolatre.
Therfore disputed he wuth the Iewes in
the synagoge, & wuth the religions, & spa-
ke vnto the p' resorted daylye vnto hym
in the market place.

But certayne philosophers of the Epi-
cures & Stoikes sede reasoned wuth him, &
some sayd: What will this babler saye?
And other said: he seemeth to be a thewer
of new deuels (because he preached Iesu
& the resurreccion vnto them) And they
toke him and led him to * Areopagus,
saye: We knowe, what this newe
doctrin is, that is taught of the: For thou
bryngeest certayne newe thynges into our
eares. We wyll therfore knowe, what
these chinges meane. Now all the Athe-
nians & straungers & gesses gaue thesel-
ues to nothyng sane ether to tel, or to hea-
re some newe thyng.

So Paul standynge in the myddes of
Areopagus, sayd: ye men of Athes, I se,
that ye be to superstitious, neare hade in
all thynges. For as I came by, & saw your
ymages, I founde also an altare, where in
was writte: To the vnknowen god. Ther-
fore, whych ye woorthip ygnorantly,
that

Areopagus
was a place
where
matters
specially
concernyng
lyfe and
death were
handled.

D

Acta.

Pfal. cxlv. a. that same w³ I shew vnto you. * **God** h³ made the worlde, and all thynges that are there in: The same: seinge he is **LOR**: **D**E of heauen and earth, dwellerh not in temples made wyth handes, nether is he worshipped with mē's handes, hauyng nede of any thyng, seing he generh all men lyfe, and bryeth, and all thynges, and hath made of one, all kynde of men to dwell vpon the whole face of the earth: assygnyng certayne appoynted seasons, and borders of theyr dwellynge, to seke **God**, yf happely they might fele o^r fynde hym: holdbeit he is not farre from eue^{ry} one of vs. **F**o^r in hym we lyue & moue and haue our beyng, as also certayne of your owne poetes haue sayde: **F**o^r we also are hys generation.

Seinge than that we be the generation of **God**, we ought not to thynke the **Godhead** to be lyke vnto golde & syluer, o^r vnto a stone of the craft of craftyng and ymagination of man. * **A**nd truly **God** overlokyng the tymes of thys ignorance, * doth now shew vnto men, that they all must repente, because he hath appoynted a daye, where in he shall iudge the worlde in ryghteousnesse, by the man in whom he hath appoynted, offeryng fayth vnto all men. whan he had sayed hym bp from the deed. But whan they herde of the resurrection of the deed, some dyd mocke hym, but some sayd: As touching thys, we wyll heare the agayne. **S**o **Paul** departed from among them. But some men dyd cleue vnto hym and beleued hym: amonge whom was also **Dionysius** **Areopagita**, & a woman, called **Damaris**, & other wyth them.

The. xviij. Chapter.

Rom. xvi. a.
1. Tim. iiii. c.



After thys he departed from **Athens** and came to **Counthus**, and founde a certayn **Jew** named * **Aquila** (borne in p^{ar}t, whych lately was come from **Italy**) and **priscilla**

hoc ego amicos vestros
qui fecit mundum, et
quæ in eo sunt: hic est
terraz cō sit Dominus
manu factis templis habi
nec manibus hominu
tur, indigēt aliqno, con
det omnibus vitam, et
rationem, & omnia, h
ex vno omne genus hu
num inhabitare super
sam faciem terra: diffin
statuta tēpora, & tē
habitationis eorum, p
Deum, si forte accider
aut inueniant, quatenus
longe sit ab vnoquoque
strum. In ipso enim
& monemur, & mouemur,
& quidam vestrorum p
ram dixerunt: ipse enim
genus sumus.

Gen ergo cum famuli
non debemus existimare
re & argento, aut lapidib
pturæ artis & cogitatio
minis, diuinum esse finit
Et tempora quidem h
ignorantiz despicere h
nunc annunciat hominib
ut omnes vbique p
tiam agant, eo q^{uod} finit
in quo iudicatum est
in æquitate, in vno n
statuit, fidem probauit
nibus, suscitans eos a m
tuis. Cum audissent aut
resurrectionem mortuor
quidam quidem trididit
quidam vero dixerunt
diximus te de hoc tem
Paulus exiit de medio
rum. Quidam vero vici
hærentes ei, & credentes
quibus & **Dionysius** **Are
pagita**, et mulier nomine
mariti, & alii cum ei.

CAPVT XVII



lam Ponticum genere,
nupter venerat ab Italia,
Priscilla

Pris
q pr
dere
ma,
eici
bat
Cer
arti
gog
inter
ni
dati
lent
Sila
bat
lad
SV

ais,
cuti
ad
per
ego
dam
trau
nom
Deu
lun
aut
did
don
rum
bap
Don
nen
loq
ea
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Ac
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di

Priscillam uxorem eius. Et
 quod precepisset Claudius disces-
 dere omnes Iudeos a Ro-
 ma, accessit ad eos. Et quia
 eiusdem erat artis, remane-
 bat apud eos, & operabatur,
 (erant autem scenofactorie
 artis) & disputabat in syna-
 goga per omne sabbatum,
 interponens nomen Domini
 nisi & V, suadebatque Iu-
 daeis & Græcis. Cum venis-
 sent autem de Macedonia
 Silas & Timotheus, instas-
 bat verbo Paulus, testificans
 Iudeis esse Christum Ihesu-
 m.

Contradicientibus autem
 eis, & blasphemantibus, ex-
 cutiens vestimenta sua, dixit
 ad eos: Sanguis vester su-
 per caput vestrum. Mundus
 ego ex hoc ad Gentem ven-
 dam. Et migrans inde, in-
 traivit in domum cuiusdam,
 nomine Titii Iulii, colentis
 Deum, cuius domus erat co-
 mune synagoga. Chrysipus
 autem archisynagogus crea-
 ditur Domino, cum omni
 domo sua, & multi Corin-
 thiorum audientes credebant, &
 baptizabantur. Dixit autem
 Dominus nocte per visio-
 nem Pauli: Noli timere, sed
 loquere, ne taceas, propterea
 quod ego sum tecum, &
 nemo apponetur tibi, ut nos
 erat tetra quoniam populus est
 mihi multus in hac civitate.
 Sedit autem ibi annum &
 sex menses, docens apud eos
 verbum Dei.

Gallione autem procursule
 Achaie, insurrexerunt vno
 animo Iudei in Paulum, &
 adduxerunt eum ad tribunal,
 dicentes: Contra legem hic
 persuadet hominibus colere
 Deum. Incipiente autem Pau-
 lo aperire os, dixit Gallio ad
 Iudeos: Si quidem esset in in-
 quium aliquid, aut facinus
 pessimum, o viri Iudei, rea-
 ste vos sustinerem: si ve-
 ro quaestiones sunt de ve-
 ro & nominibus legis ve-
 strae, vos ipsi videritis, in sa-
 dex ego horum nolo esse.

Et

Priscilla hys dyce. Because Claudius
 had commanded all the Jewes to depar-
 te out of Rome, and so he came vnto
 them. And because he was of the same
 craft, he abode wyth them, and wrought
 (they craft was to make tentes) and he
 disputed euery sabbath daye in the syna-
 goge, settinge forth in the meane whyle
 the name of the LORD Iesus, and
 exhorted the Jewes & Grekes. * But
 Iohan Silas and Timotheus were come
 from Macedonia, I Paul was diligent in
 the worde, testifyinge vnto the Jewes,
 that Iesus was Christ.

So Iohan they sayd contrary and blas-
 phemed, * he shoke hys clothes, & sayd
 vnto them: youre bloude be vpon youre
 owne head. Hence forth shall I go bla-
 melesse vnto the theythen. And he remo-
 ued thence, and entred into the house of a
 certayne man called Titus Iulius, whych
 serued God, whose house ioyned vnto the
 synagoge. But Crispus the chiefe ruler
 of the synagoge * belened on the lord,
 wyth all hys house: and many of the Co-
 rinthians that gaue audience, dyd belene,
 and were baptyzed. * And the LORD
 sayd vnto Paul by a vision in the nyght:
 feare not, but speake, holde not thy pea-
 ce, because I am wyth the: and noman
 shall invade the, to hurte the: for I
 haue moch people in this cite. And
 he abode there a yere and syre monethes,
 teachyng the worde of God amonge
 them.

But whā Gallio was ruler of Achaia, B.
 the Jewes rose vp agaynst Paul wyth
 one mynde, and brought hym befoze the
 iudgemēte seate, sayenge: This fellowe
 doth perswade men to worshippe God
 agaynst the lawe. So Iohan Paul be-
 ganne to open hys mouth, Gallio say-
 de vnto the Jewes. * Wercely yf it
 were a matter of wronge, or a wyce-
 ked dede, O ye Jewes, I coulde ryght
 well forbeare you: but yf they be ques-
 tions of the worde and names of your
 lawe, loke ye to it youre selues, I
 wyll not be iudge of these thynges.

¶

And

Act. xvii. b.

Mat. x. 2.
Luc. x. 2.
Act. xiii. 2.Ioh. iiii. f.
i. Cor. i. b.Act. xvi. b.
xxiii. b.

Act. xxv. a.

Acta:

i. Cor. i. c.

And he warned them from the iudgemēt seate. But they all toke * Sothenes the ruler of the synagoge, and smote him before the iudgement seate, & Gallio cared for none of those thynges.

Et minavit eos iudicem Apprehendentes autem nescientes Sothenem principem synagoge, percutiebant eum ante tribunal, & nihil curavit Gallio curare.

Name. vi. b.

So whan Paul had taryed yet many dayes, byddyng the bretheren fare well, he sayled into Siria, & pascilla & Aquila with him: which had chosen hys heade in Cenchreis: * for he had a vowe. And he came to Ephesus, and leste them there. But he himself wēt into the synagoge, & disputed with the Jewes. And whā they prayed hym that he wolde abyde a longer season, he dyd not consente vnto thē, but bad them farewell, and sayed: * I wyll retorne agayn vnto you * God wyllynge: And so he wente hys waye from Ephesus, & departed towne to Cesarea, & came vp, & saluted the congregacion, and went downe to Antioche. And whan he had spent a certayne tyme there, he wēt forth, walkynge by order thorow the region of Galathia & phrygia, & strengthynge all the disciples.

Paulus vero cum adhaerens stinisset dies multos, fratribus valefaciens, paravit Syria, & cum eo Paschilla Aquila, qui sibi socius in Cenchreis capitebatur enim vovē. Deveniens Ephesum, & illos ibi reliquit, qui vero ingressus synagoga, disputabat cum Iudeis. Rogantibus autem eis, ut ampliori tempore manerent, non consentit, sed valefaciens, illis dicens: iterum revertar ad vobis vobis, profectus est ad Ephesum. Et descendens Cesaream, ascendit, & salutavit ecclesiam, & descendit Antiochia. Et factis ibi aliquot tempore, profectus est, perambulans ex ordine Galatiam regionem, & Phrygiam, confirmans omnes discipulos.

A. xix. a.

Heb. vi. a.

Iaco iii. b.

i. Cor. i. b. iii.

ixvi. b.

And a certayne Jew whose name * was Apollos of Alexandria: a well spoken man and myghtie in the scriptures, came to Ephesus. The same was taught the waye of the LORD, and was fervent in spere, and spake, and taught diligently those thynges that belonge vnto Jesu, knowynge onely the baptyme of Ihon. The same therfore began to behaue him selfe boldly in the synagoge. Whom whan pascilla and Aquila had hearde, they toke hym to them, and taught him the way of the LORD more diligēly. But whan he wold go into Achaia, the bretheren more, and exhorted the disciples, that they shuld receaue him. Which whan he was come, he helped much them that dyd beleue: for he overcame the Jewes myghtely, shewynge openly * by the scriptures, that Iesus was Christ.

Iuda autem quidam Apolos nomine, Alexandrinus genere, vir eloquens, doctus Ephesum, potens in scripturis. Hic erat edoctus via Domini, & fervens spiritu loquebatur, & docēbus diligenter ea quae sunt IESU, sciens tantum baptismum Iohannis. Hic ergo coram synagoga alacriter agere in synagoga. Quem cum audissent Paschilla & Aquila, assumpsērunt eum, & diligentius expleverunt ei viam Domini. Cum autem vellet ire Achaia, exhortati fratres complerent discipulis, ut susciperent eum. Qui cum venisset, commulcavit his qui crederant. Vehementer enim Iudaeos vincebat, publice ostendens per scripturas, esse Christum.

oh. v. d.

The

CAPIT

FActum est autem cum Apollos esset Corinthi, ut Paulus peragratis superioribus par-
tibus veniret. Ephesum, & inueniret quosdam discipulos, dixitque ad eos: Si spiritum sanctum accepistis credentes? At illi dixerunt ad eum: Sed neque si spiritus sanctus est, audiuius. Ille vero ait: In quo ergo baptizati estis? Qui dixerunt: In Iohannis baptismo. Dixit autem Paulus: Iohannes baptizauit in baptismo poenitentiae populum, dicens, in eum qui uenerat post ipsum, ut crederetis, hoc est, in IESVM. His auditis, baptizati sunt in nomine Domini IESV. Et cum imposuisset illis manus Paulus, uenit spiritus sanctus super eos, & loquebantur linguis, & propheta-
bant. Erant autem omnes uiriferi duodecim. Introgressus autem synagogam, cum fiducia loquebatur per tres menses, disputans & suadens de regno Dei. *

Cum autem quidam induerentur, & non crederent, maledicentes uiam domini coram multitudine, discendens ab eis, segregauit discipulos, quotidie disputans in schola tyranni cuiusdam. Hoc autem factum est per biennium, ita ut omnes qui habitabant in Asia, audirent uerbum Domini, Iudei atque Gentiles. Virtutesque non quassabat faciebat deus per manum Pauli, ita ut etiam super languidos deferrentur a corpore eius sudaria & semicinctia, & recedebant ab eis languores, & spiritus nequam egrediebantur. Tenuerunt autem quidam & de circumstantibus Iudeis exorcistis, inuocare super eos qui habebant spiritum malos nomen Domini IESV, dicentes



But it fortuneth that when Apollos was at Corinthus, Paul wal-
ked thorow the upper partes, and came to Ephesus, and by syn-
de certayne disciples, and sayde vnto them: Haue ye receaued the holy gooste? But they sayde (that are beleuers) vnto hym: We haue not heard whether ther be a holy gooste. But he sayde: Where in than were ye baptyfed? They sayde: In the baptyme of Ihon. And Paul sayde: * Ihon baptyfed the people wyth the baptyme of repentance, say-
enge, that they shulde beleue on hym, whych was to come after hym: that is on Iesus. When they heard these thynges, they were baptyfed in the name of the LORD Iesus. And when Paul had layd the handes on them, * the holy goost came vpon them, and they spake wyth tonges, and propheted: And all the men together were aboute twelue. He went also into the synagoge and spake boldly thye monethes, dispu-
tynge and geuyng exhortation of the kyngdom of God. *

So when some were hardened, and beleued not, cursyng the waye of the LORD before the multitude, he departed from them, and separated the dy-
sciples, disputyng dayly in the scole of one Tyrannus. And thys was done two yeares longe: so that all they whych dwelt in Asia, byd heare the woerde of the LORD, the Iewes and the they-
then. * And God byd speciall myracles by the hande of Paul: in somoch that al-
so vpon the sycke were naphens and wastecores broughte from his body, & the wyched spyrtes departed. But certayne of the bagabunde Iewes consurers assaied to call vpon the name of the lord Iesus

T HJ ouer

mat. iii. h.
mar. i. a.
Enc. t. i. c.
Ioh. i. c.

Actu. ii. a.
iii. d. viii. b

mare. xvi. e

B

Acta.

ouer them that had enell spere, sayge: I charge you by Iesus whom I paul preache. And they that dyd this, were senē sonnes of a Jewe named Sceua, a hy gh priest. The wycked spere answered, and sayde vnto them: Iesus I knowe, & paul I knowe, but who be ye? And the man (in whom the wycked deuell was) leaped vppon them, and gat the masterye of them both, and ouercame them, insomoch that they dyd flye out of that house naked & wounded. And thys was made knowen vnto all the Jewes and Gentyles which dyd dwell at Ephesus, & ther fell a feare on them all, & the name of the lord Iesus was magnified.

Mat. iii. 2.
ere, xxxvi. c
* Many also of the beleuers came, confessyng and shewyng they dedes. And many of them that had vsed curious craftes * brought their booke together, and burnt the same befoze them all. And whan the pryce of them was counted, they founde it of money tyfey thousande pence. So myghtely dyd the worde of God growe, and was stablyshed. Whan these thynges were done, Paul purposed in spere to passe throughto Macedonia and Achaia, and to go to Jerusalem, sayenge: Whan I haue ben there, I must se Rome also.
Rom. xv. d.
* And he sent two of them that serued hym into Macedonia: euen Timothe & Erastus, & he hymselfe remayned in Asia for a tyme.

Cor. i. b.
* And ther happened no small trouble at that tyme concernyng the waye of the LORD. For one, named Demetrius, a syluerfuryth, that made syluer thynnes for Diana, and brought vnto the craftesmen no lytle vauntage: Whan he had called them together, and those that were soch lyke craftesmen, he sayde: ye men, ye knowe that of thys craft we haue gaynes, and ye heare and se, that thys Paul by hys perswasion hath wythdrawen moche people, not onely of Ephesus, but also neare hand of all Asia, sayeng: They be no goddes that are made wyth handes.

Now

dicentes Adimo vos per
sum quem Paulus predica
Erant autē eiusdem
nomine Sceua, principes
acerdotum septē filii
faciebant. Respondens
tem spiritus nequam,
eis: IESVS M non scio
lum scio, vos autē quid
Et insiliens in eos homo
quo erat daemonum po
rum, & dominatus
rum, inualuit contra eu
ut nudi & vulnerati dis
rent de domo illa. Et no
notum factum est omni
Iudaeis atque Gentilib
habitabant Ephesi, & co
dit timor super omnes
& magnificabatur nomi
mini IESVS.

Multis credentium
niebant confidentes & an
nunciantes actus suos. Mi
ti autem ex eis qui sunt
curiosa sectati, combu
libros, & combusserunt
coram omnibus: & comp
tatis precibus illorum, iura
runt pecuniam denarium
quingenta milia. In
titer crescebat verbum
& confirmabatur. Ille
tem expletis, proposui Pa
lus in spiritu transire Ma
donia & Achaia, & ite
lymam, dicens postquam
ro ibi, oportet me & Ita
mam videre. Miris autem
in Macedonia iam docti
nistrantibus sibi, Timothe
& Erastum, ipse remansit
tempus in Asia.

Facta est autem illa tem
pore turbatio non minus
de via domini. Demetrius
enim quidam nomine ar
gentarius, faciens idoli
gentias Dianae, perhibet
artificibus non modicum
quæstum: quos convocans
& eos qui eiusmodi op
ifices, dixit: Viri, sci
tis, quia de hoc artificio
nobis acquiescit, & videt
& auditis quia non solum
Ephesi, sed penitus Asia
Paulus hic suadens, iura
mulet turbat, dicens: Quod
non sunt dii qui manibus
Nunc

Non solum
citatur
gacionem
gnae Dia
hilum
incipiet
iota Affi

Hic autem
& exclam
Magna
Et imple
confusio
cerunt v
trum, rati
cho Ma
bus Pau
lente in
permisse
dam aut
cipibus
miserunt
ne le da
autem
enim e
res ne
conuen
detrax
propell

Al
Mectio
redder
Quem
dorum
est om
dant c
Diana
sedas
Viri
homi
florum
esse n
proli
dici
sedas
re ag
hom
lego
tes
Der
san
fus
tus
con
uic
terr
tim
ni
arg

Non solum autem hæc peris
clatatur nobis pariter redar
gutionem venire, sed & ma
gnæ Dianæ templum ad nis
hilum reputabitur, & destrui
incipiet maiestas eius, quam
tota Asia & orbis colit.

His auditis, repleti sunt ira
& exclamauerunt, dicentes
Magna Diana Ephesiorum
Et impleta est ciuitas tota
confusione, & impetum fe
cerunt vno animo in thea
trum, apud Gaius & Aristar
cho Macedonibus, comitis
bus Pauli. Paulo autem vos
lente intrare in populum, nō
permiserunt discipuli. Quis
dam autem & de Asia prin
cipibus, qui erant amici eius
miserunt ad eum, rogantes,
ne se daret in theatrum. Alii
autem alius clamabāt. Erat
enim ecclesia confusa, & plu
res nesciebant, quæ ex causa
conuenissent. De turba autē
detraxerant Alexandrum,
propellentibus eum Iudæis.

Alexander autem manu
silentio postulato, volebat
reddere rationem populo.
Quem vs cognouerunt Iu
dæum esse, vox facta vna
est omnium quasi per horas
duas clamantium: Magna
Diana Ephesiorum. Et cum
sedasset scriba turbas, dixit:
Viri Ephesii, quis enim est
hominum, qui nesciat Ephe
siorum ciuitatem cultricem
esse magnæ Dianæ, iouisq;
prolis? Cum ergo his contra
dici non possit, oportet vos
sedatos esse, & nihil temes
re agere. Adduxistis enim
homines istos, neque sacrile
gos, neque blasphemans
tes deam vestram. Quod si
Demetrius & qui cum eo
sunt artifices, habent aduers
us aliquem causam, conuen
tus forensis agantur, & pro
consules sunt, acculent in
uicem. Si quid autem al
terius rei queritis, in legit
tima ecclesia poterit absol
ui. Nam & periclitamur
argui seditionis, hodiernæ
cum

Now shall this poynt not onely be in dast
get to come to oure reprofe, but the temple
also of great Diana shall be set at naught
& hyr maieste shall begin to be destroyed,
Whō all Asia & the world woth worshippe.

Whan they hearde these thiges, they
were fylled wyth wrath, & cryed out, say
enge: Great is Diana of the Ephesians.
And all the cyrre was on a roare. And
they russhed in with one mynde into the
open place, and toke * Gaius and Ari
starchus the Macedonians Pauls com
panyons. But whan Paul wold haue go
ne in among the people, the disciples suf
fered hym not. Some also of the chiefe of
Asia (whyche were hys frendes) sent vnto
hym, prayenge him, that he wolde not
prease into the open place. Some cried
one thig, some another. For the congrega
tion was out of order, & many knewe not
for what cause they were come together.
Some of the people due forth Alexander,
the Jewes thrustynge hym forwarde.

Rom. xviii.

Actu. xii. d.

But Alexander * requyring silen
ce wyth hys hande, wold haue geuen
the people an answer. Whom whā they
knewe hym to be a Jewe, ther arose a voi
ce of them all, cryenge together for the
space nearehande of two houres: Great
is Diana of the Ephesians. And whan
the towne clarke hadde fylled the peo
ple, he sayde: ye men of Ephesus, what
man is he, whyche knoweth not that the
cyrrie of the Ephesians is a worshipper
of greate Diana, and the chyld of Iup
iter? Seinge therfore these thynges ca
not be agayn sayde, ye ought to be still,
to do nothinge rashly. For ye haue brought
hether these mā whyche be neither chur
chrobbers, ner blasphemers of your god
dasse. But yf Demetrius and the cra
ftesmen that are wyth hym, haue a mat
ter agaynst any mā, the lawe is open, and
ther are rulers, let the accuse one another.
But yf ye seke any other thyng, it ma
ye be dyspatched in a lawfull congrega
cyon. For we also stande in iopardy
to be accused of thys dayes byproue,

T iii)

seing

Acta.

seyng ther is noman gyltye, concernyng
tohom we maye geue a rehenyng of this
bpyoure. And whan he had sayde these
thynges, he let the congregacion go.

The. xx. Chapter. ✱

A

B

Wt after that the bpyoure
ceased, Paul called the
disciples together: & whā
he had geuen them an ex-
hortacion, he toke his lea-
ue of them, and went hys
waye ✱ to go into Ma-
cedonia. And whan he had walked thro-
rowe those parryes, and had exhorted
them wyth many wordes, he cam vnto
Grekelande. Where whan he had ben
thre monethes, wayte was layde of the
Jewes for hym (euen whan he was abou-
te to sayle into Syria) and he was coun-
selled that he shulde retorne by Macedo-
nia. And ther accompanied him Sospa-
ter, Pyrrhus sonne of Berthea: but of
them of Thessalonica, Aristarchus and
Secundus, and Gains, Derbeus and Ti-
morchens: and of them of Asia, Tychi-
cus and ✱ Trophymus. The same
dohan they were gone afoze, taryed for
ys at Troas: but we sayled from Phi-
lippos after the dayes of swete bzeade,
and in fyue dayes came we vnto them at
Troas, where we abode seuen dayes.

B

So vpon the fyrst daye of the Sab-
bathes whan we were come together to
bzeake bzeade, Paul (wylling to departe
on the morowe) disputed wyth them, and
continued the pzeachynge vntyll myd-
nyghte, and ther were lyghtes plenty,
in the parloure where they were garthe-
red together. And a certayne yonge mā
named Eutychus syttryng in a wyndowe
whan he was ouercome wyth heuy sle-
pe, whyle Paule reasoned longe, he be-
ynge ouertaken wyth slepe, fell dowsne
from the thyrde lofre, and was taken vp
deed. Vnto whom whan Paul was come
dowsne, ✱ he leaped vpon hym, and em-
braced hym, & sayd: Be not ye troubled,
for hys soule is wythin hym.

Then

cum nullus obnoxiu
quo possimus redire
nem concursu istius, l
cum hac dixisset, d
clesiam.

CAPVT XX.

D

Okpi
tem
qui
tunc
Paulus
discipulis
exhortatus
est, et
profectus
est in
Macedoniam. Cum
perambulasset parietes
exhortatus eos fuisset
sermone, venit ad
Gyren. Vbi cum fuisset
mensis
facta sunt illi in
datis, nauigare in
hym
habuitque consilium,
ut
uerteretur per
Macedoniam.
Comitatus est autem
eum
Sopater Pyrrhi,
Berthae
Thessalonicensium
risterchus, & Secundus,
Gaius, Derbeus, & Ti-
mochus: Asiatici vero
Tychicus & Trophimus.
Ii
precesserunt, sustinuerunt
Troader nos vero nauiga-
mus post dies quatuor
Philippi & venimus ad
Troadem in diebus quibus
vbi demorati sumus
septem.

Vna autem sabba-
ti conuenissemus ad frang-
dum panem, Paulus dis-
putabat cum eis, profectus
erat stinuth, protraxitque
monem usque ad mediam
ctem. Erant autem
dies copiose in conu-
eramus congregati. Vbi
autem quidam adole-
scens (nomine Eutychus)
nequam, qui mergere se
no graui, dispartente diu
lo, ductus somno, cecidit
tertio conuacu deorsum.
sublatu est mortuus. Il-
quem cum descendisset
lus, incubuit super eum,
complexus, dixit: Noli
bari, anima enim ipsius
ipso esto

Alcimed

1. Tim. i. 21

Acto. xxi. 2.
11. Tim. ii. c

11. Re. xvii. c
111. Re. viii. d

Alcimed
gensque
lacuque
lucem, si
dixerunt
uentem,
minime
denies n
in Affo-
lam: sic
iple per
Cum au-
in Affo-
mas Mi-
uigante
mus con-
die app-
sequent-
tum: pro-
lus tran-
ne qua-
fia. Fel-
sibile si-
tocolle-
tici.

A
tens E
iores E
venisse
essent
Ca pri-
sum in
bicum
rim, si
omni
mis,
mibi
lud
fobur
quo
bis, &
& pe-
datis
um
in d
SV
ecce
vad
ea
ram
Oto
hi
ma
ne
ne
or
pr
m
fu

Ascendens autem, frans
genisque panem & gustans,
lacisque allocutus vique in
luxem, sic profectus est. Ad
dixerunt autem puerum vi-
uentem, & consolati sunt nō
minime. Nos autem ascen-
dentes nauem, nauigauimus
in Affo, inde suscepturi Pau-
lom: sic enim disposuerat,
ipse per terram iter facturus.
Cum autem conuenissemus
in Affon, assumpto eo veni-
mus Mitylenem. Et inde na-
uigantes, sequenti die veni-
mus contra Chium, & alia
die applicauimus Samum, &
sequenti die venimus Miles-
tum: proposuerat enim Pau-
lus transaugare Ephesum,
ne qua mora illi fieret in As-
sia. Festinabat enim, si pos-
sibile sibi esset, ut diem Pen-
tecosten faceret Hierosolys
mitis.

A Mileto autem mit-
tens Ephesum, vocauit ma-
iores natu ecclesie. Qui cum
venissent ad eum, & simul
essent, dixit eis: Vos scitis
As prima die qua ingressus
sum in Asiam, qualiter vos
hikum per omne tempus fue-
rim, seruans domino cum
omni humilitate & lachry-
mis, & tentationibus, quæ
mihi acciderunt ex infidis
Iudæorum: quomodo nihil
soleraxerim vobis viliū,
quo minus annunciarē vo-
bis, & docerem vos publice:
& per domos, testificans Iu-
dæis atque gentibus in des-
um poenitentiam, & fidem
in dominum nostrum Ie-
su M Christum. Et nunc
ecce, ego Calligatus spiritu
vado in Hierusalem, quæ in
ea ventura sunt mihi in igno-
rans, nisi quod spiritus fans-
tus per omnes ciuitates mi-
hi protestatur, dicens: i quos-
nam vincula, & tribulatio-
nes Hierosolymis me mas-
nent. Sed nihil horum veres-
or, nec facio animam meam
preciosorem quam me, dñs
modo ego consummem cur-
sum meum, & ministerium
verbi

Then went he vp, and * brake the
bread, and dyd eate, and talked ynough
vntyll it was lyght, and so he wente hys
waye. And they brought the chyld ly-
uyng, and were not a lytle comforted. So
we gat vs vp into the shyppe, and say-
led vnto Affon, wyllynge from thence to
take Paule: for so had he appoynted, he
hymselfe wyllynge to take hys iourney
by lande. And whan we were come to-
gether to Affon, we toke hym in, and ca-
me to Mitylene: and sayled from thence
ce, and came the daye folloowyng, ouer
agaynst Chius, and the next daye we ary-
ued at Samos, and (the daye folloowyng)
we came to Miletus: for Paule determy-
ned to sayle ouer by Ephesus, lest any
taryenge shuld happen vnto hym in As-
sia. * For he haded yf it were possy-
ble for him to kepe the feast of Whitsun
tyde at Jerusalem.

But fro Miletus he sent to Ephesus, &
and called the Elders of the congrega-
cion. The whiche whan they were come
vnto hym, & were together, he sayde vn-
to the: ye know after what maner I ha-
ue ben wyth you at all tyme (sence the
first daye * that I entred in to Asia) ser-
uyng the LORD wyth all humble-
nesse, and teares, and temptacions, the
whyche haue happened vnto me by the
layenges adwayte of the Jewes: how
I haue kepte back from you, nothyng
that was profitable: but that I haue the-
wed them vnto you, and taught you open-
ly, and from house to house, respyng
vnto the Jewes and Gentyles * re-
pentance to warde God, and sayth to-
ward oure LORD Iesus Christ. And
now beholde, I go (bounde in the spere-
te) to Jerusalem: not knowynge what
thynges shall happen vnto me there, sa-
ue that * the holy goost wyneeth
vnto me in euery cytie, sayenge: That
bandes and tribulacions abyde me at
Jerusalem. But * I feare none of those
thynges, nether do I counte my lyfe mo-
re worth than my selfe, so farre as I maie
fulfyll my course, and the mynistracion
of the

Actu. ii. 2.
i. Cor. xi. b.

Actu. xxi. a.

Actu. xix. a.

Luc. xxiii. d

Actu. xxi. a

ii. Tim. ii. a

Acta.

of the worde, that I haue receaued of the LORD Iesus, to testifie the gospel of the grace of God.

B And now beholde, I know that ye shall see my face nomore: all ye by whom I haue gone, preacheinge the kyngdome of God. Wherefoze I take you to recorde this daye, that I am * cleane from the bloude of all men. For I haue not gotten me out of the waye, but haue shewed you all the counsell of God. That he hede vnto youre selues and to all the flocke, in the whych the holy goost hath set you to be byshops, to rule the congregation of God, whych he hath purchased with his bloude. I knowe, that * after my departing there shall arise wolues entre in amonge you, not spareinge the flocke: and * euen from amonge your selues shall men ryse, speakeinge peruerse thynges, that they maie drawe disciples after them. Warch ye therfoze, and remembre, that for the space of thye yere nyght and daye, I haue not ceassed, to admonythe euery one of you, with teares.

A And now I commend you vnto God, and vnto the worde of his grace, whych is myghty to edifie, and to geue you an inheritaunce amonge all them that are sanctified. * I haue not deceyved the syluer, and golde, or cloth of anye man, as ye knowe: for * these handes haue helped me, vnto such thynges as were necessary for me, and for the that are with me. I haue shewed you all thynges, that so labouryng we ought to receaue the weake, and to remembre the worde of the LORD Iesu. For he sayd: It is a more blessed thyng to geue, than to take. And when he had sayd the se wordes, he kneled downe, & * prayed with them all. And ther was moche wepyng amog them all, and they fell vpon Pauls necke, and kysed hym, beyng sorry: moost of all for the worde whych he sayde: That they shulde see his face nomore. And they broughte hym forth to the thyype.

The.

verbi quod accepit a domino IESU, testificari euangelium gratie Dei.

Et nunc ecce, scitis quia amplius non uidebitis faciem meam: vos omnes a quibus transiui predicandum Dei. Quapropter testor vos hodie, in quod mundus sum a sanguine omnium. Non exiui de terro, quo minus accusarem omne consilium dei. Attendite uobis in uersio gregi: in quo me instituit sanctus posuit episcopos, regere ecclesiam, quam acquisiuit sanguine suo. Ego scio, quoniam intrabunt post discessionem meam lupi rapaces, et uos autem accipietis homines, qui non parentes erunt. Et uobis ipsis exturgent homines, qui loquentes peruersa, stabiliuerunt discipulos pollicentes quod uigilarent, quoniam perennium nocte & die dei serui cum lachrymis mecum unumquemque retribuo.

Et nunc commendo uos Deo, & uerbo gratie, quod potens est edificare, & dare hereditatem in uobis sanctificatis omnibus. Argentum & aurum, aut uestimenta non concupiui, sicut ipse testatur quoniam ad ea que mihi opus erant, & his qui mecum sunt, ministraverunt. Omnia ostendi uobis quoniam sic laboraui, & oportet suscipere infirmos, & meminisse uerbi domini. Sed & quoniam ipse dixit: melius est magis dare, quam accipere. Et cum hoc dixisset, posuit genibus suis, & orauit cum omnibus illis. Magnam autem factam est eorum lacrima. Et procubuerunt super collum Pauli, osculabantur eum, dolentes, maxime in uerbo quod dixit: Quia non uidebitis faciem meam. Et doluerunt eum ad nauem.

II. Reg. iii. t

I. Tim. iiii. a
I. Pet. ii. c.
Ioh. xiii. c.
II. Ioh. ii. c.

II. Cor. xi. b
and. xii. b.
Gene. iii. d.
I. Cor. ix. b.
II. Tessa. iiii. a.

Actu. xxi. a.

CAPV



& sequentem inde Paratensem nauigantem parauit em relictam, nauem, & ibi enim erat Hieropolis, ubi septem dies moratus, & ibi quidam de uobis cum uisus esset, & ibi inuenimus. & ibi Noe expleta, & ibi pioloma, & ibi apud illos. Aha & uenimus, & ibi nantes, & ibi angelus, & ibi septem, & ibi um, & ibi tuor filii, & ibi tantes, & ibi per die, & ibi quidam, & ibi nom, & ibi uenisse, & ibi Pauli, & ibi ma, & ibi spirito, & ibi ias eff, & ibi bunt, & ibi tra, & ibi tigma.

mus, loci, ret, resp.



Vm autem factum esset ut nauigarem, abstraxisti ab eis, recto cursu venimus Coum, & sequenti die Rhodum, & inde Pataram. Et cum inuenissemus nauem transfretam in Phanicen, ascendentes nauigauimus. Cum apparuissemus autem Cypro, relinquentes eam ad sinistram, nauigauimus in Syriam, & uenimus Tyrum: ibi enim nauis expositura erat onus. Inuentis autem discipulis, mansimus ibi dies haec septem, qui Paulo dicebant per spiritum, ne ascenderet Hierosolymam. Et expletis diebus, profecti ibamus, aduentibus nos omnes uobis cum uxoribus & filiis, & uique foras ciuitatem, & positi genibus in littore, orauimus. Et cum ualefecissemus inuicem, ascendimus nauem, illi autem redierunt in terra. Nos uero nauigatione expleta a Tyro, descendimus Ptolomaidam: & salutatis fratribus, mansimus die una apud illos.

Alia autem die profecti, uenimus Caesaream: & intrantes domum Philippi euangelistae (qui erat vnus de septem,) mansimus apud eum. Huic autem erant quas tuor filiae uirgines, prophetantes. Et cum moraremur per dies aliquot, superuenit quidam uir a Iudaea propheta, nomine Agabus. Is cum uenisset ad nos, tulit zonam Pauli, & alligans sibi pedes & manus, dixit: Haec dicit spiritus sanctus: Virum cuius est zona haec, sic alligabunt in Hierosalem Iudaei, & tradent in manus Gentium.

Quod cum audissemus, rogabamus nos (& qui loci illius erant) ne ascenderet Hierosolymam. Tunc respondit Paulus, & dixit: Quid



Ad whan it happened that we sayled, beyng drawn as waye from them, we came the strayghte course to Cobs, and the nexte daye to Rhodes, & from thence to Patara. And whan we had founde a shippe saylynge ouer vnto Phenice, we gat vp, and sayled. But whan we had Cyper in syght, we dyd leaue it on the lefte hande, & sayled into Siria, and came to Tyre: for there shulde the shippe be vnladen. And whan we had founde disciples, we abode there seuen dayes: *and they sayde vnto Paul by the spere, that he shuld not go vp to Jerusalem. And whā the dayes were expyred, we departed, and wrote on our wayes, they all byngynge vs wyth oure wyues & chyldren) out of the cytie: And we kneled downe on the shoze, and *prayed. And whan we had taken oure leaue one of another, we went vp into the ship, but they turned home agayne. And whan we had sayled from Tyre, we came downe to Idolomais: and saluted the brethzen, and abode one daye wyth them.

But the next daye we departed, and came to Cesarea, and entred into the house of *Philippe the euangeliste, (whych was one of the seuen,) and abode wyth hym. The same had seuen daughters, virgins, that *prophesied. And whan we taried certayne dayes, ther cam a certayn prophete from Iebury (named *Agabus:) The same whan he was come vnto vs, toke Pauls gyrdel, and bounde hys fete and handes, and sayde: Thyrs sayth the holy goost: *The man whose gyrdel thyrs is, shall the Jews bynd thus at Jerusalem, and shall delyuer hym ouer into the handes of the Meythen.

The whych whan we had herde, we (and they that were of that place,) prayed him that he wold not go vp to Jerusalem. Than answered Paul & sayde: What

Actu. xx. b.

Actu. xx. c.

B

Actu. vi. a.

and. viii. a.

Ioel. ii. f.

Actu. xi. e.

Actu. xxii. e.

Acta.

Actu. xx. c.

Mat. vi. b.

What do ye wepyng, and puttyng my harte to distresse: for * I am readye, not onely to be bounde but also to dye at Jerusalem for the name of the LORD Jesus. And whan we coulde not perswade hym, we ceas. d, saying: * The wyll of the LORD be fulfilled.

And after these dayes whan we were ready, we were vp to Jerusalem. And some of the disciples of Cesarea came wyth vs, bryngyng wyth them one Jason of Cyprus, an olde disciple, wyth whom we myght lodge. And whan we came to Jerusalem, the brethren receaued vs gladly. But on the nexte daye wente Paul in wyth vs vnto James, and all the Elders were gathered together. Whom whan he had saluted, he shewed by order, what thynges God had done amoge the Meythen by hys ministracion.

C And whā they had herde it, they pray sed God, and sayde vnto hym: Brother, thou seest how many thousande Jewes are come to the sayth, and they all are zealous ouer the lawe. But they haue herde reported of the, that thou doest teach those Jewes whych are amonge the Meythes, to departe from Moyses, sayyng: that they ought not to circuncise theyr chyldren, nether to walke accordyng to the custome. What is it therfore? The multitude verely must come together, for they shall heare that thou art come. Do this therfore, that we saye vnto the: We haue foure men whych haue * a bolue vpon them. These take vnto the, and sanctifye thyselfe wyth them, and do the cost vpon them that they maye haue theyr heades: and that they all maye knowe, that the thynges whych they haue herde of the, are false, but that thou also walkest & kepest the law. As touchyng those, that (from amonge the Meythen) are come to the sayth, we haue * wyrtren, geuyng sentence, that they absteyne from it whych is offered vnto Idols, and from bloude and from strangled & from fornicacion.

* Than Paul toke the men to hym, and

Nume. vi. b.

Actu. xviii. b.

Actu. xv. d.

Quid facin hunc, Actus
figentes cor meum figu-
tem non solum aliam, sed
& mori in Hierusalem pro
tuo sum propter nomen Do-
mini IESU. Et cum e-
dere non possemus, quia
mus, dicentes: Domini vo-
luntas fiat.

Post dies autem aliquos
parati, ascendebamus in Ie-
rusalem. Venerunt autem
quidam ex discipulis a Ce-
sarea nobiscum, adducen-
tes secum (apud quem loqui-
remur) Iasonem quendam
Cyprium, antiquum disci-
pulum. Et cum veneremus in
Ierosolimam, libenter con-
perunt nos fratres. Super
autem die interfecti Paulus
nobiscum ad Iacobum,
omnesque collecti sunt ve-
niores. Quos cum Iacobus
narrabat per singulos, in-
ter eos Iacobus in Genesim
ministerium ipsum.

At illi cum audisset, gra-
tificabant Deum, dixe-
runtque ei: Vides fratres ut
multa sunt in Iudaea qui in-
diderunt, & omnes ambu-
tores sunt legis. Audient
autem de te, quia discas
nem docere a Moyses, qui
per Gentes Ierosolimam
rum, dicentes non debent
circuncidere filios suos, ne-
que secundum consuetudi-
nem ingredi. Quod expre-
ssius oportet consuetudi-
nem multitudinem: audient
te superuenisse. Hoc ego
fac quod tibi dicimus: Iam
nobis viri quatuor, qui
habentes super se, Hieroso-
litis sanctificati cum illis
impende in illis, et rediens
pita, & sciant omnes quod
de te audierunt, sed ambulas
& ipse custodiens legem. De his
autem qui crediderunt ex Genti-
bus, nos scriptissimas, muni-
cantes, ut abstinere ab idolis
immolatis, & sanguine,
& suffocato, & fornicatione.

Tunc Paulus assumptis reis
posuit

postera di-
uis intra-
nuncian-
tum puri-
offerretur
eorum ob-
septem di-
tur, hi qui
dant, cum
templo, e-
nem popu-
ei maris
Israelicis
homo qu-
lum, & le-
omnes vi-
per & G-
templum
locom in
nim Tro-
in ciuitate
exitim
templum
los.

Com-
tota, &
populi
Paulum
tra tem-
se sunt
bas au-
nuncian-
horetis,
tur Hier-
assump-
tationis
los. Qu-
banum
runt pe-
accede-
hendit
ri cater-
rogab-
secusse
clama-
non p-
re pra-
um in

E-
dus,
tur a
popu-
multis
Tolle-
set in
lus,
mihic
Qu-

postera die purificatus cum
illis intravit in templum, ana-
nuncians expletionem dies
rum purificationis, donec
offerretur pro vnoquoque
eorum oblatio. Dum autem
septem dies consummarens
tur, hi qui de Asia erant sus-
tulerunt, cum vidissent eum in
templo, concitauerunt omne
populum, & intecerunt ei
manus, clamantes: Viri
israelitice, adiunata: hic est
homo qui aduersus popu-
lum, & legem, & locum hunc,
omnes ubique docens, insus-
per & Gentiles induxit in
templum, & violauit sanctum
locum istum. Viderant es-
sim Trophimum Ephesium
in ciuitate cum ipso, quem
estimauerunt quoniam in
templum introduxisset Pau-
lum.

Commotaque est ciuitas
tota, & facta est concursio
populi. Et apprehendentes
Paulum, trahebant eum ex-
tra templum, & statim clau-
sæ sunt ianue. Querentis
bas autem eum occidere,
nunciatum est tribuno co-
hortis, quia tota confundi-
tur Hierusalem. Qui statim
assumptis milicibus, & cen-
turiionibus, decurrit ad il-
los. Qui cum vidissent tri-
bunum & milites, celsaues
runt percutere Paulum. Tunc
accedens tribunus appre-
hendit eum, & iussit alliga-
ri catenis duabus, & inter-
rogabat quis esset, & quid
fecisset. Alii autem aliud
clamabant in turba. Et cum
non posset certum cognosce-
re pro tumultu, iussit duci es-
um in castra.

Et cum venisset ad gra-
das, conuigit, vt portaretur
a militibus propter vim
populi. Sequebatur enim
multitudo populi clamans:
Tolle eum. Et cum coepisset
induci in castra Paulus,
dicit tribunus: Si licet
mihi loqui aliquid ad te?
Qui dixit ei: Græce nolui?
Nonne

and was purifyed wyth them on the ne-
xt daye, and entred into the temple: de-
claryng, that he fulfylled the dayes of
the purification: vntyll ther was offered
an oblation for euery one of them. But
(whyle the seuen dayes were now in
fulfylling), whan the Jewes that were
of Asia, sawe hym in the temple, they
moued all the people, and layde handes
on hym, cryenge: ye me of Israel, helpe:
thys is the man, whych teacheth all men
euery where agaynst the people, and the
law, and agaynst thys place: he hath also
brought they then men into the temple,
and defyled thys holy place: for they
had sene * Trophimus the Ephesian
wyth hym in the cytie, whom they sup-
posed that Paul had brought into the
temple.

Actu. xx. 2.
ii. Tim. ii. 6.

And all the cytie was moued, and the
people ranne together. And they toke
Paul, and dyne hym out of the temple,
and strayght waye were the doores shut.
But whan they sought to kyll hym, it
was shewed vnto the caprayne of the co-
pany, that all Jerusalem is moued. Who
forthwyth toke souldyers wyth hym, ad
capraynes, and ranne downe to the. The
whyche whan they had sene the caprayne
and the souldyours, they left smyrng of
Paul. Than the caprayne came neare,
and toke hym, and commaunded hym * to
be bounde wyth two cheynes, and asked
what he was, and what he had done. So-
me cryed one thyng and some another
amonge the people. And whan he coulde
knowe no certaynte for the rumoure,
he commaunded hym to be led into the
castell.

Actu. xxi. 6.

And whā he was come to the steppes,
it fortuneth that he was borne bp of the
souldyours, because of the violence of the
people: for a multitude of people follo-
ed, cryenge: * Haue hym awaye. And
whan Paul begāne to be broughte into
the castell, he sayde vnto the caprayne:
Waye I speake somerhyng vnto the?
He sayd vnto hi: Cāst thou speake Greke?

Luc. xxii. 6.

Art

Acta.

Hrt not thou the Egyptian, that afore these dayes dydest rayse an vproure, & broughrest out into the wyldernesse foure thousande me that were murderers. And Paul sayd vnto hym: Werely I am a Jewe, a fre cytysin of * Tharsus of Cilicia a cytie not vnknotwen: but I praye the, let me speake vnto the people. And when he had permytted hym, Paul bannyng vpon the steeppes, beckened wryth hys hande vnto the people. And when ther was made a great silence he spake to them in the Hebrue tonge, sayenge.

Actu. ix. b.
and. xxii. a.

The. xxi. Chapter.

A



Men, brythren, and fathers, hear myne answer that I do now make vnto you. But when they herde that he spake vnto them in the Hebrue tonge, they kepte the more silence. And he sayeth: * I am a man of Jewry, bozne in Tharsus of Cilicia, but brought vp in thys cytie, at the fete of * Gamaliel: enfourmed after the trueth of the lawe of the fathers, a seruēt louer of the lawe as ye all are also thys daye, and I persecuted thys waye vnto death, byndynge and deliueyringe men and women in to prison, as the chiefe piete doth beare me recorde, and all the auncient men, of whom also I receaued lettres, & went to Damascus vnto the brythren, that I shuld brynge them thence bounde vnto Ierusalem, to be punyshed.

Actu. ix. b.
and. xxi. c.

Actu. v. c.

Actu. ix. a.
and. xxvi. b.
1. Cor. xv. c.
Gala. i. b.

But it fortuneth, as I wete and appoyshed nye vnto Damascus, at the noone daye, sodenly dyd a great lyght shyne rounde aboute me from heauen, and I fell doونه to the grounde, and herde a voyce sayenge vnto me: Saul Saul, why dost thou persecute me? But I answered: Who art thou LORD? And he sayde vnto me: I am Iesus of Nazareth, whō thou persecutest. * And they that were wryth me, sawe the lyght in dede, but the voyce of hym that spake wryth me, dyd they not heare. And I sayd:

Dani. iii. c.
and. x. b.

Nonne tu es Egypcius ante hos dies transiens ciuitati, & edicens in totum quatuor milia sicariorum? Et respondit Paulus: Ego homo iudeus deum ludens a Tharsu ciue, non ignota ciuitas muncipis, & ego sum in perimite multi loci & pulum. Et cum deus perisset, Paulus statim in pulum annuit manu ad deum. Et magno silentio loquutus est linguam hebraicam:

CAPVT. XXI.



lingua loquutus est magis praeferens illi. Et dicit Ego iudeus, natus Tharsu ciue, tritus autem in ista ciuitate secus pedes Gamaliel dicitur iuxta volumina patris legis, & sum iudeus & vos omnes in die, qui hanc viam persequimini, sum vobis ad manus ligans & tradens in manus viros ac multos in principibus sacerdotum stimonium reddidit. Et maiores nati, a quibus pistolas accipitis ab Iesu Damasceno persequi, adducere inde vincit in Ierusalem, et puniri.

Factum est autem mihi, & appropinquanti Damasco, media die circa coelo circumfulsit mihi splendor, & decidit a pedibus audiui vocem dicentem mihi Saule, Saule, quid me persequeris? Ego autem respondi Quis es Domine? Et respondit mihi Ego sum Iesus Nazarenus quem tu persequeris. Et qui mecum erant, quidam videntes, non autem audientes, loquebantur inter se.

Quid facimus autem surgens & ibi, & tribus quatuor milibus sicariorum. Et claritatem manum oculis, verum.

A nam vir timoratum omnibus dicitur veni dixit mihi spice. Et respecti in Deum patrem ordinatum voluntatem, ore eius us ad orationem quam. Et nunc uirge, & peccata ne infirmis.

Facti tenti in orationem stupore, iam dicitur & exiit, quem, quatuor testimonio. Et ego sciunt claudens p. credet. deret. His tunc sententia mentis dixit in na.

A vsc. uerum: T. di. N. vere: tis, men. Stan. dom. & fi. ri. el. eaul.

Quid faciam Domine? Dos meus autem dixit ad me: Surgens vade Damascum, & ibi tibi dicitur de omnibus quae te oporteat facere. Et cum non viderem praedicatione luminis istius, ad manum deductus a comitibus, veni Damascum.

Ananias autem quidam vir timoratus secundum legem testimonium habens ab omnibus cohabitantibus in davis veniens ad me, & dicens, dixit mihi: Saul frater, respicere. Et ego eadem hora respexi in eum. At ille dixit: Deus patris nostrorum praedixit tibi, ut cognosceres voluntatem eius, & videres iustum, & audires vocem ex ore eius, quia eris testis illius us ad omnes homines, eosque quae vidisti & audisti. Et nunc quid moraris? Exurge, & baptizare, & ablue peccata tua invocato nomine Iesu.

Factum est autem reuersi tenti mihi in Hierusalem, & oranti in templo, fieri me in stupore mentis, & videre illum dicentem mihi: Festina & exi velociter ex Hierusalem, quoniam non recipiunt testimonium tuum de me. Et ego dixi: Domine, ipsi sciunt quia ego eram conditus in carcerem, & credens per synagogas eos qui credebant in te, & cum hunc deretur sanguis Stephani testis, ego astabam & consentiebam, et custodiebam vestimenta interfectorum illorum. Et dixit ad me: Vade, quoniam ego in nationes longe mittam te.

Audiebant autem eum usque ad hoc verbum, & leuauerunt vocem suam, dicens: Tolle de terra huiusmodi. Non enim fas est eum vivere. Vociferantibus autem eis, & proicientibus vestimenta sua, & puluerem iacentibus in aerem, iussit tribunus induci eum in castra, & flagellis caedi, & torqueri, ut sciret propter quam causam sic acclamarent ei.

Et

What shall I do **LORD**? The **LORD** sayde vnto me: Rise, and go to Damascus, and there shall it be tolde thee, concerning all that thou must do. And when I sawe not for the brightnesse of that light, I was led by the hande of them that were wyth me, and came to Damascus.

* And one Ananias a deuoure man, after the lawe, hauynge a good reporte of all the Jewes that dwelt wyth hym, came to me and stode and sayde vnto me: Brother Saul, loke vp. And I looked vp vpon hym the same houre. But he sayde: The God of our fathers hath ordeyned the afore, that thou shuldest knowe his wyll, & se the thyng that is ryghteous, & heare the voyce of his mouth: for thou shalt be his wytnesse vnto all men, of those thynges that thou hast sene and heard. And now, why tarest thou? Arise, and be bapty sed, and wash away thy synnes, * and call vpon his name. A. C. ix. b.

And it happened, that as I returned to Jerusalem, and prayed in the temple, I was in a trance & sawe hym speaking vnto me: Make hast * and go quickly out of Ierusalem, for they shall not receaue thy wytnesse of me. And I sayde: **LORD**, they knowe, that I put in prison, and byd beare (thorowout the synagoges) them that byd belene on the. * And when the bloude of Steuen thy wytnesse was shed, I stode by, and consented, and kepte the clothes of them that slew hym. And he sayde vnto me: So thy waye, * for I wyll sende the amonge the nations farre of. Rom. x. b.

They herde hym buttill his word, & lyfte vp theyr voyce, sayenge: Awaye wyth such a felowe from the earth, for it is no reaso that he shulde lyue. But when they cryed and cast of theyr clothes, and byd throwe dust into the ayre, the captayn commanded hym to be brought into the castell, and to be beaten wyth scourges, & to be racked, that he myght knowe for what cause they cryed so vpon hym.

And

Mat. x. b.
actu. ix. d.

actu. vii. g.
and. viii. a.

actu. xiii. a.
Gal. i. c.
Eph. iii. a.

Acta.

And whan he had boude hym wyth ths: ges, Paul sayde vnto the vnder Capray: ne that stode by hym: Is it lawful for you to scourge a man that is a Romayne, and vndercondemned? Whan the vnder capray: ne herd that, he came to the chefe capray: ne, and shewed hym, sayeng: What wylt thou do: for thys man is a cytesin of Rome.

And the chefe caprayne came to hym, and sayd: Tell me: Art thou a Romayne. He sayde yee. And the chefe caprayne answered: Wyth a great summe of money optrayned I thys freedom. And Paul sayd: But I am a Romayne bozne. Therfore strayght waye departed they from hym, that shulde haue racked hym. The chefe caprayne also feared, after that he knew that he was a cytesin of Rome, ad because he had boude hym. The nexte daye he wyllinge to knowe moze diligently for what cause he was accused of the Jewes, byd looke hym, and commaunded the prestes to come togerther and all the councell, and brought * forth Paul, and set hym amonge them.

Act. xxiii. d.

A

The. xxiii. Chapter.



Paul beholdyng the coun- cell, sayd: ye men & brethren, * I haue lyued before God wyth all good conscience vntill thys daye. But the hygh preste Ananias commaunded them that stode by hym, to * smyte hym on the mouth. Than sayde Paul vnto hi: God shall smyte the thou paynted wall. * Sittest thou, and iudgest me after the lawe, and commaundest me to be smytten contrary to the lawe? And they that stode by, sayde: Kenylest thou the hygh preste of God? Paul sayde: I knowe not (brethren:) that he was the hygh preste. For it is wyrtten: * Thou shalt not curse the ruler of thy people.

But Paul knowinge that the one part were of the Saducees, and the other of the Pharises, cryed out in the coun- cell: ye men and brethren, I am a pharise, the

Act. xxiii. b.

Iere. xx. a.

Ioh. xviii. a.

Deu. xvii. a.

Exo. xxii. d.

Et cum altissimis illis altanti sibi centum... lus dixit: Si homines... manum & iudicium... cet vobis flagellare... dit, Cetero accedat... bunum, & nunciam... cens: Quid actum erit... enim homo cuius... nus est.

Accedens autem... nus: dixit illi Dicitur... Romanus es? At ille... Etiam. Et respondit... nus: Ego multa immu... litatē hanc confiteor... Et Paulus ait: Ego au... & natus sum. Proinde... discesserunt ab illo... torturi erat. Tamen... que timuit, postquam... uit, quia ciuis Romanus... set, & quia allegatus... Postrā autem sic... scire diligenter quare... sa accusaretur a iudeis... uit eum, & iussit... conuenire & omne... hum, & producere Paul... statuit inter illos.

CAPVT. XXIIII.



...tum ante Deum vig... diurnum diem. Princip... tem sacerdotum... praeceptis... cutere os eius. Tunc Paul... dixit ad eum: Per... Deus, paries de... tu sedens iudicas me... dum legem, & contra leg... robes me percutis? Et... stabant dixerunt: Sumus... sacerdotem Dei... Dixit autem Paulus: Noli... bam frater quia prius... est sacerdotum. Scripsit... enim: Principem populi... non maledices.

Sciens autē... vna pars esset Saddu... rum, & altera Phari... exclamauit in concilio: E... ri iudices, ego Phariseus.

...fines... furre... iudic... lot, &... Phari... soluta... car a... reform... neque... ritum... que c... autem... exurg... teorum... tes: N... homin... locum... Et con... sta est... ne dū... ipse, p... re, &... eorum... castra... Seq... stens c... stans c... ficatus... lem, s... testi f... college... dais, ... centes... neg b... derent... tem pl... viri, q... nem fe... runt ad... um &... Deuot... nihil g... damus... vos no... cum co... illum a... certius... vero p... parati... Qu... ris Pa... intraui... Paulo... se vñ... Adole... Tribun... quid i... quiden... xit ad... Quis P...

filii pharisei: de spe & rea
 resurrectione mortuorum ego
 iudicor. Et cum hæc dixisset,
 facta est dissensio inter
 Phariseos & Sadduceos, &
 soluta est multitudo. Saddu-
 cei autem dicunt non esse
 resurrectionem mortuorum,
 neque angelum, neque spira-
 ritum. Pharisei autem utras
 que consentiunt. Factus est
 autem clamor magnus, &
 exurgentes quidam phari-
 seorum, pugnabant dicen-
 tes: Nihil mali inuenimus in
 homine isto: quid si spiritus
 locutus est ei aut angelus?
 Et cum magna dissensio fa-
 cta esset, timens Tribunus
 ne discerperetur Paulus ab
 ipsis, iussit milites descende-
 re, & rapere eum de medio
 eorum, ac deducere eum in
 castra.

Sequenti autem nocte affli-
 ctus ei Dominus, ait: Con-
 stans esto, sicut enim testis
 fecutus es de me in Hierusas-
 lem, sic te oportet & Romæ
 testificari. Facta autem die,
 collegerunt se quidam ex iu-
 daeis, & deuouerunt se dis-
 cerneret neque manducatu-
 ros, neque bibitu-
 ros, donec occi-
 derent Paulum. Erant au-
 tem plusquam quadraginta
 viri, qui hanc conuictio-
 nem fecerant, qui accesser-
 runt ad principem sacerdotum
 & seniores, & dixerunt:
 Deuotionem deuouimus nos,
 nihil gustatu-
 ros, donec occi-
 damus Paulum. Nunc ergo
 vos notum facite Tribuno
 cum concilio, vt producat
 illum ad vos, tanquam aliquid
 certius cognitur de eo. Nos
 vero prius appropinquet,
 parati sumus interficere illum.

Quod etiam audisset fili-
 oris Pauli insidias, venit &
 intrauit in castra, nuntiatusque
 Paulo. Vocatis autem Pauli ad
 se vno ex ceteris, ait:
 Adolescentem hunc adduc ad
 Tribunal: habet enim aliquid
 indicare illi. Et ille
 quidem assumens eum, duxit
 ad Tribunal, & ait: Viri
 qui Paulus rogauit me hæc
 adolescentem

the sonne of a pharise, * of the hope &
 resurrection of the dead am I iudged.
 And whan he had sayd those thynges,
 ther arose a dissencion amonge the pha-
 rises and Saduces (and the multytude
 was broke vp) * For the Saduces saye,
 that ther is no resurrection of the deed,
 nether angell, nor spiete: but the phari-
 ses graunte both. And ther happened a
 great crye, and some of the pharises rose
 vp and dyd stryue, sayenge: We fynde
 no euell in this man. * What sayd a spiete
 or an angell hath spoken vnto hym?
 And whan ther was a great dissencion,
 the captayne fearynge lest Paul shulde
 be torne asunder of them, commaunded
 the souldyours to go downe, and to take
 hym from among them, and to brynge
 hym into the castell.

* And the LORDE stode by hym the
 next nyght, and sayd: Be constaunte: for
 as thou hast testified of me in Jerusalem,
 * so must thou testify at Rome also. But
 whan it was day, some of the Jewes ga-
 thered themselves together, and made a
 bowe, sayenge: that they shulde nether
 eate nor drynke, untill they had slayne
 Paul. And they were more than forty
 men, that had made this conspiracion.
 Whych wente vnto the hygh preast and
 elders, & sayd: We haue bofide our selues
 with a bowe, & we wyll raste of nothyng
 tyll we haue kyllled paul. Now therfore
 ye wyth the counsell, geue knowlege vnto
 the upper captayne, that he brynge
 hym forth vnto you, as though ye wolde
 knowe some more certaynty of hym.
 But we are ready to kyll hym, afore he
 come neare vnto you.

Whan Pauls sisters sonne had
 heard of the layenge awaye, he came
 and entred into the castell, and shewed
 Paul. So Paul called one of the vn-
 der captaynes vnto hym, & sayde: Bryn-
 ge this yonge man vnto the upper cap-
 tayne, for he hath some thyng to shew
 we hym. And he toke hym and brought
 hym to the chefe captayne, and sayde:
 Paul the prisoner dyd praye me, to
 bryng

Actu. iii. a.
 xxvi. a.
 xxviii. c.
 Philip. iii. a.

Mat. xxii. c.
 Mar. xii. b.
 Luca. xx. d.

Act. xii. a.

Act. xvi. b.
 & xviii. a.

Ephe. iii. a.
 ii. Tim. i. b.

C¹

Acta.

to bryng vnto the this yonge man, hauinge some thyng to saye vnto the. So the upper captaine toke hym by the had, & wote asyde wyth hym out of the waye, and asked hym: What is it that thou hast to saye me? He sayde: The Jewes are agreed, to desyre the that thou wylt bryng forth paul tomorrow into the councell, as though they wolde knowe some more certaynte of hym, but do not thou beleue them: For ther lye wayte for hym more than foure men of them, whyche haue bounde them selues wyth a bolde, neither to eat nor to drynke, vntyll they slaye hym, and enen now are they ready, waytynge for thy promyse.

The upper captayne therfore dyd let the yonge man go, commaundynge hym, þ he shulde tell noman, that he had shewed hym these thynges. And whan he had called two vnder captaynes, he said vnto them: Make ready two hundred soules dyours, that they maye go vnto Cesarea, and thye scoze and ten horsemen, and two hundred speare men, at the thyrd hour of the nyght: and make ready the beastes, that they maye set Paul there on, and bryng hym safe vnto felix the debite, (for he dyd feare, lest happely the Jewes shulde take hym away, and kyll him, and he afterwarde shulde be blamed, as though he shulde take mony) Wrytyng hym a letter conteynyng these wordes:

Act. xxi. d.

Act. xxii. c.

Claudius Lysias sendeth gretyng vnto the ryght good debite felix. * Where as this man was taken of the Jewes, and at the poynt to be slayne of them, I came vpon them with an army & rescued hym, knowynge that he is a Romayne: & because I desyred to knowe the cause þ they dyd laye agaynst hym, * I brought hym into theyr councell: whō I dyd fynde to be accused of questions of theyr lawe, but hauynge no faute worthy of death or bātes. And whā it was shewed me of the wayte, þ they had layde for hym, I sente him vnto the, commaundynge also the accusers to tell their tales be fore the. Fare well. So the souldyours (as it was commaunded)

adolecentem perlatum te, habentem aliquod iudicium. Apprehensum autem Tribunus manum illius, accessit cum eo (secundum illius) interrogauit illum: Quod quod habes indicare mihi? Ille autem dixit: Iudex uenit rogare te, ut crastine producas Paulum in concilium, quasi aliquis certum inquit sciri sint de illo, ut non ne credideris illi: multi enim illi ex eis viri, plus quam quadraginta, se deuouerunt non manere, neque bibere, donec interficiant eum: & nunc parati sunt, expectantes premissum tuum.

Tribunus igitur dimittens adolescentem, precipiens ut cui loqueretur, quatenus loca sibi fecisset. Et vocans duobus centurionibus, dixit illis: Parate milites decem, ut eant vique Caesariæ, & equites septuaginta, & ceteros ducentos, a decem rā noctis, & iumenta parate, ut imponentes Paulum saluum producerent ad felixem præsidem (timens enim forte raperent eum, & occiderent, & postea calumniam haberet, tanquam acceptum pecuniam) scribens ei quod continenter habet.

Claudius Lysias optatus præfidi Felici salutem. Vtrum hunc comprehendens Iudæis, & incipientem interfici ab eis, superueniens exercitus eripui, cognosce quod Romanus es, utique scire causam quam indicabant illi, deduxi eum in concilium eorum, ut inueni accusari de quibus libris legis ipse, non vero dignum morte nec oculis habentem crimen. Cum mihi periculum esset in sedibus quas parauerant illi, misi eum ad te, domitians & accusers, ut dicant apud te. Vale. Vides vero secundum premissum tuum.

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ptum sibi assumentes Paulum, duxerunt per noctem in Antipatridem. Et postera die dimissis equitibus qui cum eo irent, reuersi sunt ad castram. Qui cum venissent Caesarem, & tradidissent epistolam praefidi, statuerunt ante illum & Paulum. Cum legisset autem & interrogasset de qua provincia esset, & cognosceret quia de Cilicia Audiam te inquit, cum accusatores tui venerint. Iussitque in pretorio Herodis custos duci eum.

CAP. V. XXIII.



Or qnq; autē dñs descēdit princeps sacerdotū Ananias, cōsenioribus quibulē dā, & Tertullus oratore, qui adierunt orēssem aduersus Paulum. Et citato Paulo, cōpit accusare Tertullus, dicens: Cum in multa pace agamus p̄te, & multa corriganur per tuam prouidentiam, semper & ubiq; suscipimus opus me felix cum omni gratiarum actione. Ne diutius autem te protraham, oro, breuiter audias nos pro tua clemencia. Inuenimus hunc hominem pestiferum, & concitantem seditionem omnibus iudeis in vniuerso orbe, & autorem seditionis lesae Nazarenorum, qui etiā templum violare conat⁹ est: quem apprehensum volumus secundum legem nostram iudicare.

Superueniens autem tribunus Lyllas, cum vi magna eripuit eum de manibus nris, iubēs accusatores eius ad te venire, a quo poteris ipse iudicā de oibus istis cognoscere, de q̄b⁹ nos accusamus eū. Adiecerūt autē & iudei, dicentes, haec ita se habere. Respondit autem Paul⁹ annūte sibi p̄fide dicere: Ex multis annis te esse iudicem genti hui⁹ sciens, bono animo pro me satisfaciam.

Potez

them) toke Paul vnto them, and brought hym by nyght into Antipattas. And the nexte daye whan they had left horsemen to go with hym, they returned to the castell. The whych whan they came to Cesarea, and had taken the letter vnto the debite, they presented Paul also before hym. But whan he had red it, and had asked of what countrey was he, and knowynge that he was of Cilicia, he sayd * I wyll heare the (sayde he) whan thyne accusers come: and he commaunded hym to be kepte in Herodes iudges ment house.

Deut. xvii.

The. xliiii. Chapter.



After fyne dayes cam doctore * Ananias the hygh prest with some of the elders (& one Tertullus an oratour) whych went vnto the debite agaynst Paul. And whan paul was called, Tertull⁹ begāne to accuse him, sayēg: Seinge we lyne in greare rest by the meanes of the, & many thynges be redressed by thy wysedome, we alowe it alwaye and enery where (righte good felix) with all thā helpeynge. But lest I tary the to longe, I praye the of thy goodnesse bryfly to heare vs. We haue founde this pestiferous man raylynge vpon sedicio of the Nazarees secte, which also * harh vndertaken to defyle the tēple: whom we toke, & wold haue iudged hym after our labbe.

A
Actu. xxv.
& xxv. c.

But Lyllas the hye caprayne comynge vpon vs with great violēce toke him out of oure handes, commaundyng hys accusers to come vnto the, of whom (yf thou equere) thou thy selfe mayest haue knowlege of all these thynges, wherof we accuse hym. And the Jewes dyd also assure me & saye, that these thynges were euē so. But Paul (whan the debite bekened vnto hym to speake answered: Seing I knowe, that thou hast bene iudge vnto this people many yeares, I shall with a good corage answer for my selfe.

Actu. xxi. d

D ij

For

Acta.

For thou mayest knowe, that ther are no moze saue twelue dayes past vnto me, sence I came vp to praye in Ierusalem, * & nether dyd they fynde me disputing in the temple, nor mahyng any gatheryng of the people, nether in the synagoges, nor in the cytie: nether can they pue the thynges vnto the, wherof they accuse me.

But this * I confesse vnto the, that as touchyng the sede whyche they call heresye, I do so serue the father & my God that I beleue all thynges which are witten in the lawe and prophetes, hauynge hope to God warde þ ther shalbe a * resurrection (the whrch these them selues also loke for) of the iust and vniust.

* Therfore do I also myne endeuoure alwaye, to haue a conscience wythout offence towarde God and towarde men.

* But after many yeares I came to do almesse vpon my people, and brought of ferynges and bowdes, * where in they dyd fynde me purifyed in the temple, not wyth great company, nor wyth rymoure. And they toke me, and cryed, sayenge: A waye wyth our enemye. But ther wer certayne Jewes of Asia, who it behoued to be present wyth the, and to accuse me, yf they had ought against me: or let these them selues speake, yf they haue founde any wyckednesse in me, seing I stand in the counsell: wythout it be, onely for thys one voyce, wyth the which I cryed, standyng amonge them: * Thys daye am I iudged of you aboute the resurrection of the deed.

C But felix differred them, knowing certaily of thys waye, sayeg: Whā Lyfias the captayne doth come dwne, I shall heare you. * And he commaunded the vnder captayne to kepe hym, and to let hym haue rest, nether to forbyd any of hys to minister vnto hym. But after certayne dayes: felix comynge wyth Drusilla hys wyfe (which was a Jewesse) called Paul, & herde of him the sayth that is in Iesus Christ. But whā he reasoned of ryghteousnesse, & chastite, & of the iudgement to come, felix beyng afeard, answered:

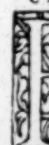
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Potes enim cognoscere, quod non plus sunt mihi dies nisi duodecim, ex quo atheni adorare in Hierusalem, & neque in templo mouerunt me cum aliquo disputanti, aut concursum facienti in hac, neque in synagoga, neque in ciuitate: neque probare potui tibi, de quibus me accusant.

Confiteor autem hoc tibi, quod secundum sectam, quid dicunt heresim, sic deo patri & deo meo, credens omnibus quae in lege & prophetis scripta sunt, spero habens in deum (quod & iusti expectant) resurrectionem futuram iustorum & iniurum. In hoc & ipse iudex, sine offendiculo conscientiae habere ad deum & ad homines semper. Post annos non tem plures, elemosinas institui in gentem meam, & oblationes & vota, a quibus inuenerunt me purificatum in templo, non cum turba, neque cum tumultu apprehenderunt me, dicentes & dicentes: Tolle nos a nostrum. Quidam autem ex Asia Iudaei, quos oportuit apud te praesto esse & noscitur, si quid haberem accusatum me taut hi ipsi dicunt si quid inuenerunt in me iniquitatis, cum stem in consilio, nisi de vna hac sollemnitate voce, qua clamaui eos istans: Quoniam de resurrectione mortuorum apud iudicor hodie a vobis.

Distulit autem illos Felix, certissime sciens de via ista, dicens: Cum tribunus Lyfias descenderit, audiamus iustitiae centurionis iussu dicere eum, & habere responsum nec quenquam de ius praestare ministrare ei. Post aliquot autem dies veniens Felix cum Drusilla uxore sua, quae erat Iudaea, praecaus Paulum, & audiuit ab eo scilicet quae est in Christo Iesu. Disputante autem illo de iustitia, & castitate, & ratione iudicio, tremefactus Felix, respondit:

Quod...
pore a...
sam te...
pecun...
propri...
accersi...
eo. B...
cepit...
cum h...
nam p...
reliqui...
C



Adier...
cerdo...
aduer...
eum, p...
uerlus...
ci eun...
dias te...
rent ei...
respon...
lum in...
tarius...
go inu...
descent...
eit in...
ter eos...
odio a...
saream...
pro tr...
lum ac...
Qu...
circum...
Hieros...
Iudaei...
fas ob...
teram...
nem r...
in leg...
templ...
quam...
volent...
datis...
xit: V...
dere...
apud...
lus: A...
tibi m...
datis...
lus n...
dign...

Act. xii. d.

Att. x. d.
Tar. viii. c.
uc. xii. c.

xo. iii. a.
Att. xxii. c

Act. xxii. a.

om. xv. d.
Cor. ix. a.
Act. xxi. c.

Act. xxiii. a.

re. xxxix. c.
Act. xxviii. a.
Ex. xviii. b.

Quod nunc attinet vade, tē
pore autem oportuno accers
sam testimul & speras quod
pecunia ei daretur a Paulo,
propter quod & frequenter
accersiens eū, loquebatur cū
eo. Bñio autē expleto, accē
cepit successorē Felix Por
cium Festū. Volēs autē gras
nam præstare ludais Felix,
reliquit Paulū vincitū.

CAPVT XXV.



Festus ergo
cum venis
set in pun
ciā, posit
duum ascē
dit Hiero
solymam a
Cæsarea.

Adierunt eū principes sa
cerdotū, & primi ludæorum
aduētiūs Paulū, & rogabant
eum, postulantes gratiā ad
uersus eum, vt iuberet perdu
ci eum in Hierusalem, insis
dias tendentes, vt interfice
rent eum in via. Festus autē
respondit seruari quidē Pau
lum in Cæsarea, se autē mas
turius profecturum. Qui ers
go in vobis, ait, potētes sunt,
descendentes simul, si quod
est in viro crimen, accusent
eum. Demoratus autem in
ter eos dies non ampli⁹ quā
odo aut decē, descendit Cæ
saream. Et altera die sedit
pro tribunali, & iussit Pau
lum adduci.

Qui cum perductus esset,
circumsteterunt eum, qui ab
Hierosolyma descendebant
ludæi, multas & graues cau
sas obliantes, quas nō pos
terant probare, Paulo ratios
nem reddite. Quoniā negi
in legē ludæorum, neque in
templū, neq; in Cēsare quies
quam peccauit. Festus autem
volens gratiam præstare lū
dais, respondens Paulo, dis
xit: Vis Hierosolymam ascē
dere, & ibi de his iudicari
apud me? Dixit autem Pau
lus: Ad tribunal Cæsaris sto,
ibi me oportet iudicari. Iud
dais non nocui, sicut tu me
lus noli. Si enim nocui, aut
dignum morte aliquid feci,
non

As for now, go thy way: but at a con
ueniēt tyme I will call the: hopynge also
that mony shulde haue ben geuē hym of
Paul, for the whych cause also he called
hym ofte, & comened with hym. So whā
two yeaeres were expyred, Felix gat a suc
cessor, one Porcius fest⁹. But Felix wil
linge to do the Jewes a pleasure, * leste
Paul bounde.

Act. xxv. c.

The. xrb. Chapter.



Wan festus therfore
was come into the coun
tre, after thre dayes he
went vp to Jerusalem
fro Cæsarea. And the
hygh prestes, & princi
pall of the Jewes wēt
to him agaynst Paul, &
besought him, & desired fauoure agaynst
hym, that he wold comaunde hym to be
brought to Jerusalem, layeng wayt, that
they myght kyll hym by the way. But
festus answered: that paul was kept in
Cæsarea, & that he hymself wold shortly
go thither agayne. Whoso therfore amōg
you (sayeth he) are able, let thē com down
together and accuse hym, yf ther be any
faute in the man. And whan he had tar
ryed amonge them nomore saue. viij. or
ten dayes, he wente downe to Cæsarea.
And the nexte daye dyd he sytt vppō the
iugement seate, & commaunded paul to
be brought to hym.

Who whā he was brought, the Jewes
þ were come downe from Jerusalem, stode
about hym, layeng agaynst hym many &
greuous quarels, which they coulde not
proue, paul genynge thys answere: * I
haue offēded nether agaynst the lawe of
the Jewes, nor agaynst the temple, nor
agaynst the Emperoure. But festus wil
lynge to do the Jewes a pleasure, answere
d vnto paul & sayd: Wilt thou go vp to
Jerusalem, & there be iudged of these thyn
ges before me? But paul sayd: I do stāde
before the Emperours iudgement seate,
there muste I be iudged. I haue not hurt
the Jewes as thou knowest well. For yf
I haue done hurt or ought woorthi of death,
I refuse

Act. xxviii. b
& xxviii. c.

Acta.

I refuse not to dye: But yf ther be none of those, where of they accuse me, no mā can gene me ouer vnto them. I appeale vnto the emperoure.

Then festus whā he had spoken with the consell, answered: Thou hast appealed vnto the Emperoure, vnto the Emperoure shalt thou go. And whan certayne dayes were past, kynge Agrippa and Bernice came downe to Cesarea, to welcome festus. And whan they dyd abyde there many dayes, festus dydde shewe

C the kynge, of Paul, sayeng: * Ther is a man lesse bounde of felix, * for whō the hygh prestes and elders of the Jewes came vnto me, desyringe a sentence of damnacion agaynst hym. Vnto whom I made answer: * That the Romayns be not to condēne a man, befoze that he is accused, haue hys accusers presente, and receaue a place of defence to cleare hymselfe of the fautes that are layde agaynst hym. Whan they therfore were come hyther together, wythout any delaye I satt in the iudgmente seate the nexte daye, and commaunded the man to be brought forth. * Of whom whan the accusers stode bp, they broughte no cause, where of I dyd mysdeme any euell, but they had certayne questions of the; owne supersticion agaynst him, and of one Iesus that dyed, whom Paul dyd affirme to lyue. But I doubtyng of the same question, asked hym, whether he wolde go to Ierusalem, and there be iudged of these thynges. So whan Paul appealed, that he myght be kepte vnto the Emperours knowlege, I commaunded hym to be kepte, vntyll I sent hym vnto the Emperoure.

But Agrippa sayd vnto festus: I also wolde heare the man. To morowe (sayde he) shalt thou heare hym. And on the nexte daye whan Agrippa and Bernice were come wyth a great pompe, and were entred in to the commune hall wyth the capraynes and principall men of the cytie, festus gaue a commaundement, and Paul was broughte forth.

And

non recuso mori: si vero nihil est eorū quae hi accusant me, nemo potest me illis donare. Caesarem appello.

Tunc Festus cum consilio locutus, respondit: Caesarem appellasti, ad Caesarem ibis. Et cum dies aliquot transisset essent, Agrippa rex & Bernice descendenter Caesarem ad salutandum Festum. Et cum dies plures ibi morarentur, Festus regi indicauit de Paulo, dicens: Viquidam est derelictus a Felice vinculus, de quo cum essem Hierosolymis, adierunt me principes sacerdotum & seniores Iudeorum, postulantes aduersus illum damnationem. Ad quos respondi, quia non est Romanis consuetudo donare aliquem hominem, priusquam is qui accusatur, praesentes habeat accusatores, locumque defendendi accipiat, ad abluenda crimina quae ei obiciuntur. Cum ergo huc conuenissent, sine ulla dilatione, in sequenti die sedens pro tribunali, iussi adduci virum. De quo cum stitissent accusatores, nullam causam deserebant, de quibus ego suspicabar malum: Quaestiones vero quasdam de sua superstitione habebant aduersus eum, & de quodam Iesu filio Iosephi, quem affirmabat paulus viuere. Haesitans autem ego de huiusmodi quaestione, dicebam: si vellet in Hierosolymam, & ibi iudicari de istis. Paulo autem apellante vt seruaretur Augusti cognitioni, iussi seruare eum, donec mitterem ad Caesarem.

Agrippa autem dixit ad Festum: Volebam & ipse hominem audire. Cras, inquit, audies eum. Altera autem die, cum venisset Agrippa & Bernice cum multa ambitione, & introissent in audientium cum tribunis, & viris principalibus ciuitatis, iussu te Festo adductus est Paulus.

Et dicit
& omni
nobiscu
hominu
studiu
ut me
tes, &
porter
Ego v
gnum
iplo a
ad Au
tere. I
ham
Prop
advoc
Agrip
latia
bam
hi vid
& ca
care
CA



cor
om
lud
mo
fir
me
lud
&
ob
ar
ai
in
mi
pr
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re
tis
gl
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a
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te
d
in
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Et dicit Festus: Agrippa rex
& omnes qui simul adestis
nobiscum viri, videtis hunc
hominem, de quo omnium mul-
tudo Iudaeorum interpellat
ut me Hierosolymis, peten-
tes, & acclamantes, non os-
portere eum vivere amplius.
Ego vero comperi nihil dis-
ponum morte eum admisisse:
Ipso autem hoc appellante
ad Augustum, iudicavi mihi
terere. De quo quid certū scri-
bam domino, non habeo.
Propter quod perduxī eum
advos, & maxime ad te rex
Agrippa: ut interrogatione
facta, habeam quod scri-
bam. Sine ratione enim mihi
hi videtur mittere vinculum,
& causas eius non signifi-
care.

CAPVT. XXVI. *



Agrippa ve-
ro ad Pau-
lū ait: Per-
mittitur ti-
bi loqui, p-
temetipso.
Tunc Pau-
lus in exten-
sa manu,
exhortationē reddere: De
omnibus quibus accusor a
Iudeis rex Agrippa, exiit
mo me beatum, apud te cum
sim defensorus hodie, maxi-
me te sciente omnia q̄ apud
Iudaeos sunt, consuetudines
& questiones. Propter quod
obsecro, patienter me audis-
as. Et quidem vitam meam
a iuventute, quē ab initio fuit
in gentem meam Hierosoly-
mis, noverunt omnes Iudaei
praesentes me ab initio (si
velint testimonium perhibe-
re) quoniam secundum cer-
tissimam sectam nostrae reli-
gionis, vixi phariseus. Et
nunc in spe quae ad patres no-
stros repromissiois facta est
a Deo, isto iudicio subiectus:
in qua duodecim tribus no-
strae nocte & die deseruiens
tes, sperant deuenire.

De qua spe accusor a Ius-
deis (rex). Quid incredibile
indicatur apud vos, si Deus
mortuos suscitatur? Ego quis
dēm

And festus saith: kynge Agrippa, and
al ye men that are here wyth vs, ye se
thys man, for whom all the multitude of
the Jewes haue intreated me at Jerusa-
lem, desyrynge and cryenge, that he ought
to lyue no longer. But I haue founde him
* to haue done nothyng worthy of de-
ath. But seying he appealed to the Em-
peroure, I haue determyned to sende him
to hym: of whome I haue no certayne
thig to wyrite vnto my lozde. Wherefoze I
brought hym vnto you, and chesly vnto
the kynge Agrippa, that after examina-
tio had, I maye haue somwhat to wyrite.
For it semeth vnto me an vreasonable
thyng, to sende a pze soner, & not to shew
hys causes.

actu. xxii. b
and. xxv. c

The. cxvi. Chapter. *



Ut Agrippa sayde vnto
Paul: It is permytted vnto
the, to speake for thy
selfe. Thā Paul stretched
out hys hande, and bes-
ganne to speake: I coun-
te my selfe happy O kyn-
ge Agrippa, seinge I shall cleare myself
to daye before the, from all thynges, wher-
of I am accused of the Jewes, specially
because thou knowest all the columes
and questions that are amonge the Je-
wes: Wherefoze I beseeke the, that thou
wylt heare me patiently. And truly my
lyfe from my youth vp, whych from the
begynnyng was amonge my nacion at
Jerusalem, do all the Jewes knowe: and
knew me also at the first, yf they wolde
testifye, that after the moost sureste secte
of oure religion, I lyued a pharise. * And
now I stande subiecte to the iudgemente
for the hope of the * promyse that was
made of God to our fathers: vnto the
whyche our. xii. tribes hope to come, ser-
uyng God daye and nyght.

A

actu. xxiii. a
Philip. iii. a
Gen. iii. c.
and. xii. c.
Deut. xviii. c
Psalm. xv. b

Of the which hope (O kynge) I am
accused of the Jewes. Wherefoze is thys
iudged amonge you not to be beleued,
* that God sayseth bp the deed? I be-
rely

B

Ioh. xi. c.

Acta.

А Ап. viii, а,
ix, а, xxii, а

reky dyd thynke, that I shulde haue done
many contrary thynges agaynst the na-
me of Iesus of Nazareth, *the whych
I dyd also at Ierusalem, and I put many
of the sayntes in prison, hauyng autho-
ryte of the hygh prestes: and whan they
were put to death, I brought the senten-
ce. And thowowt out all synagoges, I pu-
nyshed them, and compelled them to bla-
speme: and beyng moze mad agaynst
them, I persecuted them euen vnto stra-
unge cyties. Aboure the whych thynges
as I wet to Damascus wyth authoure,
and lycence of the hygh prestes, at the
noone daye (O kyng) I sawe by the
waie, a lyght from heauen, passyng the
bryghtnesse of the Sonne that shyned
rounde aboute me and them that were
wyth me in the companye.

And when we were all fallen downe
to the grounde, I herde a voyce speakin
ge vnto me in the Hebrew tongue: Saul,
Saul, why persecutest thou me? It is
hard for the to kicke agaynst the pike.
But I sayde: Who art thou LORD? **And the LORD** sayde: I am Iesus,
whom thou persecutest. But rise vp, and
stande vpon thy fete. For therefore haue
I appeared vnto the, that I might orden
the to be a minystr & a wytnesse of tho
se thynges that thou hast sene, and of tho
se thynges, where in I shall appeare vn
to the, deliuerynge the from people and
nacyons, amonge the whych I do now
sende the, to open theyr eyes: that they
maye turne from the darknesse vnto
* lyght, and from the power of Sathan
vnto God, and that they maye receaue
the forgiveness of synnes, and enheri
taunce amonge the sayntes, thozow the
sayth that is in me.

Esa. lx. 2.

3

Wherefore, o kynge Agrippa, I was
not faythlesse vnto the heauenly vision,
but fytte vnto them that are at Damascus
and Ierusalem, and rhyng out all the re-
gion of Iewry, and vnto the Iherthen
dyd I thow, that they shulde * repent,
and be turned vnto God, doynge workes
worthy of repentance. for thys cause
the

Actu.ii.d.
iii.c,xvii.e

dem affluamur me ad
uerfus nomen IESU. Na
zareni debere multa con
tra agere, quod & feci Fan
rosolymis, & multis fan
rum ego in carceribus in
fi, a principibus sacerdo
tum potestate acceptis: Et
cum occiderentur, & mi
tentiam, Et per omnes fyo
gogas frequenter peruen
eos, compellebam blasphem
mare: & amplius infamare
in eos, persequabar usque
in exteris ciuitates. In qu
bus dum irem Damascum
cum potestate, & permis
su principum sacerdotum,
die media in via vidi (rex)
de caelo supra splendens
solis circumfuisse me lu
men, & eos qui mecum su
mul erant.

Omneſque nos cum de
cidiffimus in terram, audi
ui vocem loquentem mihi
Hebraica lingua: Saul, Saul,
quid me perſequeris? Du
rum eſt tibi contra ſtrius
lum calcitrare. Ego autem
dixi: Quis eſ Domine? Du
minus autem dixit: Ego Ie
ſus quem in perſequi
ris. Sed exurge, & hinc ſape
pedes tuos. Ad hoc enim
apparui tibi, vt confirmem
te miniſtrum & teſtem eoꝝ
quæ vidisti, & eorum in qui
bus apparere tibi, eripien
te de populiſ & Gentibus,
in quas nunc ego mitto te,
aperire oculos eorum vt con
uertantur a tenebris ad lu
cem, & de poteſtate ſatana
ad deum, & vt accipiant
miſſionem peccatorum, &
ſortem inter ſanctos per Ie
ſum, quæ eſt in me.

Vnde Crex Agrippa
non fui incredulus causæ
visionis, sed his qui sunt
malesci primum, & Hieroso-
lomis, & in omnem regionem
Iudææ, & Gentibus antiochia-
nam, vt poenitentiam ager-
rent, & converterentur ad
Deum, digna poenitentia
opera facientes, Hac ex causa

me Iudæi cum essem in templo, comprehensum tentabant interficere. Auxilio autem aditus Dei, usque in hodiernum diem sto, testificans minori atque maiori, nihil extra dicens quam ea que prophetæ locuti sunt futura esse & Moses: si passibilis Christus, si primus ex resurrectione mortuorum, iam nunciaturus est populo & Gentibus.

Hæc loquente eo, & rationem reddente, Festus magna voce dixit: Insanis paulè, multæ te literæ ad insaniam conuertunt. Et Paulus: Non insanio, inquit, primæ Feste, sed veritatis & sobrietatis verba loquor. Scit enim de his rex ad quæ constanter loquor, Latere enim eum nihil horum arbitror. Neque enim in angulo quicquam horum gestum est. Credis rex Agrippa propheta: Scio quia credis. Agrippa autem ad Paulum: In modico suades me Christianum fieri. Et Paulus: Opto apud Deum & in modico & in magno, non tantum, sed etiam omnes qui audiunt hodie, fieri tales, qualis & ego sum, exceptis vinculis his. Et exurrexit rex & Præles & Bernice, & qui assidebant eis. Et cum secessissent, loquebantur ad inuicem, dicentes: Quia nihil morte aut vinculis digni quid fecit homo iste. Agrippa autem Fello dixit: Dimitti poterat homo hic, si non appellasset Cæsarem.

CAPVT XXVII. *



T autem ius dicatum est nauigare esse in Italiam, & tradidit paulum cum reliquis custodiis Centurioni nomine Iulio, cohortis Augustæ, ascendentes nauim Adramittum, nam incipientem nauigare circa

the Jewes toke me whan I was in the temple, and wente aboute to kyll me. But I beyng holpen by the ayde of God, stande vntyll this daye, testifyinge vnto the small and great, & saye nothyng save those thynges whiche the prophetes and Moyses haue spoken, that they shulde come to passe: Euen that Christe shulde suffre, that he is the fyrste of the resurrection of the deed, and that shall shewe lyght vnto the people and they then.

Whan he spake these thynges and layd for him selfe, Festus said with lowde voyce: Thou arte mad Paul, much learninge turneth the to madnesse. And Paul sayd: I am not mad good festus, but I speake the wordes of truerh and sobernesse. For the kinge knoweth here of, vnto whom I speake boldly. For I thynke that none of these thynges is vnknewen vnto hym: * Neither was any of these thynges done in a corner. O kinge Agrippa beleuest thou the prophetes: I knowe, that thou beleuest. But Agrippa sayd vnto Paul. Thou persuadest me by a lytle, to be come a Christian. And Paul sayd: I wolde to God both in lytle and in great, that not only thou, but also all they shoud heare me this daye, were become such as I am, except these bandes. And the kinge rose vp, and the debite, and Bernice, and they that sat by them. And when they were gone asyde, they spake one to another sayenge: * This man hath done nothinge woorthy of death or bandes. And Agrippa sayde vnto festus: This man myghte haue ben lette to lyue, had he not appealed vnto the Emperoure.

The. xxvii. Chapter. *



Whan it was iudged, that he shulde sayle into Italy, and that Paul wyth the other prisioners shulde be take vnto the vnder captayne of the emperours company, named Iulius, we went vp into a shippe of Adramittis, that set furth to sayle by the

Ioh. xviii. c.

actu. xxlii. b
and. xxv. d

Acta.

Cellasii. a.

a. et. xxiii. c.
and. xxviii. b

by the coastes of Asia, and so we loosed from lande, * Aristarchus the Macedonian of Thessalonica comynge with vs. And on the next daye came we to Sidon. But Julius intreatynge Vauls courtouslye, * suffered hym to go vnto his frendes, and to refresh hym selfe. And whan we had launched from thence, we sayled neare by Cyprus, because that the wyndes were contrary. And we sayled ouer the see of Cilicia and Pamphilia, and came to Lистра, which is a cytie of Lycia, and the vndercaptayne fyndynge there a shyppe of Alexandria that sayled into Italye, set vs therein.

And whā we sailed slowly many dayes, and were scarce come ouer agaynst Rhodes, for the wynde withstode vs, we sayled by Candy nye vnto Salmo: and whan we had scarcely sayld it, we came vnto a place called Coothauen, nye where vnto was the cytie Thalassa. Whan muche tyme was spente, and whan saylynge was nowe perardous, because they had sayld long, Vaul comforted them, sayynge vnto them: ye men, I se that this saylynge begynneth to be wythe danger and greate dammage, not only of the saydynge and shyppe, but also of our lyues.

23 But the vndercaptayne gaue more credence vnto the gouernoure and mayster of the shyppe, than vnto those thynges that were spoken of Vaul. And whā the haue was not conuenient to wynter in, many counselled to sayle from thence, yf they myght come to Whenic which is a hauē of Candy, towarde the south west and north west wynde, and to wynter there. But whan the south wynde blew, they thynkynge to haue obtained their purpose, whan they had loosed from Aſſon, they sayled by Candy. But not longe after rose agaynst them a tempestuous wynde, that is called north east. And whā the shyppe was caught and coude not withstande the wynde, the shyppe was committed to the wynde, and we dyd dreyue.

And

circa Asia loca, sustulimus, perseverante nobiscum Aristarcho Macedone Thessalonicensi. Sequenti autem die venimus Sidonem, ibi mane autem tractans Iulius Paulum, permisit ad amicos ire, & curam sui agere. Et inde cum sustulissimus, ibi nauigauimus Cyprum, propterea quod essent ventis contrarii. Et pelagus Cilicia & Pamphiliæ nauigantes, venimus Lystram, quæ est Lyciæ & ibi inueniens Centurionem Alexandrinum, nauigantem in Italiam, transposuit nos in eam.

Et cum multis diebus tarde nauigaremus, & vix deuenissemus contra Rhodum, prohibente nos vento, ad nauigauimus Cretam, ibi Salomonem, & vix iuxta nauigantes, venimus in locum quendam qui vocatur Coothauen, cui iuxta erat ciuitas Thalassa. Multo autem tempore peras, & cum iam non esset tuta nauigatio, in quod reuincium iam peruenisset, consolabatur eos Paulus, dicens eis: Viri, videtis quoniam cum iniuria & multo damno, non solum nauis & nauis, sed etiam animarum nostrarum incipit de nauigatio.

Centurio autem gubernatori & nauclero magis obdebat, quam his quæ Paulus dicebantur. Et cum aperire portus non esset ad hoc mandum, plurimi stantes consilium nauigare ibi, & quomodo possent deuenire Phœnicem hyematis portum Crete respicientem ad Africum & ad Chorum. Aspirante autem Austro, stimantes propositum leuare, cum sustulissent de his, non posset multum autem militum contra ipsam ventus Typhonicus, qui vocatur Euroaquilo. Cumque arrepta esset nauis, & non posset conari in ventum, data nauis statibus, ferebamus.

In insulam autem quam
dam decurrentes, quæ voca-
tur Claudia, portum vix obs-
tinere scapha. Qua sublata
adiutoris utebantur, ac cin-
gentes naue[m], timentes ne
in Syrtim inciderent, submis-
so vase, sic ferebantur. Valis-
da autem nobis tempestate
iactatis, sequenti die iactum
fecerit, & tertia die suis ma-
nibus armenta nauis proie-
cerunt. Neq[ue] autem sole neq[ue]
syderibus apparentibus per
plures dies, & tempestate non
exigua imminente, iam ab-
lata erat spes omnium salus
t[ame]n nostræ.

Etenim multa ieiunatio fuis-
set, tunc stans Paulus in me-
dio eorum, dixit: Oportebat
quid[am] v[er]i, auditore me non
tolere a Cræta, Iucrigi face-
re iniuriam hanc & iacturam.
Et nunc suadeo vobis bono
animo esse: amissio enim nul-
lus animæ erit ex nobis,
præterquam nauis. Astiuit
enim mihi hac nocte ange-
lus Dei, cui sum ego, & cui
desertio, dicens: Ne timeas
Paulè, Cæsari te oportet assi-
stere, & ecce donauit tibi
Deus omnes qui nauigant
tecum. Propter quod homo
animo estote viri: credo enim
Deo quia sic erit, quem ad-
modum dictum est mihi. In
insulam autem quæ dicitur opor-
tet deuenire.

Sed postea quam quarta
decima nox superuenerit, na-
uigantibus nobis in Adria
circa mediam noctem, suspi-
cabantur nauitæ apparere si-
bi aliquam regionem. Qui &
submittentes bolidem, inue-
nerunt passus viginti, & pus-
sillum inde separati inuenie-
runt passus quindecim. Ti-
mientes autem ne in aspera
loca incideremus, de puppi
missit[ur] anchoras quatuor,
operabant diem fieri. Nauis
vero quart[us] ubi fugere de-
nauit, cum misissent scapham in
mare, sub obitu quasi icipe-
rit a prora anchoras ext[er]des-
se, dixit

And whan we were runne into a cer-
tayn Ile (called Clauda,) we coulde scar-
ce get a bote. The whych whā they had
takē bp, they bled helpe, byndyng it to
the shyppe, (fearyng lest they shuld fall
into the Syrtres,) & let the vessel downe,
& were so carryed. And whā we had be tof-
sed wyth a great tempest, they made an
outcast on the nexte daye, and the shypp
day they thine away the tacklynge of
the shyppe wyth theyr owne hādes. And
whan nether the Sonne nor the starres
appeared in many dayes, and no small tē-
pest laye vpon vs, the hope now of all ou-
re safegarde was taken awaye.

And whan they had fastyd long, than C
dyd Paul stand in the myddest of them,
and sayde: Syrs, ye shulde haue herke-
ned vnto me, and not to haue loosed from
Candy, and to get thys harme and losse.
And now I exhorte you to be of good che-
re, for ther shalbe no losse of any mans ly-
fe of vs, save only of the shyppe. For the
angell of God (whose I am, and whome
I serue) stode by me thys nyghte, sayēg:
Feare not Paul, & thou must be brought
before the * Emperoure, and beholde,
God hath geuen the all them that sayle
wyth the. Wherefore ye men be of good
chere, for I trust in God it shall to be, as
it is sayde vnto me: * howbe it we must
come into a certayne Ile.

Actu. xxv. b

Actu. xxv. b

act. xxviii. b.

But after that the fourtenth nyghte
was come, as we sayled in Adria, aboute
the mydnyght, dyd the shyppmen iudge so
me region to appeare vnto them. The
whych also castyng out the leade, fonde
twenty feddoms: & whan they were go-
ne a lytle from thence, they fonde it fyf-
ty feddoms. But fearyng lest we shulde
fall into some rough places, they cast fou-
re ankers out of the sterne, and wyshed it
to be daye. So whā the shyppmen sought
to flye out of the shyppe, and had letten
downe the bote into the see, vnder the
pretence, as yf they wolde caste an-
kers out of the foreparte of the shyppe

Paul

Acta.

Paul sayd vnto the vnder captayne and to the souldoyours: Wythout these abyde in the thyppe, ye cannot be saued.

Then the souldoyours cut the ropes of the bore asunder, & let it fall. And whan it began to be lyght, Paul prayed them all to take breade, sayenge: Thys daye is the fourteenth daye that ye wayryd, and contynned fastynge, and haue receaued nothing. Wherfore I praye you take meat for youre health: * for the re shall not one heere perishe fro the head of any of you. And whā he had said this, he * toke breade, and thanked God in the presence of them all: and whan he had broken it, he beganne to eate. Then were they all of good chere, and began also to take meate. We were all together in the thyppe, two hundred, thye floze & syrene soules. And whē they were sarisfied with meate, they lightened the thyppe, castinge the wheat into the see.

And whan it was daye, they knew not the lande, but spyed a haven that had a banke, in to the whych they thought to thrust the thyppe, yf they coude. And whan they had take by the ankers, they committed themselves to the see, loosynge the rudderbandes: And hoysed by the mayne sayle, to the wynde, and dree toward lande. And whan we were fallen into a place hauynge the see on both sydes, they thrust the thyppe vpon it. And the forepartie in dede abode vnmoueable, but the sterne was tolloved by the violence of the see. And the souldoyours counsell was to kyll the prisoners, lest whan any had swymmed out, he shuld escape. But the vnder captayne wyllynge to save Paul, forbade it to be done. And he commaunded them that coude swimme, to cast themselves out fyist, and to escape, & go out to lande, and the other, they carryed vpon boordes, and some vpon those thynges that were of the thyp. And thus it came to passe, that all the soules escaped to lande.

The xxviii. Chapter. *

And

dixit Paulus centurio et militibus: Nisi hi in nauis serint, vos salui fieri non poteritis.

Tunc abscedente nauis funes scaphę, & passi sunt excidere. Et cum lux inciperet fieri, rogabat Paulus omnes sumere cibum, dicens: Quartadecima die habemus pestantes leiuni permansisse nihil accipientes. Primum quod rogo vos, accipite cibum pro salute vestra, quia nullius vestri capiti desuper peribit. Et cum hoc dixisset, sumit panem gratias egit Deo in conspectu omnium: & cum frequenter manducare. Animamque autē facti omnes, & ipsi inperunt cibum. Erantque vniuersę anime in nauis centę septuaginta sex. Et ciati cibo, allegabantur, iactantes triticum in mare.

Cum autem dies factus esset, terram non agnoscens, finem vero quendam crediderant habentem litus, in quem cogitabant transire eicere nauem. Et videntes iunctoras gubernaculorum: & leuato artium, circumdantem auram flauam, puppibus ad litus. Et cum iam semus in locum dirigitur, impegerunt nauem. Et puppa quidem fixa mandata in mobilis, puppis vero soluta, tur a vi maris. Multumque consilium fuit, ut collatis occiderent, ne qui conuenter tasseret, effugeret. Contraque tem volens seruare Paulus, prohibuit fieri iussuque quos qui possent natate, euadere primos, & euadere, illi terram exire, & ceteros in tabulis ferebant, apud dam super ea que de nauis erant. Et sic factum est, ut omnes anime euaderent in terram.

CAPVT XXVIII. 4

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Ecum euasisset, tunc cognouimus quia Meslite insula vocabatur. Barbari uero praestabant non modicam humanitatem nobis. Accensa enim pyra resiciebant nos omnes, propter imbrem qui imminebat et frigus. Cum congregasset autem Paulus samentos cum aliquantam multitudinem, et imposuisset super ignem vipera a calore cum processisset, inuasit manum eius. Vt uero uiderunt Barbari pendentem bestiam de manu eius, ad inuicem dicebant: Vt quid homicida est homo hic, qui cum euasit et maris periculum non sinit eum uinere. Et ille quidem excutiens bestiam in ignem, nihil mali passi est. Vt illi existimabant eum in tumorē conuertendum, et subito casurum, et mori. Diu autem illis expectantibus, et uidentibus nihil mali in eo fieri, conuertentes se, dicebant eum esse Deum.

In locis autem illis erant praedia principis insulae nomine Publii, qui nos suscipiens, triduo benigne habuit, et dedit autē patrē Publii febribus et dysenteria vexatū iacere. Ad quem Paulus intravit: et cum orasset et imposuisset ei manus, saluauit eum. Quo facto omnes qui in insula habebant infirmitates, accedebant, et curabantur: qui etiam multis honoribus nos honorauerunt, et nauigantibus imposuerunt quae necessaria erant. Post menses autem tres, nauigauimus in nauī Alexandrinae, quae in insula hyemauit: ratonem erat in signo Castorū. Et cum uenissemus Syracusas, mansimus ibi triduo. Inde circumlegentes deuenimus Rhegium, et post unum diem stante Austro, secunda die uenissemus Puteolos, ubi inuentis fratribus, rogati fuimus manere apud eos dies septem,



And whan we had escaped, rather than dyd we knowe, that the Ile was called Melite. And the people shewed vs no small kyndnesse. For they kyndled a fyre, & refreshed vs all, because of the rayne & laye vppon vs, & because of the colde. But whan Paul had gathered a lytle bondel of styches: and had layed it vpon the fyre, a byper came out of the the heate, and leapt vpon hys hande. But whā the people sawe the beaste hāgyng on hys hande, they sayde one to another: Surely thys man is a murtherer, whom (though he haue escaped the see), vengeaunce suffreth hym not to lyue. And so he dyd shake the beaste into the fyre, & felt no harme. But they thought he shulde haue swollen, and suddenly fallen, and dyed. And whan they had wayted longe & sawe no euell happē in hym, they turnyd, and sayde that he was a God.

And in those quarters were the landes of the ruler of the Ile, named Publius, whych receaued vs and intreated vs curteously thre dayes. And it fortuneth that the father of Publius was vexed wyth the feuers, and wyth a bloudy fluxe. Vnto whom Paul went in. And whan he had prayed, and had layde hys handes vpon hym, he healed hym. Whan thys was done, all they in the Ile that had diseases, came to hym, and were healed. Whych also dyd vs greate honour: and whan we went to sayle, they laded vs wyth thynges that were necessary. And after thre monethes, we sayled in a shippe of Alexandria, whych had wyntred in the Ile, whose badg was Castor and Pollux. And whan we came to Syracusa, we abode there thre dayes. And thence whan we had sayled aboute, we came to Rhegium. And after one daye, the south wynde blowynge, we came to Iureolis the seconde daye. Where we founde bretheren, and were prayed to abyde wyth them thre dayes,

Luce. x, b.

actu. xliii. b.

B

Mat. viii. b.

Acta.

Actu. xv. a.

dayes, and so we came to Rome. And fro
thence whan the brethren had herde of
us, * they met vs vntyll Appij Forum
& to the T hie tauerns. And whan I Paul
had sene them, he thankyd God, & waxed
holde.

actu. xxiii. c
and. xvii. a.

So whan we came to Rome, * it was
gratified vnto I Paul, to abyde by hymselfe
wyth a souldyours keepyng hym. And af
ter the thyrde daie dyd he call the chiefe
of the Jewes together. And whan they we
re come, he sayde vnto them: ye men and

C

actu. xxiii. b
and. xxv. b.
actu. xxiii. c.

brethren, * I doyng nothyng agaynst
the peopel, or the custome of the fathers,
* was deliuered bounde from Jerusa
lem vnto the handes of the Romaynes.
The whych whan they had examined
me, wolde haue let me go, because ther
was no cause of death in me. But whan
the Jewes spake the contrary, I was copel
led to appeale vnto the Emperoure, not
as hanyng ought to accuse my people
of. For thys cause therfore desyred I to
se you, and to speake wyth you: because
that * for the hope of Israel I am bounde
de aboute wyth thys cheyne. They sayd
vnto hym: We haue nether receaued let
ters concernyng the from Jewry, neith
er dyd anye of the brethren (p came,) thewe
or speake any euell of the. But we praye
the to heare of thyselfe, what thou thy
kest. For as touchyng thys secte, we knowe
we, p euery where * it is spokē agaynst.

actu. xxii. a
and. xxvi. a.

Lucii. a.

So whan they had appoynted hym a
daye, ther came many to hym vnto hys
lodgyng, vnto whome he wytnesstyd ad
declared the kyngdom of God, and prea
ched vnto them of Iesu, out of the lawe
of * Moses and the prophetes, from the
moynyng vntyll the enenyng. * And
some beleued those thynges that were
spokē, but some beleued not. And whan
they coude not agree together, they de
parted, whā I Paul spake one wyde: The
holy gooste hath well spoken by the pro
phete Esaye vnto onre fathers, sayēge:
Ho vnto thys people, and saye: * Wyth
the eare shall ye heare, & not vnderstande:
and seinge shall ye se, and not perceane:

Gene. iiii. e.
actu. xvii. a.

Esay. vi. b.
Mat. xiii. b.
Mar. iiii. a.
Luc. viii. b.
Ioh. xii. e.
Roma. xi. b.

For

septem, & sic venimus Roma
mam. Et inde cum adesset
fratres, occurrerunt nobis
ad Appii forum, & Tiberi
ernas. Quos cum videret
Paulus, gratias agens Deo,
accepit fiduciam.

Cum autē venissemus Roma
mam, permittitur est paulo
manere sibi met cum custo
diente se milite. Post vult
autem dsem edocuit p
mos Iudaeorum. Chyreni
sent, dicebat eis: Ego vult
fratres nihil aduersi p
faciens aut morem p
vinet ab Hierosolymis
dictus sum in manus Iude
norum: qui cum interp
tionē de me habuissent, ve
luerunt me dimittere, q
nulla esset causa mortis
me. Contradicentibz autē
datis, coactus sum appella
Caesarem, non quasi pro
tem meam habens aliquid
accusare. Propter hanc op
tur causam rogatus vos vider
e & alioqui propter hunc
enim Israel, patens hanc
datus sum. At illi dixeru
ad eum: Nos neq. litteras
cepimus de te a Iudeis, p
adueniens aliquis fratres
ciauit, aut locutus est quid de
te mali. Rogamus autē te
audire quae sentis: nam de
secta hac notum est vobis
quia vbique et contradicentibz

Cum constitissent autē
li diem, venerunt ad eum
hospitium plurimi, quos
exponebat testificans reg
num dei, suadens eis de
IESV ex lege Moysi & p
phetis a mane vsque ad ve
speram. Et quidā credē
his quae dicebantur, quoniam
vero non credebant. Quon
iam inuicem non essent
sentientes, discidebant. Dicit
Paulo vnum verbum: Quia
hū spiritus sanctus locutus est
Ilayam prophetam ad po
tret nostros, dicens: Vult
ad populum istum, & non
Aure audietis, & non in
telligetis: & videntes viden
bitis, & non percipientis
Incrassatus

Incrassatus
puli h
ter and
compre
diant
diant
& cont
or. No
quonia
est hoc
an hien
ser, exi
tam ha
stione
nio tot
fufcipi
dieban
regnum
funt de
fio. cm
prohibi

AG

Incrassatum est enim cor po-
puli huius, & auribus graui-
ter audierunt, & oculos suos
compresserunt, ne forte vi-
deant oculis, & auribus audi-
ant, & corde intelligant,
& conuertantur, & sanem es-
sent. Notum ergo sit vobis,
quoniam Gentibus missum
est hoc salutare Dei, & ipsi
audierunt. Et cum hæc dixisset,
exierit ab eo Iudæi, mul-
tam habentes inter se quæ-
sitionem. Mansit autem bi-
enio toto in suo conducto, &
suscepit omnes qui ingre-
diebantur ad eum, prædicans
regnum dei, & docens quæ
sunt de domino IESU Chri-
sto cum omni fiducia, sine
prohibitione.

Actonum Apostolorum
FINIS.

For the hart of thys people is wared
grosse, and wyth theyr eares haue they
had no lust to heare, and theyr eyes haue
they closed: lest happily they shulde se
wyth theyr eyes, & heare wyth theyr ear-
es, & vnderstand wyth the harte, & be con-
uerted, & I heale the. Be it therfore kno-
we vnto you, & vnto the Wythen is thys
saluacion of God sente, & they shall heare
it. And whan he had sayd these thynges,
the Jewes wente out from hym, hauyng
a great disputacion amonge themselves.
But he abode two whole yere in hy-
hyzed lodgyng, and receared all them &
came to hym, preachyng the kyngdome
of God, and teachyng the thynges that
concerne the LORD Iesus Christ wyth
all boldnesse, vnforbydden.

The ende of the Actes of
the Apostles.

Ad Romanos.
The Epistle of the Apost-
le S. Paul to the
Romaines.

The first Chapter. ✥

EPISTOLA
PAULI APO-
stoli ad Rho-
manos.

CAPVT. I.

Actu. xiii. a

Deu. xviii. c.
Actu. xx. d.

Mat. i. a.
ii. Timo. ii. a

Actu. ix. c.

i. Cor. i. a.
Gala. iiii. a.

Ioh. iiii. c.
ii. Tim. iiii.

Philip. i. a.
Collo. i. a.
Iere. x. d.
* Actu. xxviii
c.

Actu. xvi. a.



And the seruaunt of Je-
sus Chyste, called to be
an Apostle, * put apar-
te for the Gospel of God
whyh * he had promy-
sed befoze by hys pphe-
tes in the holy scriptu-
res, of his sonne: whyh
becam vnto hym * of the se-
de of Dauid after the
flesh: whyh was befoze de-
clared the sonne of God in
power (after the spi-
re that sanctifyeth), sen-
ce the resurreccion (from
the dead) of Jesu Chyrt
our **LORDE**: by whom * we
haue receaued grace and
Apostleshippe to be o-
bedient vnto sayth for
hys names sake, amonge
all nations: amöge whom
ye also are called of Je-
su Chyrt. ✥ To all the be-
loued of God whyh are at
Rome, (called say-
entes.) * Grace be vnto
you, and peace from God
the father and our **LORDE**
Jesu Chyrt.

first truly I thanke my
God thorow Jesu Chyrt
for you all, that your
sayth is publyshed in all
the worlde. For God
(* whom I serue in my
spete in the Gospel of
hys sonne: is wyrtnesse
vnto me, that wythout
ceassynge I make mencio-
n of you alway in my
prayers: * besechynge
yf by any meanes, I may
somtyme at the last haue
a prosperous iourney
* by the wyl of God * to
cöe vnto you. For I longe
to se you, that I myght
bestowe vpon you some
spirituall grace to streng-
then you: That is, to haue
consolation among you
together, by that sayth
of yours and myne whyh
is amonge vs.

But I will not be igno-
rant (hæthen) how that
oft tymes I haue purpo-
sed to come vnto you (and
haue ben * let herthero)
that I myght haue some
fruite amög you, lyke as
also amonge other
hæthen. I am detter to the
Wiches, and



Antioch. 1857
vocat. Ap-
stoli, legat-
us in camp-
um dei, qui
ante promiserat per pro-
phetas suos in scripturis san-
ctis de filio suo, qui factus est
ex semine Dauid secundum
carnem, qui praelatum est
filius dei in virtute (secundum
spiritum sanctificationis, et
resurrectione mortuorum) Ie-
su Christi domini nostri, quæ
accepimus gratiam & in
possessionem ad obediendum
fidei in omnibus (secundum)
nominem eius, in quibus etis
& vos vocati Iesu Christi
omnibus qui sunt Romæ de
lectis dei, vocatis sanctis
gratia vobis & pax a deo
patre & domino 1857
Christo.

Primum quidem gratias
ago deo meo per Iesum
Christum pro omni vobis
quia fides vestra manifestata
in vniuerso mundo. Testis
enim mihi est deus (cui ser-
uio in spiritu meo, in con-
scientia filii eius) & sine inter-
missione memoria vestra facta
semper in orationibus meis,
obsecrans, si quomodo pos-
sem aliquando profectus
iter habere in voluntate dei
veniendi ad vos. Desiderium
enim videre vos, et aliquid
impartiri vobis gratia spi-
ritualis, ad confirmandum vos,
id est simul consolari in ve-
stris per eam quæ inuincit
fidem vestram atque mem-

Nolo autem vos ipso-
rum fratres, quia sæpe propo-
siui venire ad vos (& prohibe-
sim vsque adhuc) ut aliquid fru-
ctum habeam in vobis, sicut
& in cæteris gentibus, quæ

in Barbaris, sapientibus, & insipientibus debitor sum, ita quod in me promptum est, ut vobis qui Romę estis euāgelizare. Non enim erubescō euāgelium. Virtus enim dei est in salutem omni credenti, Iudæo primū & Græco. Iustitia enim dei in eo reuelatur, ex fide in fidem, sicut scriptum est: Iustus autē ex fide uiuet. Reuelatur enim ira dei de celo super omnē impietatem & inuitiā illius hominum eorum, qui ueritatē dei in inuitiā detinēt, quia quod notum est dei, manifestum est in illis: Deus enim illi manifestauit. Inuisibilia enim ipsius a creatura mundi, per ea quę facta sunt, inuisibilia conspiciuntur: Semper uero quod eius uirtus & diuinitas, ita ut sint inexcusabiles. Quia cum cognouissent deum, non sicut deum glorificauerunt, aut gratias agerent, sed euauerunt in cogitationibus suis, & obsecratum est insipientes eos eorum: dicentes enim se esse sapientes, stulti facti sunt, & mutauerunt gloriam incorruptibilis dei, in similitudinē imaginis corruptibilis hominis, & uoluerunt, & quadrupedum, & serpentis. Propter quod tradidit illos deus in desideria cordis eorum in immundiciā, ut contumeliis afficerent corpora sua in se metipsis, qui commutauerunt ueritatē dei in mendaciā, & uoluerūt & seruierūt creaturę in potius quę creatori, qui est benedictus in secula. Amen.

Propterea tradidit illos deus in passionē ignominię. Nam feminę eorum immutauerunt naturalem uisum, in eum uisum qui est contra naturam. Similiter autem & masculi, relicto naturali uisui feminę, exarserunt in desideriis suis in inuicem, masculi in masculos turpitudinem operantes, & mercedem (quam oportuit) erroris sui in semetipsis recipientes. Et sicut non probauerunt

and to the Barbarous: to the wyse, & to the vnwyse: So that in me ther is ready nesse, to preach the Gospell vnto you also whych be at Rome. * For I am not ashamed of the Gospell. For why, it is * the power of God vnto saluacion for euery one þe beleueth: for the Jewe syth, and for the Greke. For in it is the ryghteousnesse of God declared, out of sayth into sayth. As it is wyttē: * The ryghteous shall lyue by sayth. For the wyarth of God is declared from heauen vpon all vngodlinesse & vnrightheousnesse of those men, that withholde the truth of God in vnrightheousnesse: For almost as the thyng of God whych is knowen, is manifest among them: * For God hath shewed it them. * For the inuisible thynges of hym that be vnderstonde (hys euerydayng power also and godhead) * are seene out of the creature of the world: euen by those thynges that are made: so that they are not to be excused.

For whan they knewe God, they gloryfyed hym not as God, or gaue thanks: but became bayne in theyr thoughtes, & * theyr foolery hart was darkened: For they countynge themselves to be wyse, became foolery: * and chaunged the glory of the vncorruptible God in to the similitude of the ymage of a corruptible man, and of fethred foules, & of fourefooted beastes, and of * serpentes. * Wherefore God gaue them ouer vnto the lustes of theyr hart, euen into vnderdenne, that they myght shame theyr owne bodyes amonge themselves, whych altered the trnth of God into lesynge, & worshipped & serued the creature, rather thā the maker, which is blessed for euer. Amen.

Therefore God gaue the ouer into shamefull lustes: * for theyr women chāged the vse of nature, into that vse whych is agaynst nature. Lyke wyse also the men (leauyng the naturall vse of the women) burned in theyr lustes among theselves, me vnto me wrought fylthyngesse, & receaued in theselves the due rewards of their erroure. * And as they regarded not to

Ecclesi. xli. c.
ii. Tim. i. b.
i. Cor. i. e.

Abac. ii. a.
Gala. iii. a.
Heb. x. a.

A. c. xxiii. e.
Heb. xi. a.

Psal. xviii. a.

Deut. xxviii. o

Psal. cv. c.
Iere. ii. d.

Rel. de.
Iere. xxiii. a.
Ezec. xiii. a.

Deut. xviii. o

Prouer. i. c.

know

Ad Romanos.

knowe God, enen so God gane them ouer into a lewde mynde, that they myght do those thynges whyche are not cōueniēt: beyng fylled woth all iniquite, malice, fornicacion, couetousnesse, wyckednesse, full of enuye, manslaughter, contricion, gyle, frowardnesse, preny accusers, bakbyters, hatefull vnto God, doers of wrothe, prond, hye mynded, tryngers vp of euell thynges, not obediēt to fathers and mothers, vnwise, vnmanerly, without loue, without couenaunt, without mercy. Which men (whan they had knowen the ryghteousnes of God) cōsidered not, howe that they whych do soch thynges, are worthy of deathe: Not onely they that do them, but they also that * consent to the doers.

Osee. vii. a.

The. ii. Chapter.

A



Wherefore thou art not to be excused (o thou man) whosoener thou be. * iudgest. For in that wher in * thou iudgest another, thou condemnest thy selfe: for thou thy selfe doest eue the

same thynges that thou condemnest. For we knowe, that the iudgement of God is (accordeynge to the truerh) agaynst those, that do soche thynges. Thynekest thou thys, O thou man that iudgest the whych do soch thynges (and doest the same thy selfe) that thou shalt escape the iudgement of God: Despysest thou the riches of his goodnes, and paciēce and longe sufferynge: * knowest thou not, that the longynghyndnesse of God leaueyth the to repentance: But thou after thy stubburnesse & impenitent hart, hoystest vp wyarth vnto thy selfe in the daye of wyarth, and of the declaringe of the ryghteous iudgement of God, * which shall rewarde euery mā accordeynge to hys workes: euen gloye, and honoure and incorruption to soch as (accordeynge to the paciēce of good doynges) seke euertlastynge lyfe: but vnto such as be of contencion, and that * agre not vnto the truerh, but belene vnto gyfteconnesse, shall come wyarth & indignaciō, trou-
ble

Mat. vii. a.
ii. Rexii. b.

Esa. xxx. c.
Aa. xvii. e.

Psal. lxi. b.

Test. i. b.

deum habere in noticiā, didit illos deus in reprobū sententiā, ut facerent ea que non cōueniūt, repletos omni iniquitate, malitia, fornicatione, auaritia, nequitiā, nos inuidia, homicidio, contentione, dolo, malignitas, susurriones, detractores, inodibiles, contumeliosos, inperbos, elatos, inuictores in forū, parentibus non obediētes, insipientes, incompōsitos, sine affectū, abgredere, sine misericordia. Qui cum iustitiā dei cognuissent, nō intellexerūt, quānam qui talia agūt, digni sunt morte: non solum qui ea faciunt, sed etiā qui consentiunt faciētibz.

CAPVT II.



Ropter qd in excusabit et o homo odu qui iudicas le quo enim iust cas alterum, te

ipsum condemnas: eadem enim agis que iudicas. Scimus enim, quoniam iudicium dei est secundum veritatem in eos qui talia agunt. Ego stimas autem hoc, o homo qui iudicas eos qui talia agunt, & facis ea, quia tu es fugies iudicium dei? An inuitias bonitatis eius & patientiā, & longanimitatem tuam? Ignoras, quoniam benignitas dei ad pernitentiam te adducit? Secundum autem duritiam tuam, & inpenitens cor, & chelera tibi iram in die ire, & reuelationis iusti iudicii dei, qui reddet unicuique secundum opera eius: & illis autem qui secundum patientiam boni operis gloriam & honorem & incorruptionem querunt, vitam eternam: illis autem qui sunt ex contentione, & qui non accipiunt veritatem, crediderunt iniquitati, ira & indignatio, tribulatio.

bolatio, & angustia in omne
animam hominis operantis
malum, iudæi primò & græ-
ci. Gloria autem & honor,
et pax, omni operanti bonò,
iudæo primò & Græco.

Non enim est acceptio per-
sonarum apud deum. Quis
enim sine lege peccas-
uerunt, sine lege & peribit:
& quicumque in lege peccas-
uerunt, per legem iudicabun-
tur. Non enim audientes les-
gis iusti sunt apud deum, sed
factores legis iustificabun-
tur. Cum enim gentes quæ
legem non habent, natura-
liter ea quæ legis sunt, faci-
unt (huiusmodi legem nō
habentes) ipsi sibi sunt lex,
qui ostendunt opus legis scri-
ptum in cordibus suis, testi-
monium reddente illis con-
scientia ipsorum & inter se
inimicem cogitationibus ac-
cusantibus, aut etiā defens-
dentibus, in die cum iudicas
his deus occulta hominū, le-
cundum euangelium meum
per I E S V M Christū.

Si autem tu iudæus con-
gominaris, & requæris
in lege, & gloriaris in deo,
& nosti voluntatem eius,
& probas vitiora instrui-
tus per legem, confidis tes-
tium esse ducem cæcorum,
lumen eorum qui in tene-
bris sunt, eruditorem insipi-
entem, magistrum infantium,
habentem formam scientiæ,
& veritatis in lege. Qui er-
go alium doces, teipsum nō
doces: qui prædicas non fur-
randum, furaris: qui dicis nō
mœchadum, mœcharis: qui
abominaris idola, saciles-
gium facis: qui in lege glo-
raris, per præuicationem
legis deum inhonoras. Nos-
men enim dei per vos blas-
phematur inter Gentes, sicut
scriptum est.

Circumcisio quidē prodest,
si legem obserues: si autem
præuicator legis sis, circū-
cisio tua præputiū facta est.

Si

ble and angury agaynst enery soule of
the mā that dorch euell of the Jewe fyrst,
and of the Greke. But glory and honou-
re and peace shalbe vnto euery one that
dorch good: to the Jewe fyrst, and to the
Greke.

* For ther is no acceptynge of perso-
nes with God. For whosoener haue syn-
ned without lawe, shall also perissh wy-
thout lawe. And whosoener haue synned
in the law, shalbe indged by the law.

* For the hearers of the law be not righ-
theous with God, but the doers of the
lawe shalbe made ryghteous. For whan
the Meryth that haue not the lawe, do na-
turally those thynges that belöge to the
lawe, the same (hauynge no such lawe) be
a law vnto them selues, which declare the
woyke of the law wrytte in theyr hartes,
theyr conscience bearyng wytnesse vnto
them (yee & theyr thoughtes accusing or
excusing them among the selues) in the
daye * Whan God shall iudge the secre-
tes of men by Iesus Christ, accordynge
to my Gospell.

But yf * thou be named a Jew, and
restest in the lawe, & makest thy boast of
it, & knowest by thy will: & beyng in-
structe by the lawe, thou aldest the thin-
ges þe moze profitable, telenest thy sel-
fe to be a leader of the blynde, a lyght of
the that be in darkenesse, an instructor
of the vndyrse, a master of yonge babes,
hauynge the ensample of knowlege & of
the truthe in the lawe. Thou therfore þe
reachedst another, reachedst not thy selfe.

* Thou þe preachest not to steale, stealest
thy selfe. Thou þe sayest men shulde not
bryake wedlocke, bryakest wedlocke thy
selfe. Thou þe abhorrest Idols, comittest
sacrilege. Thou that makest thy boast of
the lawe, by the transgression of the lawe
dishonourest God. For thou wote you is
the name of God blasphemed among the
Meythen, * as it is wrytten.

Circumcision truly auayleth, yf thou
obserue the lawe: But yf thou be a
transgressor of the lawe, thy cir-
cumcision is become vncircumcision.

¶ yf

Act. x. d.
Eph. vi. 2.
Gala. ii. 2.

Mat. vii. c.
Luca. vi. c.
Iaco. i. c.

Mat. xxv. c.

Ioh. viii. c.

Matt. vii. 2.

Esa. lii. 2.
Eze. xxxvi. d.

Ad Romanos.

yf the vnderfession therfore do kepe the
righteousnes of the lawe, shall not his
vnderfession be reputed for circuncision.
And þ (whyth by nature is vnderfession)
perfourmyng the lawe, shall iudge the,
which thoro the lettre & circuncision art
a trasgressour of the lawe. For he is not a
Jewe which is outwarde: nether is it cir-
cuncion þ is outwardly in the fleshy: * but
he is a Jewe which is in secrete, and * the
circumcision of the harte in spere, not in
the letter, whose prayse is not of men,
but of God.

The. iij. Chapter. *

A



What moze thā hath the
Jewe: Or what is the
pyte of circuncion?
Woch enery waye.
Fyrt truly, * because
the wordes of God we
re comitted vnto the.

For * what, yf some of
them beleued not: Hath they vnbelefe
made the pmise of God voyde: God for-
byd. * God is true, but * enery man is a
lyar, as it is writen: That thou mayest be
made ryghteous in thy wordes, & ouer-
come whā thou art iudged. But yf our in-
quite prayse the ryghteousnesse of God,
what shall we saye: Is God vnrightheous,
þ sendeth wrath: I speake after the ma-
ner of man. God forbyd. Els how shall
God iudge this word: For yf the treuth
of God hath in my lye, ben plenteous to
hys glory, why am I yet also iudged
as a sinner: And not (as we be blasphe-
med, & as some repore þ we shulde saye)
let vs to euell, þ good maye come: Whose
damnacion is iuste.

B

What thā: we excell the: No. For we
haue pved, all both Jewes & Grekes to
be vnder synne. As it is writen: þ * ther
is not one ryghteous, ther is no: one of
vnderstanding, ther is it not one þ seketh
after God. They are all gone asyde, they
are all togerher become vnprofytable,
ther is not one þ doth good, ther is not so
moch as one. * Their throte is an open se-
pulchre, with their iuges haue they reate
deceat:

Si igitur præputium legis
custodiat, nonne præ-
putium illius in circumcissione
reputabitur? & iudicabitur
quod ex natura est præpu-
tium, legē consummans,
qui per literā & circumci-
sionem præuicator est legis.
Non enim qui in manifestis
Iudæus est, neque quæ in ma-
nifestis in carne est circum-
fessio, sed qui in absconditis
datus est. Et circumfessio in
dis in spiritu, non litera, ne-
laus non ex hominibus, sed
ex deo est.

CAPVT III.



¶ Vñ ergo au-
pilius Iudæus est,
aut quæ videtur
circumfessio: Multi per
nam modum
mum quidem quia credit
sunt illis eloquia dei. Qui
enim si quidam illorem
crediderunt: Numquid in-
dulgentia illorum fidem dei
enauit? Absit. Est autem
verax, ois autem homo no-
dax. Sicut scriptum est: Vis
iustificeris in sermonibus tuis,
& vincas cō iudicari. Si au-
tem iniquitas nostra iudici-
dei commendat, quid de-
mus? Numquid iniquitatem
qui infert irā: secundum homi-
nē dico. Absit, aliqui quomodo
iudicabit deus? Si est
veritas dei in no-
mendacio adducit in glo-
riā ipsi, quid adhuc & op-
tanquā peccator iudicor:
non (sicut blasphemamus
sicut aunt quidam nos du-
re) faciamus mala, vt re-
niant bona: quorum dam-
tio iusta est.

¶ Quid ergo: præcellim? et
Nequaquam. Casati enim
sumus Iudæos, & Græcos
sub peccato esse, sicut scriptum
est: Quia non est iustus
quam, non est intelligens
est requirens deum. Omnes
declinauerunt, simul iusti-
les facti sunt, non est qui
ciat hominem, non est qui
vult. Sepulchrum patris est
tur eorum, linguis suis docti

Joh. viii. d.
Rom. ix. a.
Col. ii. b.

Rom. ix. a.

1. Tim. ii. a.

Joh. ix. c.
Psal. cxv. a.
Psal. lxx.

Psal. xlii. a.
& xxv. a.

Psal. v. b.

egabant. Venenum aspidū
sub labiis eorum. Quorum
os maledictione & amaritu-
dine plenum est. Veloces pe-
des eorum ad effundendum
sanguinem. Contritus & ins-
sollicitas in viis eorum, &
viam pacis non cognoue-
runt, non est timor dei ante
oculos eorum.

* Scimus autem quoniam
quacunque lex loquitur, iis
qui in lege sunt loquitur, vt
omne os obstruatur, & suba-
ditur fiat omnis mundus deo,
quia ex operibus legis non
iustificabitur omnis caro co-
ram illo. Per legem enim co-
gnitio peccati. Nunc autem
sine lege iustitia dei manis
revelata est, testificata a lege
& prophetis. Iustitia autem
dei per fidem IESV Chris-
ti in omnes & super omnes
qui credunt in eum. Non enim
est distinctio. Omnes enim
peccaverunt, & egent gloria
dei: iustificati gratis per gra-
tiam ipsius, per redemptionem
quam est in Christo IESV,
quem proposuit deus
propitiorem per fidem in
sanguine ipsius, ad ostensio-
nem iustitiæ suæ propter res
multarum præcedentium des-
ideriorum in satisfactionem dei,
ad ostensionem iustitiæ eius
in hoc tempore, vt sit ipse ius-
tus, & iustificans eum qui
est ex fide IESV Christi.
Vbi est ergo gloriatio tua?
Exclusa est. Per quam les-
semus factorum? Non. Sed
per legem fidei. Arbitramur
enim iustificari hominem per
fidem sine operibus legis.
An Iudæorum deus tantus? Nō
ne & Gentium: immo et Gens
sua. Quoniam quidem vnus
est deus qui iustificat circum-
cisionem ex fide, & præpu-
tium per fidem. Legem ergo
destruimus per fidem?
Abiit: Sed legem statuis-
mus.

deceatfully, the poyson of * adders is
vnder they; hyppes. * Whose mouth is
full of curlynge & bytternelle, * they;
fere are wyffe to thed bloude. * Sozow
& vnhappynesse is in they; wayes, & the
waye of peace haue they not knowen,
* the feare of God is not befoze they;
eyes.

* But we know, that what thynges
to euer the lawe doth speake, it speaketh
vnto them that are in the lawe, that eue-
ry mouth may be stopped, & that all the
woorde may be subdued vnto God, * be-
cause that out of the dedes of the lawe no
flesh shall be iustified befoze hym. * For
by the lawe is the knowlege of synne.
But now without the lawe is the ryghte-
ousnesse of God declared, hauryng wit-
nesse of the lawe & the prophetes. The
ryghteousnesse of God cometh through
the fayth of Iesus Christ vnto all & vpon
all them, that beleue in hym. For ther is
no differēce. For all haue synned, & lacke
the glorie of God. * But they are ius-
tified freely by his grace, thozow the re-
demption that is in Christ Iesu, whom
God hath set forth * to be the opayner
of mercy through fayth in his bloude, to
declare his ryghteousnesse, for the remis-
sion of synnes, that are gone befoze in
the sufferance of God: to declare his
ryghteousnesse in this tyme, that we
may be ryghteous, and the iustifier of
hym, whych is of the fayth of Iesus
Christ. Where is than thy reioyng?
It is excluded. By what lawe? By the
lawe of woorkes? No, but by the lawe of
fayth. For * we holde, that a man is
iustified by fayth without the woorkes
of the lawe. Is God the God of the
Iewes only? Is he not also the God
of the Weythen? yee of the Weythen also.
For certainly it is one God, that iusti-
fyeth the circumcision out of fayth, and
the vncircumcision by fayth. Do we ther-
fore destroye the lawe by fayth? God for-
byd. But we maynteyne the lawe.

St Konstantos

Ex. 1.2.



sayeth the scripture * Abraham bele-
ued God, and it was counted vnto hym
for ryghteousnesse. But vnto hym that
woorketh, is the rewarde not reckened af-
ter fauoure, but after duty. Howbeit vn-
to hym that woorketh not, but belcueth
on hym that iustifieth the vngodly, is
hys fayth counted vnto ryghteousnesse,
accordinge to the purpose of the grace
of God. As Dauid also sayeth, that blef-
sednesse is that mans, to whom God im-
pureth ryghteousnesse without woorkes.
* Blessed are they, whose iniquities are
forgiuen, and whose synnes are couered.
Blessed is the man, vnto whom the lord
hath not imputed synne.

Plal. xxi. 2.

Boeth thy blessednesse then remaine
onely in the circumcision, or in the vn-
circumcision? We saye, that sayth was con-
firmed vnto Abraham for ryghteousnesse.
How was it then counted? In the cir-
cumsion, or in the vn-circumcission. * Not in
the circumcision, but in the vn-circum-
cission. * We receaued also the token of cir-
cumcision, the seale of the ryghteousnes
of sayth, which is in the vn-circumcission:
that he shulde be a father of all beleeuers
thorow out the vn-circumcission, that vnto
them also it myght be counted for rygh-
teousnesse: and that he myght be a fa-
ther of circumcision, not vnto them onely
which are of the circumcision, but vnto the
¶ followe the footesteppes of the sayth
whyche is in the vn-circumcision of our fa-
ther Abraham.

Gen. xv. b.

Gene. xvii.d

Gala.iii.c.

For by the law was not the promys
se made unto Abraham, or to hys sede
(that he shold be the heyre of the worlde)
but by the ryghteousnes of sayth. * For
yf they þ are of the lawe, be heyres, sayth
is vayne, the promyse is droyed out.

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Si enim Abraham ex operibus iustificatus est, habet gloriam, sed non apud deum. Quid enim dicit scriptura? Credidit Abraham deum, et reputatum est illi ad iustitiam. Et autem qui operatur, merces non imputatur secundum gratiam, sed secundum debitum. Et veni qui non operatur, credenti autem in eum qui iustificat impium, reputatur fides in ad iustitiam, secundum propositum gratiae dei. Sicut et David dicit beatitudinem hominibus, cui deus accepit fidei iustitiam sine operibus: Beati quorum remissa sunt iniquitates, & quorum restituta sunt peccata. Beatus vir, cui non imputavit dominus peccatum.

Beatitudo ergo habet in
circumcisione tantum maius,
an etiam in præputio? Dic-
mus enim, quia reposita
Abrahæ fides ad iustitiam
Quomodo ergo reposita est
in circumcisione, an in præ-
putio? Non in circumci-
sionis, sed in præputio. Et huius-
modi accepit circumcisionis, signa-
culum iustitiæ fidei, quæ
in præputio, ut fit pater o-
mnium credentium per præputium,
ut reputet et illis ad iustitiam
& sit pater circumcisionis,
non illi tantum qui sunt
in circumcisione, sed & qui
secuntur vestigia fidei, qui
est in præputio patris
Abrahæ.

Non enim per legem promissio Abrahamæ aut semini eius, ut hæres esset mundi, sed per iustitiam fidei. Si enim qui ex lege hæredes sunt, exinanita est fides, abolita est promissio.

Vid er
go dæ
munus
uendit
Abra-
ham pa-
trē nos-
trū les-
cōm

Lex enim
emim
natio
cinda
promi
et qui
hæ, q
nostru
Quia
tum p
credi
mos,
sunt,
Q
credi
tarum
quod
semen
li & a
firma
fider
tum
esset
vulz
fione
uit di
tus e
Deo
quod
potes
repu
Non
tam
puta
sed
puta
qui
fuit
mon
pter
rex
non

Isti
celi
ista
ria
de
glo

Lex enim in A operator. Vbi enim non est lex, nec praua natio. Ideo ex fide, vt ses condon gratiam, firma sit promissio omni semini non ei qui ex lege est solum, sed & ei qui ex fide est Abrahæ, qui pater est omnium nostrum, sicut scriptum est: Quia patrem multarum gentium posui te ante Deum, cui credidisti, qui viuificat mortuos, & vocat ea quæ non sunt, tanquam ea quæ sunt.

Qui contra spem in spem credidit, vt fieret pater multarum gentium, secundum quod dictum est ei: Sic erit semen tuum, sicut stellæ cæli & arena maris. Et non infirmatus est illi ad iustitiam, sed considerauit corpus suum emortuum, cum iam fere centum esset annorum, & emortuam vuluam Saræ. In repromissione etiam Dei non hæsitauit diffidentia, sed confortatus est fide, dans gloriam Deo: plenissime sciens, quia quæcumque promissit Deus, potens est & facere. Ideo & reputatum est illi ad iustitiam, sed & propter nos, quibus reputabatur credentibus in eum, qui suscitauit IESVM Christum Dominum nostrum a mortuis, qui traditus est propter delicta nostra, & resurrexit propter iustificationem nostram.

CAPVT V.



Iustificati go ex fide, pacem habemus ad deum per dominum nostrum IESVM Christum, per quem habemus accessum per fidem in gratiam istam, in qua stamus, & gloriamur in spe gloriæ filiorum dei. Non solum autem, sed & gloriamur in tribulationibus, scientes

For the lawe causeth wrath. For where the lawe is not, ther is no transgression. Therefore was the promyse made out of sayth, that accordyng vnto grace it might be sure vnto all the seide. Not only vnto hym that is of the lawe, but also vnto him, that is of the sayth of Abrahā, * Which is the father of vs all, as it is wyrtten: For * I haue made the a father of many nacions befoze God, whom thou hast beleued, whych quickeneth the deed, and calleth the thynges that are not, euen as those that are.

Whych contrarye to hope beleued vpon hope, that he shulde be a father of many nacions, accordyng vnto it that was sayde vnto hym: * Euen so shall thy seide be, as the starres of heauen, and sande of the see. And he was not saynt in sayth, nether considered he hys owne body dead already (whan he was now almost an hundred yearre olde) and the deed wombe of Sara. Whereouer he doubted not in the promyse of God thow vnbesele, but was strengthed thow sayth, geurng the glory vnto God, knowinge mooste perfectly, that * What thynges soeuer God hath promysed, he is able also to performe them. Therefore was it counted vnto hym also for ryghteousnesse. * Neuertheles, it is not wyrtten only because of hym, that it is counted vnto hym for ryghteousnesse, but also for vs, vnto whom it shalbe reputed, we beleue in hym, that rayled vp Iesus Christ our LORD from the deed: * Whych was deliuered for oure synnes, and rose vp agayne for oure iustifyenge.

The. b. Chapter.

W

These beynge * iustified thow sayth, maie haue, * peace towarde god thow our LORD Iesus Christ, by whom we haue enraunce througth sayth into thys grace where in we stande, and * reioyce in the hope of the glorie of the chyldren of God. Not only that, But we reioyce also in troubles, & iij knowynge,

Esaye. li. a.
Luc. xxiii. b.
and. xix. a.
Ioh. viii. c.
Gala. iii. a.
Gen. xvii. a.

Gen. xv. a.

Pla. cxlii. a.

Rom. xv. a.

ii. Tim. ii. a.
Gala. ii. a.

Esaye. xxvi. a.
Ioh. xvi. d.

Hebre. iii. a.

Ad Romanos.

Iaco. i. 2.

Esa. lii. 6.

Ephes. ii. 2.
Col. i. 6.
and. ii. 6.

Ioh. iii. 16.
i. Pet. iii. 18.
i. Ioh. iii. 16.
Heb. ix. 12.

Gene. ii. 2.

Ioh. iii. 16.

hrosynge, that * trouble woꝛketh pa-
cience: patience, experience: experience,
hope: * Hope confoundeth not, becau-
se the lone of God is shed abroad in oure
hartes, by the holy goost whych is ge-
uen vnto vs. * For why dyed Chyſt
foꝝ vs vngodly, whan we were yet wea-
ke accordynge to the tyme? For ſcace
doth any man dye foꝝ the ryghteous
(peradventure foꝝ a good man durſt one
dye.)

But God setteth foꝛth hys lone
in vs: foꝝ yf Chyſte dyed foꝝ vs, whan
we were yet synners accordynge to the
tyme, moꝛch moꝛe now therfoꝛe we beyn-
ge iuſtified in hys bloude, ſhalbe ſafe
from wrath by hym. For yf (whan we
were enemyes) we were reconcyled vnto
God by the death of hys ſonne, moꝛch
moꝛe we beynge reconciled, ſhalbe ſafe
in the lyfe of hym. Not only that, but
we reioyce alſo in God thꝛough our
LORD & Jeſus Chyſt, by whom we
haue now receaued the attonement.
* Wherfoꝝ lyke as by one man synne
entred into thys woꝛlde, and death by
synne, euen ſo alſo wente death thꝛough
into all men, in that they all synned. For
vntyll the lawe, was synne in the woꝛlde.
But synne was not imputed, whan ther
was not a lawe. Neuertheleſſe death
reygned from Adam vntyll Moſes, yee
euen vpon them that synned not, after
the ſimilitude of the tranſgreſſion of A-
dam, whych is the ymage of hym that
was foꝝ to come. But the gyft is not as
the treſpaſſe of one: much moꝛe hath the
grace and gyft of God ben plenteous
vpon many, by the fauoure of one man
Jeſus Chyſt.

The * gyfte alſo is not ſo as by
that one synne: foꝝ the iudgement
cam of one vnto condemnacyon: But
grace came into iuſtification fro many
treſpaſſes. For yf in the treſpaſſe of
one, death reyned by one: moꝛch moꝛe
they that receaue abundaunce of grace,
and

ſcientes, quod tribulatio pa-
tientiam operatur: patientia
autem probationem: probatio
vero ſperantes aſſuetam ad
confundit, quia charitas dei
diſfuſa eſt in cordibus no-
ſtris per ſpiritum ſanctum qui
datus eſt nobis. Vt quid enim
Chriſtus cum adhuc infirmi
eſſemus, ſecundum tempus
pro impiis mortuus eſt? Vt
enim pro iuſto quis mortu-
nam pro bono forſitan qui
audeat mori.

Commendat autem cari-
ritatem ſuam deus in nobis
quoniam cum adhuc pecca-
tores eſſemus, ſecundum ſu-
per Chriſtum pro nobis mor-
tuis eſt. Multo igitur magis
nunc iuſtificati inſanguine
ipſius, ſalui erimus ab ira per
ipſum. Si enim cum impii
eſſemus, reconciliati ſumus
deo per mortem filii eius: qui
to magis reconciliati, ſalui
erimus in vita ipſius. Non ſol-
um ad hoc, ſed & gloriamur in deo
per dominum noſtrum Jeſum
Chriſtum, per quem nunc iuſ-
tificationem accepimus. Propter
ea ſicut per vnum hominem pe-
ccatum in hunc mundum in-
uit, & per peccatum mortis in-
in oſes homines mori: ita
ſiuit, in quo oſes peccauerunt.
Vſque ad legem enim peccatum
erat in mundo. Peccatum au-
tem non imputabatur, cum
lex non eſſet. Sed regnum
mortis ab Adam uſque ad Mo-
ſen, etiam in eos qui non pecca-
uerant, in ſimilitudinem pre-
uaricationis Adæ, qui eſt im-
ma futuri. Sed non ſicut deli-
ctum, peccata & donum. Si enim
vnius delicto multis mortis
ſunt: multo magis gratia dei
& donum in gradibus plu-
rimis IESU Chriſti im-
peris abundauit.

Et non ſicut per vnum
peccatum, ita & donum
nam iudicium quidem ex vno
in condemnationem: gratia
autem ex multis deli-
ctis in iuſtificationem. Si
enim vnius delicto mors in-
gnauit per vnum multo ma-
gis abundantiam gratiam, &
donum

donaciones, & iustitia accipientes in vita regnabunt per unum IESVM Christum. Igitur sicut per unius delictum in omnes homines in condemnationem sic & per unius iustitiam in omnes homines in iustificationem vite. Sicut enim per inobedientiam unius hominis peccatores constituti sunt multitudo & per unius obedientiam iusti constituentur multi. Lex autem subintravit, ut abundaret delictum, ubi autem abundavit delictum superabundavit & gratia: ut sicut regnavit peccatum in mortem, ita & gratia regnet per iustitiam in vitam æternam per IESVM Christum dominum nostrum.

CAPVT VI. +



Vid ergo dicemus? Manebit in peccato, ut gratia abundet? Absit.

Qui enim mortui sumus peccato, quomodo adhuc vivemus in illo? An ignoratis fratres, quia quicunque baptizati sumus in Christo IESU, in morte ipsius baptizati sumus? Consepulti enim sumus cum illo per baptismum in mortem, ut quomodo Christus surrexit a mortuis per gloriam patris, ita & nos in novitate vite ambulemus. Si enim complantati, facti sumus similitudini mortis eius, simul & resurrectionis eius: hoc scientes, quia vetus homo noster simul crucifixus est, ut destrueretur corpus peccati, ut vitra non serviamus peccato. Qui enim mortui est, iustificatus est a peccato. Si autem mortui sumus cum Christo, credimus quia simul etiam vivemus cum illo, scientes quod Christus resurgens ex mortuis, iam non moritur, mors illi vitra non dominabitur. Quod

and of pardō and of ryghteousnesse shall raigne in lyfe by one Iesus Chyſt. Lye hewyle therfoze as by the trespasse of one, condemnatione came vpon all men: euen so also by the ryghteousnesse of one commeth the iustifyenge of lyfe vpon all men. For lyke as by the disobedience of one man, many were made synners. Eue so also by the obedience of one, many shall be made ryghteous. * The lawe entered in, that synne shulde increace. * But where synne abounded, there was grace also moze plenteous. That lyke as synne raygned vnto deathe: euen so grace also myght raygne thowgh ryghteousnes vnto euerlastinge lyfe, by Iesus Chyſt our LORD. R

Gala. v. c.
Luc. vi. c.

The. vi. Chapter. ✠



What shall we saye the? Shall we remayne in synne, that grace maye be plenteous? God forbid. For howe shall we that be deed from synne, lyue yet in it? * Knowe ye not (brethren) that we, whoso

Gala. iii. d.
Collo. ii. b.
i. Petri. iii. c.

euer be baptyſed in Chyſte Iesu, are baptyſed in hys deathe: For we are buryed together wyth hym thowgh baptyſme in to deathe: That lyke as Chyſte roſe from the deed thowgh the glory of the father, * euen so we also shulde walke in a new lyfe. For yf we be graſſed wyth hym vnto the ſimilitude of hys deathe, we ſhalbelonge to the reſurreccion alſo: Knowyng thys, that oure olde man is crucified, that the bodye of synne maye be deſtroyed, that from hencefoorth we ſhuld ſerue synne nomoze. * For he is deed, is made ryghteous from synne. * But yf we be deed wyth Chyſt, we beleue, that we ſhall alſo lyue rogether wyth hym, knowyng. * that Chyſt ryſyng agayne fro the dead dyeth not no deathe ſhall haue nomoze dominion ouer hym.

Ephe. iii. c.
Collo. iii. a.
Hebre. ix. c.

i. Pet. iii. a.
i. Petri. iii. b.

Apo. i. d.

For

Ad Romanos.

25 For as touchynge that he dyed, he dyed from synne once: But as touchynge that he lyueth, he lyueth vnto God. Euen so ye also, thynke your selues deed from sinne, but lyuige vnto God in Christ Iesu.

Let not synne therfore reygne in your mortall body, that ye shuld obey vnto the lustes of it: Nether geue ye ouer your members to be instrumentes of iniquite vnto synne, but geue ouer your selues vnto God, as they that of deed are lyfynge. And geue ouer your members to be instrumentes of ryghteousnesse vnto God. For synne shall not haue dominion of you: for ye are not vnder the lawe, but vnder grace. What than? Shall we synne, because we be not vnder the lawe, but vnder grace.

*Ioh. viii. c.
his Petri. i. d.*

* * Knowe ye not, that to whom ye geue ouer your selues as seruantes to obeye, hye seruantes ye be to whom ye obeye: whether it be of synne vnto death, or of obedience vnto ryghteousnesse? But God be thanked, that ye were the seruantes of synne, but haue out of the harte obeyed vnto that fashyon of doctrine, where vnto ye are committed. And now that ye be deliuered from synne, ye are become the seruantes of ryghteousnesse.

* I speake after the maner of men, because of the infirmite of your fleshe. For lyke as ye haue geuen ouer your members to serue vnclemmes and iniquite to iniquite: euen so now geue ouer your members to ryghteousnesse that ye maye be holy. For whan ye were seruantes of synne, ye were boyde of ryghteousnesse. What fruite therfore had ye than in those thynges, where of ye be now ashamed? For the ende of them is death. But now ye being deliuered from synne, and become seruantes vnto God, haue your fruite (that ye are made holy) but the ende euerlastynge lyfe. * For death is the wages of synne, but euerlastynge lyfe is the grace of God in Christ Iesu. oure LORD. &c.

*Gene. ii. c.
Rom. vi. d.*

The. vii. Chapter. *

knowe

Quod enim mortuus est semel: quod autem vivit, vivit Deo. & vos existimate vos mortuos quidem esse peccato: viventes autem Deo in Christo Iesu.

Non ergo regnet peccatum in vestro mortali corpore, ut obediat concupiscentiis eius: sed neque exhibitis membra vestra arma iniquitatis peccato, sed exhibete vos Deo, tamquam ex mortuis viventes, & membra vestra arma iustitie Deo: peccatum enim vobis non dominabitur: Non enim sub lege estis, sed sub gratia. Quid ergo? Peccabimus quoniam non sumus sub lege, sed sub gratia? Absit.

* An nescitis, quod cui exhibitis vos servi ad obediendum, servi estis eius cui obeditis: siue peccati ad mortem, siue obedientie ad iustitiam? Gratias autem Deo quod fuistis (quasi peccato) subditi: autem ex corde, in eam formam doctrine, in quam traditi estis. Liberi autem a peccato, servi iustitie estis.

* Humanum dico propter infirmitatem carnis vestre. Sicut enim exhibuistis membra vestra servare in iniquitatem, ita nunc exhibete membra vestra servare iustitie. Quem ego servum habuistis tunc in illis in quibus nunc erubescitis. Nam finis illorum mortis. Nunc vero liberati a peccato, servi autem facti Deo: habetis fructum vestrum in iustificationem, finem vero vitam eternam. Superius enim peccati, mortis: gratia autem Dei, vita eterna in Christo Iesu Domino nostro.

CAPVT VII.



tempore
viro est
allegata
mortui
ta est a
te viro
si fuerit
tem mo
liberata
si adul
lio viro
& vos
per cor
terius q
rexit,
Cum e
passion
per leg
tur in
efficas
tem sol
tis in
vi seru
ritus,
terre.
Qu
peccat
catum
legem
nescie
Non
ne ag
per m
in me
tiam.
tum m
tem v
quid
datur
Ego
inven
tem q
esse a
tum
man
per il
quid
tam
bonu
Qu
factu
peccat



N ignoras
is fratres
(scientibus
enim legē
loquor) q̄a
ex in homi
tor, quanto

tempore vult? Nam quæ sub
viro est mulier, vivente viro
alligata est legi. Si autem
mortuus fuerit vir eius, solu-
ta est a lege viri. Igitur vivē-
te viro, vocabitur adultera,
si fuerit cum alio viro: si au-
tem mortuus fuerit vir eius,
liberata est a lege viri, vt non
sit adultera, si fuerit cum
alio viro. Itaque fratres mei,
& vos mortificati estis legi
per corpus Christi, vt stis al-
terius quæ ex mortuis resur-
rexit, vt fructificetis Deo.
Cum enim essemus in carne
passiones peccatorum quæ
per legem erant, operabamur
in membris nostris, vt fru-
ctificarent morti, nunc an-
tem soluti sumus a lege mor-
tis in qua detinebamur, ita
vt seruamus in nouitate spi-
ritus, & non in vetustate li-
teræ.

Quid ergo dicemus? Lex
peccati est? Absit. Sed pec-
catum non cognoui nisi per
legem: nam concupiscentiā
nesciebam, nisi lex diceret:
Non concupisces. Occasus
me autem accepta, peccatum
per mandatum operatum est
in me omnem concupiscen-
tiam. Sine lege enim pecca-
tum mortuum erat. Ego aus-
tem vivebam sine lege aliis
quādo sed cum venisset mā-
datum, peccatum reuixit:
Ego autem mortuus sum. Et
inuentum est mihi mandas-
tum quod erat ad vitam, hęc
esse ad mortem. Nam pecca-
tum occasione accepta per
mandatum seduxit me, &
per illud occidit. Itaque lex
quidem sancta, & mandas-
tum sanctum, & iustum, &
bonum.

Quod ergo bonū est mihi
factum est mori? Absit. Sed
peccatū vt appareat peccatū
per



Nowe ye not brethren (for I A
speak to such as know the la-
we) that the lawe hath domi-
nion in a man, as long as he
lyueth: * For a woman whych
is vnder an husbände, is bounde vnto
the lawe, whyle the husbände lyueth.
But yf hyr husbände dye, she is loosed
from the lawe of the husbände. Therfore
whyle the husbände lyueth, she shalbe cal-
led a wedlocke breaker, * yf she be with
another husbände. But yf hir husbände
dye, she is deliuered from the lawe of the
husbände: so that she is not a wedlocke
breaker, yf she be with another husbände. And
so my brethren, ye also are deed vnto the
lawe by the body of Christ, that ye shulde
be long to another man. Whych is ryse n
agayne from the deed) & ye maye bringe
forth fruite vnto God. for whā we were in
the flesh, the lustes of synnes (whyche we
re by the lawe) wrought in our mēbres, &
they myght bringe forth fruite vnto dea-
th. But now are we loosed frō the lawe
of deaht, where in we were holdē, so that
we shuld serue in a new conuersacion of
the spere, and not in the olde conuersa-
cion of the letter.

What shall we saye therfore? Is the
lawe synne? God forbid. Neuertheless I
knew not synne, but by the lawe. For I
had not knowe of lust, yf the lawe had not
said: * Thou shalt not lust. But whā oc-
casio was takē, by the cōmandemēt, synne
wrought in me all cōcupiscēce. For wy-
thout the lawe synne was deed. But I ly-
ued wythout lawe sometyme. Neuerthe-
lesse whā the cōmandemēt was come,
synne reuyned: but I was deed. And the
same cōmandemēt whych was vnto lyfe,
was foude vnto me to be vnto deaht. For
synne (by occasion taken throughe the cō-
mandement) deceaued me, and by the
same dyd it kyll me. * The lawe the-
fore is in dede holy, and the commande-
ment holy, and iust, and good.

Is that therfore whych is good, be-
come deaht vnto me? God forbid. But
synne (that it myghte appeare synne)
hath

Mat. v. d.

Exo. xx. c.
Deut. v. c.Esa. xlv.
i. Tim. i. b.

Ad Romanos.

hath brought me death through good,
 þ synne myghte be out of measure syn-
 full by the commaundement. For we know
 that the lawe is spirituall, but I am car-
 nall, *solde vnder synne. For that I do,
 I vnderstande not. For I do not þ good
 whych I wyll, but that euell whych I ha-
 re, do I. yf I than do that whych I wyll
 not, I consente vnto the lawe, that it is
 good. Neuerthelesse, nowe do not I it,
 but synne þ dwelleth i me. For I know,
 that ther dwelleth no good thyng i me:
 that is to saye, in my *fleshe. For to wyll
 is present wyth me: but to perfoverne þ
 whych is good, do I not fynde. For I do
 not the good, that I wyll: but the euell
 that I wyll not, that do I. But yf I do
 it that I wyll not, nowe do not I it, but the
 synne that dwelleth in me. I fynde ther-
 fore a lawe, that ther cleereth euell vnto
 me, even vnto me that wolde do good. For
 I haue a lust vnto the lawe of God after
 the in warde man: But in my membres
 I se another lawe, repugnant vnto the
 lawe of my mynde, and holdynge me ca-
 pryue in the lawe of synne, whych is in
 my membres. Whappy man that I am,
 who shall delruer me from the bodye of
 this death? Euen the grace of God thro-
 rogh Iesus Christ our LORD, I ther-
 fore my selfe in mynde serue the lawe of
 God, but in the flesh the lawe of synne.

The. viij. Chapter. *

¶



Now therfore is ther no dā:
 nation vnto them that ar
 in Christ Iesu, whych wal-
 ke not after the flesh. For
 the lawe of the spere of sy-
 fe in Christ Iesu, hath de-
 lynered me * fro the lawe
 of synne and of death. * For where as it
 was vnpowable vnto the lawe (in that it
 was made weake thowgh the flesh,)
 God sendynge hy s sonne into the syni-
 litude of synfull flesh, hath also * by syn-
 ne damned synne in the flesh, that the
 ryghteousnesse of the lawe myght be ful-
 fylled

per bonum operatum de-
 hi mortem, vt hat supra
 dum peccans peccatum
 m adatum. Scimus enim
 lex spiritualis est, ego
 carnalis sum, venditatus
 peccato. Quod enim vi-
 deror, non intelligo non
 quod volo bonum, hoc
 sed quod odi malum, facio.
 Si autem quod nolo
 lud facio, cōsentio legi
 niam bona est. Nunc au-
 iam nō ego operor illud,
 quod habitat in me pe-
 cō. Scio enim quia non la-
 tat in me, hoc est, in car-
 mea, bonū. Nam vellet
 cet mihi, perficere autem
 num non inuenio. Nō au-
 quod volo bonū hoc ha-
 sed quod nolo malū ha-
 go. Si autē quod nolo ha-
 facio, iam non ego operor
 lud, sed quod habitat in
 peccatum. Inuenio igitur
 gem, volent mihi facere
 num, quoniam mihi malū
 adiacet. Condelector enim
 legi Dei secundum hominem
 hominem: video autem
 legem in membris meis
 pugnantē legi mentis
 & captiuam me in legem
 peccati, quae est in membris
 meis. Infelix ego homi-
 nis liberabit de corpore
 tis huius: Gratia Dei per
 SVM Christum Dominum
 nostrum. Igitur ego ipse
 te seruo legi Dei, carna-
 tem legi peccati.

CAPVT. VIII.



Nunc ergo non
 dā nationem illis
 qui sunt in
 Christo Iesu,
 qui non sunt
 dum carnalis
 volunt. Lex enim
 in Christo IESU
 vit me a lege peccati & mor-
 tis. Nā qd impossibile est
 legi, (in quo infirmus est
 carnem,) Deus filium suum
 mittens in similitudinem car-
 nis peccati, & de peccato
 dābavit peccatum in car-
 ne, vt iustificatio legem

Gal. iii. 2.

Gene. vi. 2.

Gal. iii. 2.
 Gal. iii. 2.
 * - Chav. 2.

ii. Cor. vi. 2.

pleter
 condun
 sed secu
 enim se
 quae en
 vero lec
 quae fut
 Nam pr
 est pr
 vicia &
 na car
 legi eni
 da, nec

Qu
 Deo p
 Vos au
 his, sed
 rim D
 si quis
 non ha
 si aute
 est, co
 est pro
 tus ver
 ficatio
 alius q
 a mor
 qui sus
 dum a
 & mor
 prope
 tam es
 +
 sumu
 dum c
 nim se
 rim, m
 rica fa
 ritia, y
 spiritus
 in De
 spiritus
 amon
 tum a
 quo c
 ipse
 nium
 quod
 tem
 redes
 des n
 comp
 tifice
 +
 sunt c
 ius te
 riam
 bit, f
 turu

placet in nobis, qui non se
cundum carnem ambulamus,
sed secundum spiritum. Qui
enim secundum carnem sunt,
que carnis sunt sapientie: qui
vero secundum spiritum sunt,
que sunt spiritus sentientia.
Nam prudentia carnis, mors
est: prudentia autem spiritus,
vita & pax: quoniam sapien-
tia carnis inimica est Deo:
legi enim dei non est subie-
cta, nec enim potest.

Qui autem in carne sunt,
Deo placere non possunt.
Vos autem in carne non es-
tis, sed in spiritu, si tamen spi-
ritus Dei habitat in vobis.
Si quis autem spiritum Christi
non habet, hic non est eius.
Si autem Christus in vobis
est, corpus quidem mortuum
est propter peccatum, spiritus
vero vivit propter iustifi-
cationem. Quod si spiritus
eius, qui suscitavit IESVM
a mortuis habitat in vobis:
qui suscitavit IESVM Chri-
stum a mortuis, vivificabit
& mortalia corpora vestra,
propter inhabitantem spiri-
tum eius in vobis.

¶ Ego fratres debitores
sumus, non carni, vt secun-
dum carnem vivamus. Si e-
nim secundum carnem vixe-
rimus, moriemini: si autem spi-
ritu facta carnis mortificaue-
ritis, vivetis. Quicumque enim
spiritu Dei aguntur, si sunt fi-
lii Dei. Non enim accepistis
spiritum servitutis iterum in
timore, sed accepistis spiri-
tum adoptionis filiorum, in
quo clamamus: Abba, pater.
Ipse enim spiritus testimonium
nunc reddit spiritui nostro,
quod sumus filii Dei. Si au-
tem filii, & heredes: hæc res
quidem Dei, coheredes
autem Christi: si tamen
compatimur, vt & conglo-
rificemur. ¶

¶ Existimo enim, quod non
sunt condigne passionibus hu-
manis temporis ad futuram glo-
riam, quæ revelabitur in nos-
tris. Nam expectatio crea-
turæ revelationem filiorum
Dei

filled in vs, whych walke not after the
flesh, but after the spere. For they that
be after the flethe, mynde those thynges
that be of the flethe: But they that be af-
ter the spere, mynde those thynges that
are of the spere. For the wysdome o' the
flesh, is deatch: but the wysdome of the
spere, is lyfe and peace. ¶ For why? the
wyledd of the flesh is enemy vnto God:
* For it is not subdued vnto the law of
God, for it can not.

They that be in the flesh, cā not plea-
se God. Nevertheless, ye are not in the
flesh, but in the spere, yf so be yet that
the spere of God dwell in you. yf any
man hane not the spere of Chryst, the sa-
me is not hye. But yf Chryst be in you,
the bodye trulye is deed, because of syn-
ne, but the spere lyueth for ryghteous-
nesse sake. yf so be that the spere of
hym, whych rayled vp Iesus from the
deed, dwel in you: euen he that rayled vp
Iesus Chryst frō the deed, shall also quy-
cke youre mortall bodyes, because of hys
spere that dwelleth in you.

¶ Therefore brethren, we be betteres,
not vnto the flesh, to lyue after the flesh.
For yf ye lyue after the flesh, ye shall
dye. But yf ye mortyfye the dedes of
the flesh thowto the spere, ye shall lyue.
For whosoever are led by the spere of
God, the same are the chyldren of God.
* For ye hane not receaved the spere
of bondage agayne in feare, but ye ha-
ue receaved the spere of adoption of the
chyldren, in the whych we crye: Abba,
father. For * the same spere beareth
record vnto our spere, that we be the
chyldren of God. But yf we, be the
chyldren, we are heyes also: heyes
truly of God, heyes together wth
Chryst: yf so be yet that we suffer toge-
ther, that we maye also be gloryfied to-
gether. ¶

¶ * For I suppose, that the sufferynge
ges of this tyme are not worthy of the
gloxy to come, whych shall be shewed in vs.
* For the lōynge of the creature: loherh
for the open declarynge of the chyldre of
God.

Gal. v. c.

Gala. iii. 2.
ii. Timo. i. 2.ii. Cor. i. 2.
and v. 2.
Eph. i. 2.Mat. v. 2.
ii. Cor. iii. 2.
i. Thim. ii. 2.
ii. Cor. v. 2.

Ad Romanos.

God. For the creature is subdued vnto
banne, nor wyllynge, but for hys sake
that hath subdued it in hope: because the
same creature also shall be deliuered fro
the bondage of corruption, into the lyber
te of the glory of the chyldren of God.
For we know, that enery creature gro
nerh, and * tranaylerh hetherro. Not
only they, but we also our selues, hauyng
the first frures of the spere, grone ly
kewyse wythin our selues for the adop
cion of the chyldren of God, lohyng for
the redẽpcion of our body. For we are sa
ued by hope. * But hope that is sene,
is no hope: For how hopeth a man for
thar, whych he seith? But yf we hope
for thar whyche we se not, we abyde for
it by patience. Lykewyse also the spere
re helpeth our infirmite: for we were not
wha: we shuld praye as we oughte, *
but the spere it selfe maketh interces
sion for vs woth arcynges vnspẽa
keable. * He that searcheth the hartes,
knoweth what the spere desyreth, for
he maketh intercessiõ for the sayntes ac
cording to the pleasure of God. ¶

Ioh. xvi. e.

Hebre. ia.

D

Ela. xxvi. c.

Iere. xvi. l.

* But we knowe, that vnto them
whych loue God, all thynges woork
gether vnto good: To them thar of pur
pose are called curres. For those whõ
he knewe before, hath he also predestina
te to be made lyke the ymage of hys son
ne, thar he hymselfe myght be the first
begotten amonge many brethren. But
those whom he hath predestinate, the sa
me hath he called also. And them whom
he hath called, hath he also iustified:
Them whom he hath iustified, hath he
also glorified. What shall we saye ther
fore vnto these thynges? * yf God be on
our syde, who can be agaynst vs? *
Whych also hath not spared hys owne
sonne, but hath geuen hym ouer for vs
all. How hath he not also geuen vs all
thynges woth hym? Who wyl bynge
any accusaciõ agaynst the chose of God?
It is God thar iustifyeth, who is he that
can condemne? It is Christ Iesus that

Num. xlii. a
Esay. l. b.
Gene. xxii. c
Esay. liii. c.

Dei expectat. Vanitas
creatura subiecta est, non
volens, sed propter eam
subiecit eam in spe: quia
sa creatura liberabatur a
uiture corruptionis, in
tatem gloriæ futuram. Sci
mus enim, quod creatura
creatura ingemiscit, et par
turit usque adhuc. Non lu
lum autem illa, sed et nos
ipsi primitias spiritus habem
tes: & ipsi intra nos gemo
mus adortionem futuram
Dei, expectantes redemp
tionem corporis nostri. Spe
enim salui facti sumus, spe
autem quæ videtur, non est
spemnam quod videt, quæ
quid sperat? Si autem qui
non videmus, speramus, pa
tientiam expectamus. Mi
litem autem & ipse ad
iuuat infirmitatem nobis
nam quid orem? Sic ope
ret, nescimus: sed ipse
postulat pro nobis quibus
incomprehensibilis. Qui
autem scrutatur corda, is
quid desideret spiritus, ut
secundum Deum possit pro
sanctis. ¶

* Scimus autem quod
diligentibus Deum
cooperantur in bonum,
qui secundum propositum
cati sunt sancti. Nam qui
prestitit, & predestinauit
conformes fieri imagin
li sui, ut sit ipse primoge
nus in multis fratribus
autem predestinavit, et
& vocauit: & quos voca
uit, & iustificauit, et
hos iustificauit, et
nificauit. Quid ergo
mus ad hæc? Si Deus
nobis, quos contra
etiam proprio filio non
peperit, sed pro nobis
nobis tradidit illum, quomodo
non etiam cum
omnia nobis donauit, et
accusabit aduersus
Dei? Deus est qui
fieri. Quis est qui
net: Christus IESVS

dyed,

mortuus est, immo qui & re-
surrexit, qui & est ad dexte-
ram Dei, qui etiam interpel-
la pro nobis.

Quis ergo nos separabit
a charitate Christi? Tribula-
tio? an angustia? an fames?
an nuditas? an periculum?
an persecutio? an gladius?
sicut scriptum est: Quia pro-
pter te mortificamur tota
die, estimati sumus sicut os
ves occisionis. Sed in his o-
mnibus superamus, propter
eum qui dilexit nos. Certus
sum enim, quia neque mors,
neque vita, neque angeli, ne-
que principatus, neque virtutes,
neque instantia, neque futura,
neque fortitudo, neque alia-
tudo, neque profundum, neque
creatura alia poterit nos
separare a charitate dei, quae
est in Christo IESU Domi-
no nostro. †

CAPVT. IX.



Veritatis dis-
co in Chris-
to IESU,
non mentior,
testimor
mihi per his
bente cons-
cientia mea

In spiritu sancto, quoniam tri-
stitia mihi magna est, & co-
ntinuis dolor cordis meo. O-
probrium enim ego ipse ana-
thema esse a Christo pro fra-
tribus meis, qui sunt cognati
mihi secundum carnem, qui
sunt Israelitae: quorum ados-
piti est filiorum, & gloria,
& testamentum, & legis as-
seruatio, & obsequium, & pro-
missa, quorum patres, ex
quibus est Christus secun-
dum carnem, qui est super
super omnia deus benedi-
ctus in saecula. Amen. Non
autem quod exciderit vera-
bam Dei. Non enim om-
nes qui ex Israel sunt, ii sunt
Israelitae: neque qui semen
sunt Abraham, omnes filii, sed
in Isaac vocabitur tibi semen:
id est, non qui filii carnis, hi
filii Dei, sed qui filii sunt pro-
missis, ut in saecula in semine.

Promissa

died, yee euen he that rose, whych is al-
so at the ryghthande of God, whych ly-
kethyse maketh intercession for vs.

Who shall therefore separate vs from
the loue of Chyst? Trouble? or anguish?
or death? or nakednesse? or parell? or per-
secution, or swearde? As it is wyrtten,
that: * for thy sake are we kylled all the
daye longe. We are counted euen as slaui-
ghter shepe. But in all these we ouerco-
me, for hys sake that hath loued vs. For
sure I am, that nether death, nor lyfe, no-
ther angels, nor principates, nor powers,
nether thynges present, nor thynges to
come, nether strength, norther heygth,
nor loweth, nether any other creature,
shalbe able to separate vs from the loue
of God, whych is in Chyst Iesu oure
LORDE. †

The. ix. Chapter.



Speake the truth in
Christ Iesu, I lye nor,
my conscience bearynge
me wyrtlesse in the holy
goode, that I haue great
heynesse, and a contin-
uall sorrow is it vnto my
harte. For * I my selfe
haue wyshed to be cur-
g.

sed fro Chyyst for my brethren, that are
my kynsmen after the flesh, whych are
Israelites: * vnto whom belongeth
the adopcion of the chyldren and the glo-
ry, and the couenaunt, and the lawe,
and the seruyce, and the promyses: who-
se were also the fathers, of whom (af-
ter the flesh) is Chyyst, * whych is God
aboue all thynges, blessed for euer. Ame.
Nor that the word of God hath sayled.
* For all they that be of Israel, are not
Israelites: * Neither be they all chy-
ldren that are the sede of Abraham: *
But in Isaac shall the sede be called vnto
the: That is, they that be the chy-
ldren of the flesh, are not chyldren of
God, but they that be chyldren of the
promyse, are counted in the sede.

For

Psal. xlii. c.

Exo. xxxiii.

Exo. xix. a.
Deu. vii. a.

Rom. ix.

Rom. ii. c.

Gala. iii. c.

Gene. xxi. b

Ad Romanos.

Gen. xviii. b. For this is a worde of promyse: * After this tyme wyll I come, & Sara shall haue a sonne.

Gen. xxv. c. Not onely he, but * Rebecca also ceased of one lyenge by (ene of Isaac on re farther.) For when they were not yet borne, or had done any thyng good or euell, (that the purpose of God myght abyde, accordyng to the eleccion, not of woikes, but of the caller) it was sayde vnto her: that, The greater shall serue the lesse. As it is wyrtten: * I haue loued Jacob, but Esau haue I hated. What shall we say therfore? Is ther vnyghteousnesse wyth God? God forgyd. For he sayeth vnto Moses: * I wyll haue mercy, on whom I haue mercy: and shew compassion, on whom I wyll haue compassio.

Mal. i. a. It cometh not therfore of hym that wyll: leth, neither of hym that runneth, but of God the Gether of mercy. * For the scripture sayeth vnto Iharao: That, for this same thyng haue I feared the vp, that I may shewe my power in the, and that my name may be declared in the whole earth. Therfore hath he mercy on whom he wyll: and whom he wyll, he hardeneth.

Exod. ix. c. Thou sayest therfore vnto me: What is sought yet? * For who doth wythstaude hys wyll? O man, who art thou that answerest vnto God? Sayeth the worke to hym that made it: Why hast thou made me thus? * Hath not the potter power of the claye to make of the same lomp, some vessel vnto honoure, and some to dishonoure? Wherefore, God wyllinge to shew wrath and to declare hys power, suffered in much patience the vessels of wrath mete for destruction, that he myght declare the ryches of hys glozy hypon the vessels of mercy, whych he hath prepared vnto glozy: Whom also he hath called, not onely vs of the Jewes, but also of the Weythen, as he sayeth in Osee: * I wyll call them my people, that wer not my people: and the vnbeloued, the beloued: And hyz þ had not obtained mercy, to haue obtained mercy

Rsa. xlv. b. and. lxiii. b.

Iere. xviii. a. **Rcc. l. xxxiii. b.** **ii. Tim. ii. a.**

Osee. i. b. and ii. a. **ii. Pet. ii. b.**

Promissionis enim verbum hoc est: Secundum hoc tuam veniam, & eris seruus filius.

Non solum autem illud, & Rebecca ex vno conuictu habens Isaac pariter iustitiam. Cum enim nondum nati fuissent, aut aliqui boni egissent, aut mali, et secundum electionem propol Dei maneret, non ex operibus, sed ex vocante deum est ei: Quia maior semini minori. Sicut scriptum est: Iacob dilexi, Esau vero odio habui. Quid dicemus? Numquid iniquitas apud deum absit? Moli enim dicimus ferebor, cuius misericordia misericordiam praestabo, et ius miserebor. Ignoramus uolentis neque currentis, sed meritis est Dei. Dixit enim scriptura Pharaoni: Quid hoc ipsum excitauit te, et ostendam in te virtutem meam, & annuntiabo nomen meum in vniuersa terra: In quo cui vult, miseretur vel vult, indurat.

Dicis itaque multi: Quid adhuc quaeritur? Volens enim eius qui resistit? Oportet enim quod respondetur: Deo: Numquid dicitur? Inventum est ei qui se habet? Quid me fecisti? Sed non habet potestatem fingendi, ex eadem massa facit aliud quidem vas in honorem, aliud vero in contumeliam. Quod si Deus volens ostendere iram, & nocere potentiam suam, sustinuit multa patientia vasa operata in intemum, ut ostenderet diuitias gloriae suae vasa misericordiae, quae parauit in gloriam. Quia & vocauit, nos non solum ex Iudaeis, sed etiam ex gentibus, sicut in Osee dicitur: Cabo non plebem meam plebem meam: & non dicitur, dilectam & non dilectam, misericordiam consecratam, misericordiam consecratam.

And

Et erit in loco ubi dictum
est eis : Non plebs mea vos,
sed vocabuntur filii dei viui.

Isaias autem clamat pro
Israel : Si fuerit numerus fia
liorum Israel tanquam aree
na maris, reliquæ saluæ si sūt.
Verbum autē consummans,
& abbrevians in equitate,
quia verbum breuiatum fac
iet dominus super terram.
Et sicut prædixit Isaias : Nisi
dominus sabaoth reliquisset
nobis semen, sicut Sodoma
facti essemus, & sicut Gos
morra similes fuissēmus.
Quid ergo dicemus? Quod
gentes quæ non sectabantur
iustitiam, apprehenderūt ius
titiam : iustitiam autē quæ
ex fide est. Israel vero sectā
do legem iustitiæ, in legem
iustitiæ non peruenit. Quas
res? Quia non ex fide, sed
quasi ex operibus. Offende
rent enim in lapidem offens
sionis. Sicut scriptū est : Ecce
ce, pono in Sion lapidem of
fensionis, & petram scanda
li : & omnis qui credit in eū,
non confundetur

CAPVT X. *



Ratres, vo
luntas quæ
dem cora
dis mei, &
obsecratio
ad Deum,
fit pro illis
in salutem.

Testimonium enim perhi
beo illis, quod æmulationem
quidem dei habent, sed non
secundum scientiam. Ignos
cantes enim iustitiam Dei,
& suam querentes statuer
e iustitiæ dei non sunt sub
iecti. Finis enim legis Chri
stus, ad iustitiam omni cred
enti. Moses enim scrip
sit, quoniam iustitiam quæ
ex lege est, qui fecerit hos
mo, vivet in ea. Quæ aus
tem ex fide est iustitia, sic
dicit : Ne dixeris in cor
de tuo : Quis ascendet in cor
deus? Quis deducere.

Aut

And it shall come to passe, that in the pla
ce where it hath bene sayd vnto them: ye
are not my people, euen there shall they
be called the chyldre of the lyuinge God.

But I say cryeth for Israel : * yf the
nombze of the chyldren of Israel be as
the sonde of the see, the remnaunt shalbe
safe. A synthyng & compendious woꝝ
de in ryghteousnesse : for a compendious
woꝝde shall the Lord byynge to passe by
the earth. And as I saye sayde before:
* Excepte the LORD Sabaorth had
left vs seide, we had ben made as Sodo
ma, and Gholde haue bene lyke as Gomo
ra. What shall we saye therfore? Euen þ
the they then whych followed not rygh
teousnesse, haue ouerraken ryghteousnes
(but that ryghteousnesse whyche is of
fayth.) But Israel in followynge the
lawe of ryghteousnesse, attayned not vnto
the lawe of ryghteousnesse. Why so?
Because they sought it) not of fayth, but
as it were of woꝝkes. For they haue
stumbled vpon the stumbyng stone. As
it is wyrtten : * Beholde, I laye in Sion
a stone to stumble at, and a rocke to be of
fended at : And whosoener beleueth on
hym, shall not be confounded.

Esai. x. d. &
xi. c.

Amos. ix. b. b.
Zac. xxiii. b

D

Esai. i. b. b.

Esai. xxviii. e

The. x. Chapter. *



Bethzen, my hartes desyre
truly, & prayer vnto God, is
for the vnto saluacion. For
I beare them remorde that
they haue idew a zeale to
God, but not accorpyng to
knowlege. For they not knowynge the
ryghteousnesse of God, and sekynge to
set vp theyr stone, ar not subdued vnto
Gods ryghteousnes. * For the end of
the lawe is Christ vnto saluacion to eue
ry beleuer. For Moses hath wyrtte, * þ
the man whych doth the ryghteousnesse
that is in the lawe, shall lyue in it. But
the ryghteousnesse whyche is of fayth,
sayeth thus : * Do not thou saye in
thyne harte: Who shall go vp into hea
uen. (That is, to byynge downe Christ.)

Rom. ix. d.
Gala. iiii. b. a.

Mat. v. b.

Leuit. xvi. b. a.
Gala. iii. b.

Deu. xxx. c. a.

Ad Romanos.

O: Who shall go downe in to the depth?
(That is, to call vp Churche agayne from
the deed.) But what sayeth the scriptu-
re? The worde is nye in thy mouth and
in thy harte. This is the worde of sayth,
that we do preache. For yf thou know-
lege the LORD Iesus in thy mouth, &
belenest in thy hart, that God hath ray-
sed him vp fro the deed, thou shalt be safe. ¶

¶ For to belene wyth the hart, in-
stic-
fieri: & to knowlege wyth the mouth, ma-
kerh amā safe. For the scripture sayeth:

¶ Every one þ beleneth on hi, shall not
be cofounded. For ther is no differēce, of
the Jewe and of the Greke. For one is
LORDE of all, ryche vnto all that call
vpon hym. ¶ For euery one whosoener
callerh on the name of the LORD, shall
be safe. How therfore shall they call on
hym, on whō they haue not belened? O:

Ioc. ii. f.
Act. ii. b. &
xxii. b.

How shall they belene hym, of whō they
haue not herde? But how shall they hea-
re wythout a preacher? How shall they
preach except they be sent? As it is writ-
ten: ¶ How beuoy full are the fete of
thē that preach peace, & of thē that preach
good thynges? But all men obeie not
the Gospell.

Esa. lii. b.

Esa. liii. a.
Ioh. xii. c.

For I saye sayeth: ¶ LORD, who
hath belened oure hearinge? sayth ther-
fore commeth of hearynge, but hearinge
commeth by the worde of Christ. But I
saye: Haue they not hearde? ¶ They
founde truly went out also into enery co-
try, and they: wordes into the coastes of
the cōpasse of the earth. ¶ But I saye:
Hath not Israel knowen? fyrst Moyses
sayeth: ¶ I wyll bryng you to gelonky
agaynst them that are not my people. I
will anger you by a foolysh nation. But
I saye is bolde, and sayeth: ¶ I am foun-
de of thē that sought me not, I haue opē-
ly appeared vnto them, that asked not af-
ter me. But vnto Israel he sayeth: ¶ All
the daye longe haue I holden out my hā-
des to a people þ beleneth not, but spea-
kerh agaynst me.

Psal. xviii. a.

Deu. xxxii. c

Esa. lii. e. &
lxv. a. i

Esa. lxi. a.

Aut quis descendet in aby-
sum? hoc est Christum a mor-
tuis: reuocare. Sed quid dicit
scriptura? Prope est verbum
in ore tuo, & in corde tuo,
hoc est, verbum fidei, quod
prædicamus. Quia si confes-
tearis in ore tuo dominum
I E S U M, & in corde tuo
credideris, quod deus illum
suscitauit a mortuis, salu-
eris. ¶

¶ Corde enim credimus ad
iustitiam, ore autem confes-
sio fit ad salutē. Dicit enim
scriptura: Omnis qui credit
in illum, non confundetur.
Non enim est distinctio iu-
dæi & Græci. Nam idem do-
minus omnium, dines in ore
nisi qui inuocant illum. On-
nis enim quicumque inuoca-
uerit nomen domini, saluus
erit. Quomodo ergo inuoca-
bunt eum, in quem non
crediderunt? Aut quomodo
credent ei, quem non agnos-
cunt? Quomodo autem au-
dient sine prædicante? Quo-
modo verò prædicabunt, qui
nisi mitti sunt? Sicut scriptum est:
Quam speciosi pedes eu-
gelizantium pacem eu-
gelizantium bonas. Sed non om-
nes obediunt euangelio.

Isaías enim dicit: Domine,
ne quis credidit audientibus
istis? Ergo fides ex auditu,
auditus autem per verbum
Christi. Sed dico: Numquid
non audierunt? Et quidem
in omnem terram extitit sonus
eorum; & in fines orbis
terre verba eorum. Sed do-
co: Nunquid Israel non co-
gnouit? Primus Moyses dis-
citur Ego ad emulationem reu-
cadducam in non gentem pa-
gentem insipientem in uos
mittam. Isaías autē audi-
det, & dicit Inuentus sum a
non quærentibus me: pater
apparui iis, qui me non in-
terrogabant. Ad Israel autē
dicit: Tota die expandi ma-
nus meas ad populum non
credentem & contradicen-
tem.

The. xi. Chapter.

I saye

CAPVT XI.

Dico ergo: Nunquid deus repulit populum suum? Absit. Nam & ego Israelita sum, ex semine Aarah, de tribu Beniamin. Non repulit deus plebem suam quam praesciuit. An nescitis in Elia quid dicit scriptura, quod admodum interpellat deum aduersum Israel? Dicit, prophetas tuos occiderunt, & altaria tua suffoderunt, et ego relictus sum solus, & quaerunt animam meam. Sed quid dicit illi diuini responsum? Relis qui mihi sepius milia viros, qui non curauerunt genua ante Baal.

Sic ergo & in hoc tempore, reliquae secundum electionem gratiae salutis factae sunt. Si autem gratia, iam non ex operibus. Alioquin gratia non esset gratia. Quid ergo? Quod quaerebat Israel, hoc non est consecutus: electio autem consecuta est. Ceteri vero execrati sunt, sicut scriptum est: Dedit illis deus spiritu conceptionis, oculos ut non viderent, & aures, ut non audirent, ut non haberent sensum. Et David dicit: Fiat mensura eorum coram ipsis in laqueum, & in captiuitatem, & in scandalum, & in retributionem illis. Obscurent oculi eorum ne videant, & dorsum eorum semper incurua.

Dico ergo: Nunquid sic offenderet ut caderet? Absit. Sed illorum delicto salus est gentibus, ut illos emularent. Quod si delictum illorum diuitiae sunt mundi, & diminutio eorum diuitiae gentium, quanto magis plenitudo eorum? Vobis enim dico Gentibus: Quamdiu quidem ego sum Gentium Apostolus, ministerium meum honorificabo, si quo modo ad amulandum proximum carnem meam, & saluos faciam aliquos ex illis. Si enim amissio eorum recedat, ciliatio est mundi: quae assumptio, nisi vita ex mortuis? Quod si delibatio sancta est, & massa: & si radix sancta, & rami.

Quod



Saye therefore? * Nath. 13. od. A. thurst out his people: * God for byd. For I also am an Israelite of the seed of Abraham, of the tribe of Benjamin. God hath not thurst out his people, who he knew before. Wore ye not what the scripture sayeth of Elias, how he maketh intercession vnto God agaynst Israel: * Lorde, they haue slayne thy ppheres, and haue dygged downe thyne altares, & I am left alone, & they seke my lyfe. But what sayeth the answer of God vnto him? * I haue reserved vnto me seuen thousand men, which haue not bowed theyr knees before Baal.

And so therefore in this tyme also, the remnant are saved according to the election of the grace of God. * Yf it be by grace, now is it not of works. Els is grace not grace. What then? Israel hath not prayed for which he sought, but the election hath prayed it. As for the other, they are blynded. As it is writtē: * God hath geue the the spere of vniuerselles: eyes for they shuld not se, & eares for they shulde not heare, vntyll this daye. And David sayeth: * Let theyr table be a snare before the both to take the & to make the fall, and a rebowde vnto the. Let theyr eyes be darkened, for they se not, & bowde thou downe theyr backe alwaye.

I saye therefore: Haue they so stobled for they shulde fall? God forbyd. But by their fall is saluacio happened vnto the heythens, that they maye folloowe the. Yf they synne be the ryches of the world, & their mynistringe the ryches of the heythen, how moch more theyr perfectnesse? For I saye vnto you heythens: So longe truly as * I am the Apostle of the heythens, I will prayse my ministracio, yf by any meanes I may prouoke my flesh to zeale, & saue some of the. For yf theyr losse be the recedding of the world, what is the receauynge of the, but euē lyfe from the ded? Yf one pece be holy, the whole lōpe is holy also: * & yf the roote be holy, the bryanches also be holy.

y f

y f

Iere. xxxi.

iii. Re. xix.

iii. re. xix. d.

Deu. ix. 22

Esa. vi. 10

A. ct. vii. 9

Psal. lxxviii.

Rom. i. 22

i. Tim. ii. 25

ii. Tim. i. 25

Esa. lxxv. 25

Ad Romanos.

C yf some of the bzaunches be broke, and thou wthan thou wast a wyldc olyue tre, wast grafte among them, and art become a partener of the roote & farnesse of the * olyue tre, auauce not thyselfe agaynst the bzaunches. For yf thou doest boast thy self, thou bearest not the roote, but the roote the. Thou sayest therfoze: The bzaunches are broken, that I maye be grafted in. Well: They are broken because of vnbelefe, but thou standest by sayth: * We not hygh mynded, but feare: lest yf God hath not spared the naturall bzaunches, he spare not the also. We holde therfoze the goodnesse and rygourousnesse of God. Towarde them truly that are fallē, rygourousnesse: but the goodnesse of God towarde the, yf thou abyde in goodnesse, or els shalte thou also be helwen of. * They also (yf they do not remayne in vnbelefe) shalbe grafted in: for God is able to graf the in agayn.

For yf thou be cut out of the naturall wyldc olyue tre, and contrary to nature art grafted into a good olyue tre: how moch more shall they that be after the nature, be grafted into the? owne olyue tre agayne? For I wolde not haue you to be ignorant brethren of this mystery (lest ye shulde be wyse in your owne conceites) that byndnesse is partly happened in Israel, * bntyll the fulnesse of the theythen shuld come in, and so all Israel shulde be saued, as it is wyrtten: * There shall come out of Sion he that doth delyner, and turneth away vngodlynesse from Jacob. And this couenaunt shall they haue of me, wthan I take away they synnes. After the Gospell, truly they are enemyes, for your sakes: but after the electiō, they be moost beloued, for the fathers sakes.

For the gyftes & callinge of God be sech, that it cannot repent hym of them. For as ye also some tyme dyd not beleue God, but now haue obrayned mercy because of they vnbelefe: euen so haue not these now also beleued on youre mercy, that they also maye optayne mercy.

For

Quod si aliqui ex ramis fracti sunt, tu autem es oleaster esset, insertus es in illis, & socius radicis & pinguedinis oliuæ factus es: noli gloriari aduersus ramos. Quod si gloriaris, non tu radicem portas, sed radix te. Dicit ergo: Fracti sunt rami, ut ego inserar. Bene. Propter multitudinem fracti sunt, tu autem fide stas: noli altum sapere, sed time. Si enim deus naturalibus ramis non percutit, ne forte nec tibi percutat. Vide ergo bonitatem & seueritatem dei. In eos quidem qui ceciderunt, seueritatem: in te autem bonitatem dei, si permanseris in bonitate dei, alioquin & tu cecideris. Sed & illi, si non permanferint in incredulitate, inserentur: potens est enim deus iterum inserere illos.

Nam si & tu ex naturalis excisus es oleastro, & contra naturam insertus es in bonam oliuam: quanto magis illi, qui secundum naturam inserentur suæ oliuæ? Nolo enim vos ignorare fratres mysterium hoc, ut non sitis uobis ipsis sapientes, quia cæcitas ex parte contigit in Israel, donec plenitudo gentium intraret, & sic omnis Israel saluus fieret, sicut scriptum est: Veniet ex Sion, qui eripiat, & auertat impietatem a Jacob. Et hoc illis a me testamentum, cum ab illis leuero peccata eorum. Secundum euangelium quidem, inimici propter vos: secundum electionem autem, carissimi propter patres.

Sine poenitentia enim sunt dona & uocatio dei. Si autem aliquando & uos non credidistis deo, nunc non credidistis deo, cum secuti estis propter multam multitudinem illorum: si & illi nunc non crediderunt uelitæ misericordiam, ut & ipsi misericordiæ cōsequantur. Concludit

Iere. xi. e.

Eccles. vii. e.

II. Cor. iii. e.

Luc. xxi. e.

Psal. xlii. a.
Esa. lxx. c.

Conchist enim deus omnia
in incredulitate, vt omnium
miseretur. O altitudo diui-
narum sapientie & scientie
dei, quam incomprehensibi-
lita sunt iudicia eius, & in-
uestigabiles viæ eius? Quis
enim cognouit sensum Do-
mini? Aut quis consiliarius
eius fuit? Aut quis prior des-
titilli, & retribuetur ei? Quo-
nam ex ipso, & per ipsum,
& in ipso sunt omnia, ipsi
honor & gloria in secula se-
culorum. Amen.

CAPVT. XII. *



Recro itas
que vos fra-
tres per mis-
ericordiam
dei, vt exa-
hibeatis cor-
pora vestra
hostiam via-
rentem, sanctam, deo placē-
tem, rationabile obsequium
vestrum. Et nolite conformari
huius seculo, sed reformamini
in nouitate sensus vestri,
vt probetis que sit voluntas
Dei bona, & beneplacens,
& perfecta. Dico enim per
gratiam que data est mihi,
omnibus qui sunt inter vos,
non plus sapere quam oportet
scire, sed sapere ad sobri-
etatem, & vniciuique sicut
Deus diuisit mensuram sci-
dei.

* Sicut enim in vno corpore
pere multa membra habes
multa, omnia autem membra
vni eundem actum habent:
ita multi vnum corpus sumus
in Christo, singuli autem alia
ter alterius membra, habentes
ter donatione secundum gra-
tiam, quæ data est nobis, dis-
ferentes: siue prophetiam, se-
cundum rationem fidei: siue
ministerium, in ministrando
siue qui docet, in doctrina:
qui exhortatur, in exhortan-
do: qui tribuit, in simplicitate:
qui preest, in sollicitudine:
qui miseretur, in hilaritate.

Dilectio sine simulatione
ne, odientes malum, adha-
rentes bono, charitatem fra-
ternitatis inuicem diligentes,
honore

For God hath closed vp all in vnbelefe,
that he maye haue mercy on all. O the
depense of the riches, of the wysedom
and knowlege of God: * how incompre-
hensible are his iudgements, and his
wayes vnsearcheable? * For who hath
known the LORDS minde? O who
hath ben his counseller? O who hath ge-
uen hym fyrst, and it shalbe payed hym
agayne? * For of hym, and by hym, and
in hym are all thynges, * vnto hym be
honoure & prayse for euer & euer. Amē.

Sapi. xvii. a.

Sapi. ix. b.
Esay. xlii. b.
1. Cor. ii. b.Esa. xliii. c.
Rom. xvi. c.

The. xii. Chapter. *



Wiseke you therfore brethren
for the mercy of god, that ye
geue ouer your bodyes for a
* lyuynge sacrifice, holy, acce-
ptable vnto God, whych is
your reasonable seruice. And be not lyke
fashioned to this worlde, but be re-
formed in the renewing of your mynde, that
ye maye proue * whych is the good, and
wel pleasynge, and perfecte wyll of God
for I saye vnto all them that are amonge
you, by the grace þ is geuen me, * þ nomā
esteme of him selfe more, than it behoueth
him to esteme: but * þ he discretly iudge
of hi selfe, accordig as God hath geue vnto
euery man the measure of sayth. R

* * For lyke as we haue many mem-
bres in one body, but all the members haue
not one maner of operaciō: euen so ar we
many, one body in christ, & but euery one
is the member of the other, hauynge dyuer-
se gyftes, accordinge to the grace that is
geuen vnto vs: * yf any man haue the
gift of prophēcy, let it be according to the
rule of faith: he that hath an office, let hi
mystrer it: he that is a teacher, let hym
teach: he that shulde exhorter, let hi geue
exhortacion: * he þ genereth, let him do it
with singleness: * he þ beareth rule, let
him do it with diligence: * he þ sheweth
mercy, let it be done with chearfulness.

Let loue be without faynednesse:
hate that whych is euill: Cleue vnto
that whych is good. Make moch of bro-
therly loue among your selues, * pre-
y us uerlynge

Philip. iiii. e

Ephes. v. b.
ii. Tessa. iii. a.

Eccles. iii. c.

Rom. xiii. a.
ii. Cor. vii. a.ii. Cor. xii. b.
Ephes. iiii. b.i. Cor. xiii. a.
BActu. ii. e.
Ecc. xxxi. a.
Daut. xv. b.
Amos. v. b.

i. Pet. ii. b.

Ad Romanos.

Ecclesi. xxxi. c.

Heb. xiii. a.

Philip. ii. a.
Prouer. iii. a.
Ela. v. c.
Prouer. xx. c.
Pe. iii. b.
1. Cor. viii. c.

Heb. xii. c.

Deu. xxxii. e.

Pro. xxv. d.

nentyng e ch other wyth honoure: be
* not slouthfull in your busynes: be fer-
uente in spere, seruyng the LORD, re-
ioyng in hope, beyng patient in tri-
bulacion, continuynge in prayer, distribu-
tinge vnto the nede of the sayntes, * be-
yng glad to harber. Blesse them that
pursue you: blesse, but curse not. Reioy-
ce wyth them that reioyse: wepe wyth
them that wepe.

C * Be of one mynde amonge your sel-
ues. * Be not proude in your owne con-
ceates, but make your selues equali vnto
the of the lower soxe. * * We not wyse
in your owne opynions. * Bendyng
vnto any mā euell for euell. * Joyndyng
good thynges, not onely befoze God, but
also befoze all men: * yf it maye be (as
moch as lyeth in you) hauynge peace
wyth all men. Auenge not youre selues
(dearly beloued) but geue rowme vnto
wyath. foz it is wyrtten: * cōmyt venge-
aunce vnto me, & I shall reward sayeth
the Lord. * But yf thyne enemy doth hō-
ger, geue hym meate: yf he thyrst, geue
hym drynke: foz doynge thys thou shalt
gather coles of fyre vpon hys heade. We
not ouercome of euell, but ouercome euell
wyth good. &

The. xiii. Chapter. *

A



Allet every soule submyt him
self vnto the hygher pow-
ers. * foz ther is no power
but of God: And they that
be, are ordeyned of God.
Therfoze he that resysteth
the power, resysteth the or-
dinaunce of God: But they þt w resyste, p-
curre the selues dānaciō. foz rulers are not
to be feared foz a good worke, but foz the
euell. Wilt thou be wythout fear of the
power: do good, & thou shalt haue prayse
of it: foz he is the mynister of God foz
thy wealth. But yf thou dost euell, feare:
foz he beareth not the sword foz naught:
foz he is the mynister of God, an auēger
foz the punishmēt of hym þt doth euell. &
therfoze of necessity ye must obeye, not
only

honore inuicem precemur
tes, sollicitudine non pigri,
spiritu feruentes, domino le-
uitates, spe gaudentes, in tri-
lacione patietes, orationibus
stantes, necessitatibus san-
ctorū cōmunicātes, hospitali-
tatem sectantes. Benedicite
persequētibus vos: benedicite
& nolite maledicere. Gaudete
cum gaudentibus, fletu
cum fletibus.

Id ipsum inuicem sentien-
tes. Nō alta sapiētes, sed hu-
milibus cōsentientes. Nolite
esse pūdētes apud uosmet
ipsos. Nulli malū pro malo re-
dentes. Prouidentēs bona pō-
tātū corā deo, sed etiā corā
omnib⁹ hominib⁹: si fieri po-
test, quod in uobis est, et oīa
hūc hominib⁹ paci habētes.
Non uosmetipsos defenden-
tes charissimī, sed date locū
iræ. Scriptū est enī, Mihi uin-
dicta, & ego retribuā, dicit
domin⁹. Sed si eliserit inimi-
cū tu⁹, cū illi: si sitū, pon-
tū da illi: hoc enī facit, car-
bones ignis congeres super
caput ei⁹. Noli uinci a malo,
sed vince in bono malo.

CAPVT XIII.



Mnis anima po-
testatib⁹ subditi
sunt. Non est enī po-
tas nisi a Deo.
Quæ autē sunt, a deo ordina-
tæ sunt. Itaq⁹ qui resistit po-
testati, dei ordinationi resi-
stit. Qui autē resistunt, ipsi
sibi damnationem acqui-
runt. Nam principes nō sunt
timori boni operis, sed ma-
li. Vis autem non timere po-
testatem? Bonum fac, & hab-
ebis laudem ex illa: Dei
nimis minister est tibi in bono.
Si autem malum feceris,
time: nō enim sine can-
sa gladium portat: dei enim
minister est, iudex in ira, qui
malum agit. Ideo & nos
cessitū subditi esote, non
solū

Pe. ii. b.
ap. vi. a.

folam p
propter
enim &
misti e
ipsum
gal, ve
morem
rem.

* N
beati
us. Q
mum
non ad
des, no
sum tel
concup
alind
do im
xomun
Dilect
opera
gis, et
Et
quia
no fun
pior
can
cessit
quau
pera
mor
honor
com
tibus
padi
ne &
Chri
ne te

C
ma
infi
cat
dis
nor
ten
illu
qu

solum propter iram, sed etiam
propter conscientiam. Ideo
enim & tributa præstatissimi
militi enim dei sunt, in hoc
ipsum seruientes. * Reddis
te ergo omnibus debitum: cui
tributum, tributum: cui vecti
gal, vectigal: cui timorem, ti
morem: cui honorem, hono
rem.

* Nemini quicquam des
beatis, nisi ut inuicem diliga
tis. Qui enim diligit proxima
m, legem impleuit. Nam
non adulterabis, non occide
ris, non furaberis, non falsu
sum testimonium dices, non
concupisces, & si quod est
aliud mandatum, in hoc ver
bo insinatur: Diliges proxi
mum tuum sicut teipsum.
Dilectio proximi malum non
operatur. Plenus ergo legis
est dilectio. *

Et hoc scientes tempus,
quia hora est iam nos de som
no surgere: nunc enim pro
pior est nostra salus, quam
cum credidimus. Nox præ
cessit, dies autem appropin
quant. Abiciamus ergo opera
tenebrarum, & induas
mur arma lucis, sic ut in die
honeste ambulemus, non in
comestationibus & ebrietati
bus, non in cubilibus & im
pudiciis, non in contentione
& emulatione: sed indua
mini Dominum IESVM
Christum, & carnis curam
ne secentis in desideriis.

CAPVT. XLIII. *



Nfirmum aus
tem in fide as
sumite, non in
susceptione
suis cogitationi
bus. Alius
enim credit se
manducare omnia: qui autem
infirmus, est holus manduca
t. Is qui manducat, non ma
ducet non spernat: & qui
non manducat, manducans
tem non iudicat Deus enim
illum assumpt. Tu quis es,
qui iudicas alienum seruus
domino

only because of wrath, but also for con
science sake. For therfore do ye also ge
ue tributes: for they are Gods ministers
seruynge for the same. * Bene thes
foze vnto euery one theire dewtye: tribu
te, to whom tribute belongeth: custome,
to whom custome is due: feare, to who fea
re belongeth: honoure, to whom honou
re pertaineth.

* Owe nothyng to any man, but euen
to loue one an other. * For whoso loueth
hys neighbour, hath fulfilled the lawe.
For, * thou shalt not committe aduou
trye, thou shalt not kyl, thou shalt not
steale, thou shalt beare no false wytnesse
thou shalt not lust, and whatsoeuer com
mandement ther is els, it is fulfilled in
thys woide: * Thou shalt loue thy
neighbour as thy selfe. * The loue
of thy neighbour, worketh no euill: ther
foze is loue the fulfilling of the lawe. *

* Thys tyme also we know, that it
is now * the houre that we must ryse
from slepe: for now is oure health nearer
than when we dyd beleue. The nyght
is past, but the daye is come neare. * Let
vs therfore cast away the workes of dar
kenesse, and let vs put on the armour of
lyght, so that we may walke honestlye,
as in the daye, not in * vancketrynges &
drunkennes, not * in chamynges &
bvelennes, not * in strynges and en
uyenge: but put ye on Iesus Chust, &
* and make not prouision for the flesh,
to fulfill the lustes therof.

The. xliiii. Chapter. *



Take vnto you hym that is
weake in the fayth, not in
stryfes of opiniois. For one
belongeth that he may eate
all thynges: but he that is
weake, with eat herbes. He
that eateth, let hym not despise hym
that eateth not: and he that eateth not,
let hym not iudge hym that eateth: for
God hath receaued hym. * Who art thou
that iudget another mans seruante?

Y iii The

Mat. xvii. d.
and. xlii. c.

Gala. vi. a.
i. Timi. b

Exod. xx. c.
Deut. v. c.

Leui. xix. e
mat. xxii. d.
i. Cor. xlii. a.

i. Tessa. v. a

Collo. iii. a.

Luc. xxi. d.
i. Cor. vi. b.
Ephes. v. a.
Iaco. iii. c.
Gala. v. c.
i. Petri. ii. c.

Iacob. iiii. b

Ad Romanos.

Collo.it.c.

He standeth or falleth vnto hys LORD
but he shall stande. For God is able to ma-
ke hym stande for some one putteth dif-
ference betwene daye and daye, but ano-
ther iudgeth euery daie alike: * let eue-
ry mā be perfecte in hys meauyng. He
that putteth difference betwene daye, &
daye, doth it to the LORD: And he þe
eateth, eateth vnto the LORD: for he
geueth thanks vnto God. And he that
eateth not, eateth not vnto the LORD,
& geueth thanks vnto God. For none of
vs lyueth vnto hymselfe, and nomā dieth
vnto hymselfe.

Whether we lyue therfoze, we lyue
vnto the LORD: Whether we dye, we
dye vnto the LORD. Therfoze whe-
ther we lyue, or whether we dye, we are
the LORDS. For thereto Christ dyed,
& rose agayne, & he might be * LORD
both ouer the quick & deed. But why in-
gest thou thy brother? or why despyest
thou thy brother? * For we all shall stāde
before the iudgemente seate of Christ.
For it is wyrtten: * As trulye as I lyue
(sayeth the LORD) all knees shall
bowe vnto me, & euery tūge shall knowle-
ge vnto god. * Therfoze shall euery one
of vs gene an accōpte for hymself vnto
God, Let vs therfoze iudge eche other no
more. But iudge thys rather, & ye laye
no stōbyng bloke or occasion of fallynge
vnto your brother. * I am sure, & trust in
the LORD Iesus, & ther is nothyng
cōmune of it selfe, saue vnto him that iud-
geth it to be cōmune, vnto him is it cōmu-
ne. For yf thy brother be greued becau-
se of meat, nowddest thou not walke after
charite. Destroye not thou him wyth thy
meate, for whom Christ dyed. Let not
therfoze oure treasure be euell spoken
of. For the kyngdome of God is not
meate and drynke, but ryghteousnesse,
and peace, and ioye in the holy goost. for
whoso serueth Christ in that, he pleaseth
God, and is appoyned of mē. Let vs ther-
foze followe those thynges that belon-
ge vnto peace, and let vs kepe the thyng-
es together that belonge vnto edifyeng
Destroye

domino suo stat aut. cibus
stabit autem. Potens est enim
Deus statuere illam. Nemo
alius iudicat diem inter diem,
alius autem iudicat omnem
diem. Vnusquisque in suo
sensu abundet. Qui sapit diem
em, Domino sapit. Et qui
manducat, domino manducat
et: gratias enim agit deo.
Et qui non manducat, et gra-
tias agit deo. Nemo enim
nostrum sibi vivit, et non
sibi moritur.

Siue enim vivimus, domi-
no vivimus: siue morimur,
domino morimur. Siue enim
vivimus, siue moriamur,
tibi sumus. In hoc enim
Christus mortuus est, & re-
surrexit, ut & vivorum &
mortuorum dominetur. Tu
autem, quid indicas fratrem
tuum? aut tu, quare sperni
fratrem tuum? Omnes enim
stabitimus ante tribunal Ch-
risti. Scriptum est enim: Pa-
ter ego dico Domini, & po-
nitur mihi sedes ad dexteram
genus, & omnis lingua con-
fitebitur Domini. Itaque vult
quisque nostrum pro se ra-
tionem reddere Deo. Nunc
ego amplius invicem indicam-
us. Sed hoc iudicabit magis,
non ponatis offensum in tri-
buti vel scandalum.

Scio & confido Dom
no I E S V, quia nihil co
mune per ipsum, ubi ei
existimatur quid commune
se, illi commune est. Si
propter cibum frater
contristatur, iam non sum
dum charitatem ambulo.
Noli cibo tuo illum perdes
pro quo Christus mortui
est. Non ergo blasphemus
bonum nostrum. Non de
enim regnum Dei est es
cibus, sed iustitia, & pacis
gaudium in Spiritu lau
dato. Qui enim in hoc
uit Christo, placet Deo
prebatus est hominibus,
que quæ pacis frater
mur, & quæ edificati
sunt, inuicem custodiamus

Noli pro
re opus
sunt mu
homini
manduc
manduc
bibere v
frater co
dalizatu
Tn fidei
ipsum h
ras qui
sum, an
autem c
uerit, d
ex fide
non est
est.

CA

I

Vincent
James
and ad
Christ
led fi
prop
bi, sec
+ C

ptor-
nam
entia
scriptu
mus.
& sol
fapere
dum
vt vna
rifica

Dom
ti. p
inici
cepit
Dico
S V
cunci
Dei,
miffi
tē fup
rare
eft: l
in G

Noli propter escam destrue
re opus Dei. Omnia quidem
sunt munda, sed malum est
homini qui per offendiculum
manducat. Bonum est non
manducare carnem, & non
bibere vinum, neque in quo
frater tuus offenditur, aut scā
dalizatur, aut infirmatur.
Te fidem habes: apud te met
ipsum habes coram deo. Bea
tus qui non iudicat semetips
um, in eo quod probat. Qui
autem discernit, si manduca
uerit, damnatus est: quia nō
ex fide. Omne autem quod
non est ex fide, peccatum
est.

Destroye not thou the worke of God for
anye meate sake. * All thynges truly
are cleane, but it is euell vnto the man, &
eaterh wyth hurt of conscience. * It is
good not to eate fleche, and not to drynke
wyne, nor ought wherby thy brother shō
bleth or is offended, or is made weake.
Hast thou sayth: haue it by thy selfe be
foze God. Happpy is he that iudgeth not
hymselfe, in it that he alloweth. But he
that putteth difference, yf he eate, he is
damned: because it is not of sayth. * for
all that is not of sayth, is synne.

Tit. i. c.

i. Cor. viii. d.

Tit. i. c.

The. xv. Chapter. *

CAPVT XV. *



Bemus au
tem nos fir
miores im
becillitates
infirmorum
sustinere, &
non nobis
placere.

Vnusquisque vestrum pro
ximo suo placeat in bonum
ad edificationem. * Etenim
Christus non sibi placuit,
sed sicut scriptum est: Im
properia impropertantium ti
bi feciderunt super me.

* Quicumque enim scrip
ta sunt, ad nostram doctrinam
scripta sunt, ut per pati
entiam & consolationem
scripturarum spem habeamus.
Deus autem patientiæ
& solatii, dei vobis id ipsum
sapere in alterutrum secun
dum IESVM Christum,
ut vniuerses, vno ore hono
rificent Deum, & patrem
Domini nostri IESVM Chris
ti. Propter quod suscipite
inulcem, sicut & Christus sus
cepit vos in honorem Dei.
Dico enim Christum IES
VM ministrum fuisse cir
cuncisionis propter veritatē
Dei, ad confirmandas pro
missiones patrum: Gentes au
tem super misericordia hono
rare Deum. Sicut scriptum
est: Propterea cōfitebor tibi
in Gentibus domine, & nos
mini



Ut * We that are stron
ge ough to beare the
frayll nesse of them that
are weake, and not to
stande in oure owne con
ceite. Let every one of
you please hys negh
boure for hys welth and
edifyenge. For Chyste pleased not hym
selfe, but as it is wyrtten: * The re
bukes of them that rebuked the, are sal
ten vpon me.

A
Gala. vi. a.

Psal. lxxviii. b

* * For what thynges so euer are
wyrtten, they are wyrtten for oure doc
tryne, that we thowd pacience * and
consolacion of the scriptures, maye haue
hope. The God of pacience and consolacion
graunt you to be like mynded one
towardes another, after Iesus Chyste,
that ye being of one mynde, maye wyth
one mouth prayse God and the father
of oure LORD & Iesus Chyist. Where
foze receaue ye eche other (as Chyste
also hath receaued you) to the honour of
God, for I saye that Iesus Chyist was a
mynistre of the cūrcumcyssion for the
trueth of God, to confirme the promys
ses of the fathers: and that the Wey
then myght prayse God because of
mercy, as it is wyrtten. * Ther
foze wyll I prayse the amonge the
Weythen, O LORD & And I shall
synge

Rom. iii. d

i. Mac. xii. b

ii. Re. xxii. g
Psal. xvi. a

Ad Romanos:

Deu. xxxii. f
Pal. exvi. a

Isay. xii. b.

fyngc vnto thy name. And agayne he sayeth: * Reioyce ye Heythe wyth his people. And agayne: * All ye Heythen prayse the 2 O K D E, and all ye people magnifye hym. And agayne sayeth Esayas: * Ther shalbe the roote of Jesse, and he that shall ryse to rule the Weythles, in hym shall the Weythentruste. The God of hope fyll you wyth all ioye and peace in belenyng, that ye maye be pleasons in hope by the power of the holy goost. I

But I my selfe am certyfied of you (breythen) that you also are full of loue, fylled wyth all knowlege, in so moch that ye be able to admeny the ech other. Neuertheles (breythen) I haue wyrtten the more boldely vnto you, partly, as one that putteth you in remembraunce, because of the grace that is geuen me of God, that I shulde be a minister of Christ Jesu amonge the Weythen, declaring the gospel of God, that the offeringe of the Weythen maye be acceptable and sanctified in the holy gooste.

Act. iii. b.
ii. Pet. i. d.

Isay. liii. e.

I haue therefore wher of to reioyse towarde God in Christ Jesu, for I darre not speake ought of those thynges þ God * hath not done by me, to the obedience of the Weythen, in word and dedes, in the power of tokens and wonders, by the power of the holy goost, in so moch that from Jerusalem rounde aboute vnto Illyricum, I haue fylled all wyth the Gospel of Christ. And thus haue I preached thys Gospel, not where Christ was named, (lest I shulde buyde vpon another mans foundation), but as it is wyrtten: * They vnto whom he was not spoken of, shall se: and they that haue not herde of hym, shall vnderstande.

For the whyche cause also I was greatly let to come vnto you, and was forbydden heretherio. But now syth I haue nomore redome in these quarters, (But hauyng a desyre many yeres sence, to come vnto you) whan I shall take my iourney in to Spayne, I truste

mini tuo cantabo, Et iterum dicit Letamini Gentes plebe eius. Et iterum: Laude omnes Gentes Dominum, & magnificate omnes populi. Et iterum Esayas ait: Erit radix Jesse, qui exurget regere Gentes, in eo Gentes sperabunt. Deus autem spei replet vos omni gaudio & pace credendo, ut abundetis in spe in virtute spiritus sancti.

Certus sum autem fratres mei & ego ipse de vobis, quoniam & ipsi pleni sunt dilectione, repleti omni scientia, ita ut possitis alteri alterum monere. Audiam autem scripsi vobis, fratres, ex parte, tanquam in memoriam vos reducere, propter gratiam quae data est mihi a Deo, ut sim minister Christi Iesu in gentibus, sanctificans euangelium Dei, ut fiat oblatio Gentium accepta, & sanctificata in spiritu sancto.

Habeo igitur gloriam in Christo Iesu ad Deum. Non enim audeo aliquid inquit eorum, quae per me non effectus Christus in obedientiam Gentium, verbo & factis, in virtute signorum & prodigiorum, in virtute virtutis sancti, ita ut ab Hierusalem per circuitum usque ad Illyricum repleverim euangelium Christi. Sic enim praedicavi euangelium, non ubi nomen eius est constitutum, ne super alienum fundamentum aedificarem, sicut scriptum est: Qui non est annuntiatus deus, videbunt: & qui non audierunt de eo, intelligunt.

Propter quod & impeditur plurimum venire ad vos & prohibitus sum usque adhuc. Nunc vero vultus mecum non habens in his regionibus, cupiditatem meam habens veniendi ad vos ex multis iam praecedentibus annis, cum in Hispaniam profectus

phici co
perierit
vobis de
bis prim
huero, N
kor in H
re sancti
Mace Jo
lationem
pampere
in Hieru
tis, et de
Nam si
particip
les, debe
ministrat
Hoc
magis
fructum
ficat
autem q
vos, in a
tionis
nam. O
tres per
IESVM
charitat
adione
pro me
rer ab in
ludae,
lano ac
lem fac
vos in
dei, vt
Deus
nibus



in C
in dor
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em ip
& mil
& A
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tie

placiti cepero, spero quod
preteritis videam vos, & a
vobis deducar illuc, si vos
his primum ex parte fructus
huic. Nunc igitur profici-
tor in Hierusalem, ministrare
sanctis. Probauerunt enim
Macedonia & Achaia col-
lationem aliquam facere in
pauperes sanctos, qui sunt
in Hierusalem. Placuit enim
eis, et debitorum sunt eorum.
Nam si spiritualium eorum
participes facti sunt gentes
istae, debent & in carnalibus
ministrare illis.

Hoc igitur cum consum-
mavero, & assignavero eis
fructum hunc, per vos pro-
ficiscar in Hispaniam. Scio
autem quoniam veniens ad
vos, in abundantia benedi-
ctionis evangelii Christi ver-
niam. Obsecro ergo vos fra-
tres per Dominum nostrum
IESVM Christum, & per
charitatem sancti spiritus, ut
adiuvetis me in orationibus
pro me ad Deum, ut libes-
ter ab infidelibus qui sunt in
Iudaea, & obsequii mei ob-
staculo accepta fiat in Hierusa-
lem sanctis: ut veniam ad
vos in gaudio per voluntatem
dei, ut refrigerer vobiscum.
Deus autem pacis sit cum om-
nibus vobis. Amen.

CAPUT XVI.

Commendo au-
tem vobis Phoe-
bem sororem no-
stram, quae est
in ministerio ec-
clesiae, quae est
in Cenchreis, ut ea suscipiatis
in domino, digne sanctis: &
assistatis ei in quocumque ne-
gocio vestri indiguerit: eis
enim ipsi quoque assistunt multis,
& mihi ipsi. Salutate Prisca
& Aquila adiutores meos,
in Christo Iesu, qui pro ani-
ma mea suas cervicibus suppo-
suerunt, quibus non solum ego gra-
tias ago, sed & ecclesiae eccles-
iae gentis, & domesticis ec-
clesiae eorum. Salutate Epene-
tum dilectum mihi, qui est primi-
tius Achaiae, in Christo Iesu.

Salutate

I truste that (as I go by) I shall see you, &
be brought thither of you, yf I shall ha-
ve first partly refreshed my selfe wyth
you. Now therfore go I to Jerusalem, &
to minstre vnto the sayntes. For Mace-
donia and Achaia are content to make so
me * gatheryng for the poore sayntes,
that be at Jerusalem: for it hath pleased
the, and they are they detters. * For yf
the they then are become partakers of
they spiritually thynges, they oughte al-
so to minstre vnto them in bodely thyng-
ges.

Whan I therfore shall haue fynished
thys, and shall haue appoynted the thys
frute, I shall take my iourney by you in-
to Spayne. But I know, that commyn-
ge vnto you, I shall come wyth the abun-
dauce of the blessing of the Gospell of
Christe. I praye you therfore brethren
thorow our LORD Iesus Christe, and
thorow the lone of the holy good, that ye
helpe me in prayers for me vnto God, &
I maye be deliuered fro the vnfaithfull,
that are in Iewrye, and the offeringe of
my seruyce maye be acceptable vnto the
sayntes in Jerusalem: that wyth ioye I
maye come vnto you, by the wyll of God,
to be refreshed wyth you. The God * of
peace be wyth you all. Amen.

The. xvi. Chapter.

Commende vnto you Phoe-
be our syster (whych is a mini-
ster of the congregation that
is at Cenchrea,) that ye recei-
ue her in the Lord, as it becom-
meth sayntes: and that ye do assiste her
in whatsoeuer busynesse she shall haue
nede of you: for she also hath holpen ma-
ny, and my selfe. Salute * Prisca & A-
quila my helpers in Christe Iesu, (why-
che haue reoperd they neckes for my ly-
fe, vnto whom not I onely do gene than-
kes, but all the congregacions of the they
then also,) and salute ye they householdes
congregacyon. Greete Epenerus my beloued,
which is the first of Achaia in Christe Iesu.
Greete

Actu. xi. c.
I. Cor. xvi. a.
II. Cor. viii. a.
and. ix. a.
I. Cor. ix. d.
Gala. vi. a.

I. Cor. xiii. e

Actu. x. iii. a
II. Tim. ii. c.

Sollem
que est
us in Ch
sanctis,
uocant
firi I E
loco ipse
tia vobis
tre nostr
SV Chr
+ Gr
semper
dei que
Ro I E
tines fac
ni verbe
tia, sicut
fi con fi
bis, ita v
vlla gra
odatione

Rogo autem vos
ut obtemperetis praecep-
tionibus & officio
ter doctrinam quam rece-
distis faciant; & de
ad illis. Huiusmodi
fit domino nolite
uisceribus vestris
sed fidei uisceribus
sermones & benedi-
ctiones seducunt corda
vra. Vestra est obedi-
entia loco duplicata
deo igitur in uisceribus
meis vos esse sapienter
no; & simpliciter ma-
aut pacis contra
sub pedibus vestris
Gratia domini nostri
Christi uobiscum. Salu-
Timotheus adiutor
Lucius, & Iacon, &
ter cognati mei,
ego Tertius qui scripsi
flos in deo. Salutem
ius hospites meos, &
ue ecclesiae. Salutem
stus arcanus fratris,
tus frater, Gratia

i. Cor. i. b.

* But I beseeche you brethren that ye marke them whych make diuisions and geue occasions of euell, cōtrary to the doctrine that ye haue learned, and auoyde the. For soch serue not Chryſt our LORD & C, but * theyr owne belly : as by these wordes and blessinges they disceane the hartes of the innocent. For youre obedience is published in euery place. I reioyce therfoze of you. * But I wyll haue you to be wyse in þat whych is good and symple in euell. And the God of peace treade Satan quickly vnder youre fete. The grace of our LORD & C Iesus Chryſt be wyth you. * Timotheus my helper salureth you, and so doth * Lucius, and * Jason, and * Sopater my cosyn. I Terrius that haue wytten the epyll in the LORD, salure you. * Gaius myne hoste, and the host of all the congregacion salureth you. Erastus the treasurer of the cytie, and Quartus a brother, greteyth you. The grace of oure LORD Iesus

IESV Christi cum omnibus
vobis. Amen.

Et autem qui potens est
vos confirmare iuxta euang-
gelium meum, & predicare
nomen IESV Christi, secun-
dum revelationem mysterii,
temporibus æternis taciti (quod
nunc patefactum est per scri-
pturas prophetarum, secun-
dum præceptum æterni Dei,
ad obediendum fidei) in cõs-
pectu gentibus cogniti, soli sa-
pienti deo per IESV M Chri-
stum, cui honor & gloria in
secula seculorum. Amen.

¶ Finis epistolæ Pauli A-
postoli ad Romanos.

EPISTOLA

PAULI APOSTOLI
ad Corinthios
prima.

CAPVT I.

Iesus Chryst be wyth you all. Amen.

To hym that is able to stably the you
accoordynge to my Gospell, and the prea-
chyng of Iesus Chyrt, after the reuelas-
cion of the mystery kepte secrete sens the
worlde began, (the whych is now opened
by the scriptures of the prophetes, acor-
dyng to the commaundement of the eter-
nall God to set vp the obedience of sayth
published among all nacions: To the sa-
me God whych onely is wyse, be honoure
and prayse thowolw Iesu Chyrt, for euer
and euer. Amen.

Roma. xi. d.

¶ The ende of the Epistle of Paul
the Apostle to the Ro-
maynes.

The fyrst Epistle of the
Apostle S. Paul to the
Corinthians.

The fyrst Chapter.



Paulus
vocat
Apo-
stolus
IESV
Christi
per vos
luntate
dei, &

Sosthenes frater, ecclesie dei
que est Corinthi, sanctifica-
tus in Christo IESV vocatis
sanctis, cum omnibus qui in-
uocant nomen domini nos-
tri IESV Christi in omni
loco ipsorum & nostro, gra-
tia vobis & pax a Deo pa-
tre nostro, & domino IESV
Christo.

* Gratias ago deo meo
semper pro vobis, in gratia
dei que data est vobis I Chri-
sto IESV, & in omnibus di-
uitis facti estis in illo, in om-
ni verbo, & in omni scien-
tia, sicut testimonium Chri-
sti confirmatum est in vo-
bis, ita vt nihil vobis destit in
vita gratia, expectantibus re-
surrectionem æni nostri IESV
Christi,



Paul called an Apostle of
Iesus Chryst by the Wyll
of God and brother * Sos-
thenes, vnto the congrega-
cion that is at Counthus,
euen to them that be * san-
ctified in Chryst Iesu, cal-
led sayntes, wyth all them
that call vpon the name of our LORD
Iesus Chryst in enery place of theys ad-
oures, * grace be vnto you and peace fro
God our father, and the LORD Iesus
Chryste.

Actu. xviii. b

Ioh. xvii. c.
Hebr. ix. c.

ii. Cor. i. a.

* I thake my God alwaye on your
behalfe, for the grace of God that is ges-
nen you in Chryst Iesu, that in all thynges
ye are made ryche in hym, in enery
woorde and in all knowlege, as the wyrt-
nesse of Chryst is stablyshed in you: so þe
lacke nothyng in any gifte, waytyng
for the appearyng of oure Loyde Iesus

Chryst

Ad Lyncithios.

Chryſt, the whych alſo ſhall ſtablyſh you
woythout faute vntyll the ende, in the daye
of the commynge of our **LORDE** Je-
ſus Chryſt. R

Num. xxiii. c
ii. Cor. x. b.
i. Teſſa. v. c.

W * God is faythfull, by whom ye are
called vnto the fellowſhippe of hys ſon-
ne Jeſus Chryſte oure **LORDE**. But I
beſeke you bꝛethꝛen by the name of oure
LORDE Jeſus Chryſt, * that ye all
ſpeake one thyng, and that ther be in
you no diuiſiōs: but be ye perfecte in one
meanyng and in one ſentence. For it is
ſhewd me of you (my bꝛethꝛen) by them
that are of Cloes that ther are ſtryfes a-
monge you. I ſpeake of that whych euery
one of you ſayerh: I holde of Paul, I
holde of * Apello, I holde of Cephas, I
of Chryſt. Is Chryſt diuided? Was Paul
crucifyed for you? or were ye baptyſed in
the name of Paul? I thanke my God,
that I baptyſed none of you ſauē * Cri-
ſpus and * Gaius, leſt any man ſaye, ye
were baptyſed in my name. I haue bap-
tyſed alſo the houſe of * Stephana.
Els wote I not yf I haue baptyſed any
other of you. For Chryſt ſente me not to
baptyſe, but to preach, not in the wyſe
dome of woꝛde, leſt the croſſe of Chryſt
ſhulde be made of none effecte.

A ſu. xviii. c
i. Cor. iii. a.
and. xvi. b.

A ſu. xviii. a.
* Ro. xvi. a.

i. Cor. xvi. c.

For the woꝛde of the croſſe is truly:
(vnto them that peryſhe) foolyſhneſſe:
* but vnto them that are ſaued, that is,
vnto vs, it is the power of God. For it is
woꝛtten: * I wyll deſtroye the wyſe dom
of the wyſe, and the vnderſtandyng of
the pudent wyll I reſuſe. * Where is
the wyſe: Where is the ſcribe: Where is
the diſputer of thys woꝛlde? Hath not
God made the wyſedome of thys woꝛlde
foolyſhnes? For ſeing he the woꝛlde by the
wyſedome of God dyd not knowe God
by woꝛdome, it hath pleaſed God by the
foolyſhneſſe of preachynge to ſaue the
that beleue. * For the Jewes alſo requy-
re tokens, and the Grekes ſeke wyſedo-
me: but we preache Chryſt that was cru-
cifyed: vnto the Jewes truly an occaſion
of ſallyng, and vnto the Grekes foolyſh-
neſſe.

Mat. xii. d.
Luc. xi. c.
Ioh. iii. c.
and. vi. d.

Chryſti, qui & conſolatur
vos viſq; in finem ſeculorū
ne, in die aduentus ſuū
ſcri I E S V Chryſti

Fideiſtis deus, per quem
cati eſtis in ſocietate
eius I E S V Chryſti
noſtri. Obſecro autem
tres per nomen domini
ſtri I E S V Chryſti
ſum dicatiſomnes. In
in vobis ſchizmatibus
perfecti in eodem ſunt
in eadem ſententia. In
catum eſt enim multi
bis (fratres mei) in
Chloes, quia contem-
ſunt inter vos. Hoc au-
co, quod vniſqueque
dicit. Ego quid ſum
ego autem Apollos
Cephas, ego autem Chri-
diuiſus eſt Chryſti: ſed
quid Paulus crucifixe-
vobis: aut in nomine
baptizati eſtis. Quia
deo meo, quod nomen
ſtrum baptizauit. nō
& Gaius, qui dicit
in nomine meo baptiza-
ſus. Baptizauit autem
phanas domum. Certe
ſcio ſi quem alium
baptizauerim. Nō enim
ſit me Chryſti baptiza-
euangelizare, ſed in
tia verbi, vt non
crux Chryſti.

Verbum enim
reuntibus qui ſe ſalu-
iis autē qui ſaluſ ſunt
nobis, dei virtus eſt. Ser-
uum eſt enim: perſonam
tiam ſapientium, & per-
tiam prudentium repen-
bo. Vbi ſapientia: vbi
vbi in quiſitor huius
Nonne ſtultam fecit
pientiam huius mundi
quia in dei ſapientia
gnouit mundus per
tiam deum, placuit
ſtultitiam prædicare
uos facere credentes.
niam & Iudei ſigna
tunt, & Graeci ſapien-
querunt: nos autem
dicamus Chryſtum
xum: Iudeis quidem
lum, Gentibus autem

tiam: I
Iudeis,
Dei virt
tiam.

Qui
Dei ſap
hōi &
Dei, ſor
Videte
ſtram fr
ti ſapier
nem, q
multi ne
ſunt mō
fundat
mundi
fundat
mundi
git Deu
vt ea q
non glo
conſipe
tem vo
S V, qu
pietate
ficatio
admo
gloriat
ſu.



annu-
nium
dicauit
vos,
& hui-
in un-
trem
& ſer-
tio m-
bus h-
bis, ſ-
tar &
non f-
led in
auer-
ſtos:
his ſe-
homo-
ſed l-
in m-
eſt q-
ante

tiam: Ipsi autem vocati
Indis, atq; Graecis Christi
Dei virtutem, & Dei sapien
tiam.

Quia quod stultum est
Dei, sapientius est hominis
huius, & quod infirmum est
Dei, fortius est hominibus.
Videte enim vocationē ves
tram fratres, quia non mul
ti sapientes secundum car
nem, non multi potentes, nō
multi nobiles, sed quae stulta
sunt mōdi elegit deus, vt cō
fundat sapientēs, & infirma
mundi elegit. Deū, vt con
fundat fortia: & ignobilia
mundi & contemptibilia ele
git deus, & ea quae nō sunt,
vta quae sunt destrueret, vt
non gloriētur omnis caro in
conspetu eius. Ex ipso aus
tem vos estis in Christo IESU,
qui factus est nobis sapi
entia, & iustitia, & sanctis
ficatio, & redēptio, vt (quae
admodum scriptū est:) Qui
gloriamur in domino gloriemur.

CAPVT II.

ET ego cum ve
nissem ad vos
fratres, veni
non in sublimi
tate sermonis
aut sapientiae,
annunciāns vobis testimo
nium Christi. Non enim in
dicāui me scire aliquid inter
vos, nisi IESVM Christū,
& hunc crucifixum. Et ego
in infirmitate & timore &
tremore multo fui apud vos,
& sermo meus & prae
dicatio mea non in persuasi
bus humanarū sapientiarū
sed in ostensione spiri
tus & virtutis, vt fides vestra
non sit in sapientia hominū,
sed in virtute dei. Sapienti
a autem loquimur inter per
fectos: sapientiam vero nō hu
ius seculi, neque principum
huius seculi, qui destruitur,
sed loquimur dei sapientiā
in mysterio, quae abscondita
est quam praedestinavit de
us ante secula in gloria nostrā,
quam

neſſe. But vnto the that are called (both
Jewes and Grekes) we preach Chryſte
the power of God, and * the wyſedome
of God.

For the fooliſhnes of God is wyſer
than men: and the weakenes of God, is
stronger than men. For loke (brethren)
vpon your calling, how that * not many
wyſe after the fleſhe, not many mygh
tye, not many of hye degre are called: but
the thynges of the worlde that are fooly
ſhe, hath God choſen, to confounde the
wyſe: & the weake thynges of the worlde
de hath God choſen, to cōfōunde the ſtrō
ge: and the vyle and deſpyſed thynges
of the worlde hath God choſen, and thoſe
thynges that are not: to deſtroye thoſe
thynges that are: that no fleſhe ſhulde re
ioyce in hys ſyghte. Of the ſame are
ye in Chryſt Jeſu, whyche is become vn
to vs * wyſedome, * and ryghteouſneſſe,
and * holynes, and redemption, that (as it
is wyrtten) * He that reioyceth, let hym
reioyce in the LORD.

The. ii. Chapter.



And whan I came vnto you
brethren, I came not to the
we vnto you the wyrtneſſe
of Chryſt in excellency of
wordes or of wyſedom. For
I eſteemed not myſelf to know
we ought amonge you, ſaue Jeſus Chryſt,
euen the ſame that was crucifyed. I was
with you alſo in weakenesſe, and feare
and greate treſblyng: * and my talkyng
and my preaching was not in the per
ſwadyng wordes of māns wyſedom, but
in declaryng of the ſpyete and power,
that your fayth ſhulde not be in the wy
ſedom of men, but in the power of God.
We ſpeake of wyſedom amonge them
that are perfecte: but not the wyſedo
me of this world, nor of the rulers of
this world, whych * go to naught
but we ſpeake of the wyſedom of God,
whyche is hyd in myſtery, the which God or
dynd befoze the world, vnto our prayſe
whyche

Collo. ii. a.

D

Ioh. vii. e.

Oſee. ii. c.

Ephes. i. c.
* Ier. xxiii. b
* Ioh. vii. c.
Eſa. lxx. c.
Iere. ix. d.
ii. cor. xi. a.

ii. Teſſa. i. a.

ii. cor. xv. c.

Ad Romanos.

Mat. xi. c.
Ioh. xv. c.
and. xvi. a.
Actu. xiii. c.

Es. lxi. 2.

Why ych * none of the rulers of thys worlde hath knowen. * foz yf they had had knowlege, they wolde neuer haue crucified the LORD of gloye. But as it is wyrtē: That * the eye hath not sene, nor the eare hath herde, nether haue the thynges entred into the harte of man, & God hath prepared foz them that loue hym.

Rom.viii.b.

But vnto vs hath God shewed it by
hys spere: * For the spere searcheth all
thynges, yee eue the depenelles of God,
for whar man knowyth the thynges þ
belonge vnto man, saue the spere of ma
whych is in hym: Euen so lykewise the
thynges perraymyng vnto God, hath no
mā knowen, saue the spere of God. We
haue not receaued the spere of thys wo:ld,
but the spere that is of God, to know
we what thynges are geuen vs of God:
the whych thynges also we speake, not
in cōnyng wyodes of mānes wyse dome,
but in the doctrine of the spere, compa
ryng spirituell thynges to spirituell.
The naturall man perceaueth not those
thynges that belonge to the spere of
God, for it is fooly shynesse vnto hym, and
he cannot vnderstande it: for it must be
examined spirituallly. * But the spiritual
iudgeth all thynges, and hymselfe is iud
ged of noman. As it is wyrtren: * For
who hath knowen the mynde of the Lo:
de: or who hath instruct hym: But we ha
ue the mynde of Chusse.

Pro. xxviii:2

Sap. ix. b.
Fsa. xl. b.
Rom. xi. d.

The.111.Chapter.

F And I brethren coulde not speake vnto you as vnto spirituall, but as vnto carnall: ener as vnto babes in Chryst: * I gaue you mylke to drynke, not meate: for ye coulde not yet awaye wythall, nether truly can ye now: for ye are yet carnall. * For seying ther is amonge you enuyenge and stryfe, are ye not carnall, & walke after maner: for whan one sayeth: * I holde of Paul, another: I holde of Apollo, are ye not men? What is then Apollo? what is Paul? euen ministers of hym whom ye

quam nemo principis
ius seculi cognouit. Si
cognouissent, non qua-
runt minum glorie cruci-
fieri. Sed sicut scriptum est: Qui
oculus nō uidit, nec
diuit, nec in cor homi-
nis ascendit, nec per
scenderunt, cor patris
deus is qui dicitur.

Deus per spiritum sanctum
ritus enim omnia
etiam profunda Dei
enim hominum
hominis, nisi spiritus
nis, qui in ipso est
dei lumen negro
fi spiritus dei. Nos
spiritum huius mundi
pimus, sed spiritum
dei eloq. viciam
donata sunt nobis
loquimur, non in doctrina
manet sapientie velle
in doctrina spiritus
libus spiritualiter accen
tes. Animalis autem
non percipit ea quae
ritus dei, spiritualis autem
li, & non potest intelligi
quia spiritualiter accen
tur. Spirituali autem
omnia, & ipse a se
dicatur. Sicut scriptum
Quis enim cognovit
Domini? aut quis
eum? Nos autem
li habemus.

CAPVT III

parvulis in Christo la-
bis porum dedi, non cum
non dum enim potuerat
nec nunc quidem potest
adhuc enim carnes dis-
Cum enim fit inter vos
lus & contentio, non ve-
nales elitis, & secundum li-
minem ambulatis / Cum di-
quid dicat Ego quidem in
Pauli, alius autem Ego la-
pollo, nonne homines estis
Quid igit est Apollus? Qui
vero Paulus? ministrus est
creandi

Heb.v.c.

Gala-vie

i. Cor. i. b.

credidistis, & vnicuique sicut dominus dedit. Ego plantaui, Apollo rigauit, sed deus incrementum dedit. Itaque neque qui plantat est aliquid, neque qui rigat, sed qui incrementum dat deus. Qui autem plantat et qui rigat vni sunt. Vnusquisque autem propriam mercedem accipiet secundum suum laborem. Dei enim sumus adiutores, dei agricultores estis, dei ædificatio estis.

Secundum gratiam dei quæ data est mihi, ut sapiens architectus fundamentis posui, alius autem superædificat. Vnusquisque autem videat quomodo superædificet. Fundamentum enim aliud nemo potest ponere, præter id quod positum est, quod est Christus Iesus. Si quis autem superædificatus fuerit super fundamentum hoc, aurum, argentum, lapides preciosi, ligna, fenum, stipulam, vnicuiusque opus manifestum erit. Dies enim domini declarabit, quia in igne reuelabuntur, & vnicuiusque opus quale sit, ignis probabit. Si cuius opus manserit quod superædificauit, mercedem accipiet. Si cuius opus arserit, detrimentum patietur: ipse autem saluus erit, sic tamen, quasi per ignem.

Nescitis quia templum dei estis, & spiritus dei habitat in vos: si quis ergo autem templum dei violauerit, disperdet illum deus. Templum enim dei sanctum est, quod estis vos. Nemo se seducat. Si quis videtur, inter vos sapienter esse, in hoc seculo stultus fiat, ut sit sapiens. Sapientia enim huius mundi, stultitia est apud deum. Scriptum est enim: comprehēda sapientes in astutia eorum. Et iterum Dominus nouit cogitationes sapientium, quoniam vanæ sunt. Nemo itaque gloriatur in hominibus. Oia enim vestra sunt, sive Pauli, sive Apollos, sive Cephas, sive mundi, sive vite, sive mors, sive presentia, sive futura. Oia enim vestra sunt, vos autem Christi, Christus autem dei.

CAPVT

ye haue beleueu, according as the Lorde hath geuen vnto euery one. I haue planted, Apollo hath watered, * but god hath geuen the increace. Therefore, nether he that planteth is oughte, nor he that watereth, but god that geneth the increace. He that planteth, and he that watereth are one. But euery one shall receaue his owne rewarde, according to his labour. For we are Gods helpers, ye are Gods husbandry, * ye are Gods buyldynge.

Ioh. vi. g.
A. ii. a.

Eph. ii. c.

According to the grace of God that is geue me, haue I, lyke a wyse builder layde a foundaciō, but another buildeth vpon it. Now beir, let eueryone beware how he buyldeth thereon. * For noman can laye another foundaciō, than it is layde, whyche is Christ Iesus. But yf any man buylde vpon this foundaciō, golde, syluer, precious stones, wood, heye, or stubble, euery mans worke shall be many test: * For the daye of the Lorde shall declare it. For it shalbe disclosed i fyre, & the fyre shall trye euery mans worke what it is. yf any mans worke he þ he hath buylde vpon it, to abyde, he shall receaue rewarde: yf any mans worke burne, he shall suffre harme, but he hym selfe shalbe safe: neuerthelesse so, as it were thoroowe fyre.

Mat. xvi. c. 3

Esa. xxvii. c

ii. Pe. i. b. &
iii. d.

* * Knowe ye not þ ye are the temple of God, & the spere of God dwelleth in you: But yf any w defyle the temple of God, God shall destroye him: for the temple of God is holy, whyche ye are. * Let no man disceane him selfe. yf any man amōge you semeith to be wyse, let him become a foole in this worlde, þ he maye be wyse. For * the wysedome of this worlde is foolysnesse with God. For it is writen: * I will rake the wyse i their owne subtiltye. And agayne. * The Lorde knoweth the thoughtes of the wise, þ they are bayne. Let nomā therefore reioyce in mē. For all thynges are yours, whether it be Paul, or Apollo, or Cephas, or the worlde, or lyfe, or death, or thynges presente, or thynges to come. For all thynges are yours, but ye are Christes, and Christ is Gods. ¶

i. Cor. vi. c.
ii. Cor. vi. c.
Heb. iii. a.

Prouer. i. c.

Rom. i. c.

Ioh. v. b.
Psal. xciii. b.

The. iiii. Chapter. *

ii. Cor. vi. a.
Deu. xxix. d

Iere. xxiii. e.
Luca. xii. e.
i. Pe. iii. d.
Ioh. ix. a.

Let men so esteeme vs. euen as the * ministers of Chast, and stewardestes of the * secretes of God. There is it now required amonge the stewerdes, þ a mā be fonde * saythfull. I coure it but a verry small thyng to be iudged of you oꝝ of mans daye: nether do I iudge my selfe. For I know naught by my selfe, * but in þ am I not iustified. It is the lord þ iudgeth me. Judge not therfore before thy tyme, vnill the lord come, which also shall bring to lyghte the thynges þ be hyd in darkenesse, & shall opẽ the counsels of the hartes: & thā shall euery one haue prayse of God. 4

Iaco. i. a

Psal. xliii. e.
Rom. viii. e.

These thynges brethren haue I descrybed in me & i Apollo for your sakes, þ by vs ye may learne that / aboute it whych is wyrtte) one be not puffed vp agaynst another, for any mans sake. For who preferreth the? * What hast thou, þ thou hast not receaued? yf thou hast receaued it, why dost thou boaste, as though thou haddest not receaued it? Now be ye satisfied, now be ye made ryche, ye raygne wythout vs, & wolde God ye dyd raygne þ we also myghte raygne wyth you. For I suppose þ God hath declared vs the last. A posses, * as men appoynted to death: because we are become, a galyngge stocke vnto the worlde, & to the angels, & to mē: We foolles for Chyestes sake, but ye wyse in Chyeste: We weake, but ye stronge: ye of reputaciō, but we of no reputaciō.

Act. xviii. a.
& xx. e.
Rom. xii. b.

Untyll this houre we both hōger, and thyrste, & are naked, & are buffeted, & are vnserled, and * laboure, woꝝkyngge wythoure hādes: we are cursed, * & blesse: we are persecuted, & suffice: we are euell spokẽ of, & we pray: we are become as the outstwepynges of the worlde, euery mans ofscouringe herherto. I do not wyte this to shame you, but I admonishe you as my moost deare chyldren. For though ye haue ten thousande masters in Chyeste, yet not many fathers. For I haue * begottẽ you in Chyeste Iesu by the Gospell.

Gala. iiii. a.
Iacobi b.

I praye

CAPVT III.

Ic nos exultamus homo, vt in istis stros Christi, & dispensationes vesteri dei, iam quænt inter dispensationes, vt fidelis q̃ inuenerit. Mihi autē p̃ minime est a vobis iudicari, aut ab hominibus no dietis neq̃ meipsum dico. Nihil em̃ mihi est sum, sed nō in hoc iustificatus sum. Quia autem iudicari a dñs est, itaq̃ nolite ante tempus iudicare, quoadmodum veniat dñs, q̃ & illuminabit abscondita tenebrarū, & manifestabit cōsilia cordis, & laus erit vnicuiq̃ a deo.

Hæc autē fratres vultis rari in me, & Apollo p̃ vos, vt in nobis dicamus supra quā scriptū est, vtrū ueris alteri in seueris p̃ dñs. Quis em̃ te discerneret? Quis autē habet, quod nō accipiat? Si autē accepisti, q̃ p̃ rariis quasi nō accepisti? saturati estis, iam dicitur. Si estis, sine nobis regnatis & vnā regnetis, vt & uobiscū regnem. P̃m est, quod deus nos apostolos nouissimos ostēdit, & morti destinatos, q̃ uelut culi facti sumus, mōdū angelis, & hominib⁹. Nos habuim⁹ p̃pter Christū, vos autē p̃dices in Christo, uos firmi, uos acie fortiores uos uiles, nos autē ignobiles.

Vsq̃ in hæc hora & esuriamus, & sitim⁹, & nudi sum⁹, & colaphis cedimus, & instabiles sum⁹, & laboramus operantes manib⁹. In hac uocatione dicimur, & benedicimur, & quæntem⁹ patimur, & habuim⁹ blasphemamur, & obsecram⁹, ita quā purgauerim⁹ hui⁹ mēdi facti sum⁹, p̃peripema usq̃ adhuc. Nos ut confundam⁹ uos hanc leuiā, sed ut filios meos carissimos moneo. Nā si dei milia pedagogorū habemus in Christo, sed nō multos p̃tates. Nā in Christo Iesu p̃ euāgelium ego uos genui.

Rog
res me
Christi
mothe
charit
mino,
viam
ho leu
ecclesi
uentu
flati su
ad vos
re, & c
nē cor
virtute
mone
virtute
ga ver
ritate
dinis



patri
vor in
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re, p
iudici
oper
nostr
tis vo
virtu
trade
Sacer
spiri
nostr
bona
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vt sit
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vitiq
aut
idol
bue

Rogo ergo vos, imitatores mei estote, sicut & ego Christi. Ideo misi ad vos. Timotheus, qui est filius meus charissimus, & fidelis in domino, qui vos comendat faciet vias meas, quas sunt in Christo Iesu, sicut vbiq; in omni ecclesia doceo. Tanquam non venturus sim ad vos, sic insinuat sunt quidam. Veniam autem ad vos cito, si dominus voluerit, & cognoscetis, non sermones eorum qui inflati sunt, sed virtutem. Non enim in sermone est regnum dei, sed in virtute. Quid vultis? In virtutem ad vos, an in charitate & spiritu mansuetudinis?

CAPVT V.



Mnino auditur inter vos fornicatio & talis fornicatio, quas nec inter gentes, ita ut vxorē patris sui aliquis habeat. Et vos inflati estis, & non magis iusti habuistis, ut tollat de medio vestrum hoc opus fecit. Ego quod absens corpore, praesens autem spiritu, iam iudicavi ut praesens, est qui sic operatur est, in nomine domini nostri Iesu Christi, congregatis vobis & meo spiritu, cum virtute domini nostri Iesu, tradere huiusmodi hominem Satan, in interitum carnis, ut spiritus saluus sit in die domini nostri Iesu Christi. Non est bona gloriatio vestra. Nescitis, quia modicum fermentum totam massam corrumpit?

Expurgate veteris fermenti, ut sitis noua conuersio, sicut estis azymi. Etenim Pascha nostrum immolatur est Christus. Itaque epulemur, non in sermone veteri, neque in sermone malitiae & nequitiae, sed in azymis sinceritatis & veritatis. Scripsi vobis in epistola, ne commiscamini fornicariis: non vtiq; fornicariis huius mundi, aut avaris, aut rapacibus, aut idolis seruientibus: alioquin deuerat de hoc mundo exisse.

Nunc

I praye you therefore, be ye followers of me, as I am of Christe. Therefore hane I sent Timothe vnto you which is my most deare beloned sonne, & sayth full in the lorde, which shall put you in remembrance of my wayes that are in Christ Iesu, as I teach enery where in enery congregacion. Some are puffed vp, as though I wolde not come vnto you. But I wyll come shortly, & yf God wyll, & will knowe not the worde of the that are puffed vp, but the power. For the kyngdome of God is not in worde, but in power. What will ye? Shall I come vnto you with a rod, or with lone, & with the spere of mekenesse.

i. Cor. xi. 20
Philip. iii. 2

Pro. xx. d.
Iere. x. d.
Iaco. iiii. 20

The. v. Chapter.



Her goeth a comon reporte that ther is fornicacion among you, & such fornicacion, as is not among the heathen, & one shulde hane his fathers wyfe. And ye be puffed vp, & hane not rather had sorowe, that he which hath done this dede, might be taken awaye from among you. & I cruelly beyng absent in body, but present in spere, hane iudged already as presente in the name of our lord Iesu Christ (whā you be gathered together & my spere, with the power of our lord Iesus) & to betake him that hath so done, vnto Satanas, to the distruction of the fleshe, that the spere be safe in the daye of our lord Iesus Christ. Your reioysynge is not good. & knowe ye not, that a lytle leuen soweth the whole lombe of doowe.

& Bourge the olde leuen, that ye maye be newe doowe, as ye be swete bread. For Christ our Pascheouer is offered. Let vs therfore be meery not in the olde leuen, nor in the leuen of malicioussnesse & wychednesse, but in the swete breade of sincerenesse and truerh. & I wrote vnto you in a letter: & ye shulde not medle with hoymōgers, I meane nor the hoymōgers of this worlde or conetous, or extortioners, or seruers of Idols, (for then) ought ye to hane gone out of this worlde.

3 ij

*But

A

Leui. xviij. 2

Collo. ii. 20

Mat. xviii.
i. Tim. i. c.

B

Gala. v. 20

Esa. iiii. 20
Ioh. i. c.
Exo. xii. 20

Eccl. xii. 2

1. Corin.

ii. Tess. iii. a. * But now haue I wyttē vnto you, not to medle, yf he þis called a brother among you, be a whoze monger, or couetous, or a worshipper of Idols, or a rayler, or a dysharde, or an extorcioner, * With such shall ye not eate. For what is it vnto me, to iudge of them that are wythout? Do not ye iudge of them that are wythin? For them that are wythout shall God iudge. * Wane alwaye the euell from amonge your selues.

Iere. xvi. a.
Daf. i. b.

Deu. xiii. a.

The. vi. Chapter.

CAPVT VI.

Are any of you (hauynge a bysynesse agaynst another) be iudged befoze the wicked, & not befoze the sayntes? * Knowe ye not, that sayntes shall iudge this worlde? And yf the worlde shal be iudged of you, are ye vnwoorthye to iudge the leest matters of all? knowe ye not, that we shall iudge the angels? How moch more wooldy matters? yf ye will haue wooldy iudgements, take the byleest sorte in the cōgregaciō to be your iudges. I say it to your shame. Is ther no wyse man amonge you, þis is able to iudge betwene his brother? But the brother stryueth wyth his brother in iudgemēt, and that befoze the vnbeleynge. Now truely is ther vterly a faute amonge you, þe ye haue iudgemētes amonge you. * Why do not ye rather suffre wronge? But ye do wronge and begyle, and that vnto the brethren. knowe ye not þe wycked shall not possesse the kyngdome of God?

Mat. xii. d.
& xix. d.

Mat. v. c.

Gala. v. c.
Eph. v. a.

Be not disceaued. * Nether whoze mongers, nor worshippers of Idols, nor aduouterous, nor weahliges, nor abusers of themselves with mankynde, nor theues, nor couetous, nor dyshardes, nor cursed speakers, nor extorcioners, shall possesse the kyngdome of God. And soche truely haue ye bene, but ye are washed, ye are sanctified, and ye are iustified in the name of oure LORD

Nōc autem scripsi vobis commiseris. Si is qui nominatur inter vos, denunciator, aut auarus, aut libis seruus, aut maledicus, aut ebriosus, aut rapax, aut modi nec cibis sumens, enim mihi de his qui sunt iudicare? Nonne hi qui intus sunt vos iudicant? Nam eos qui foris sunt iudicabit. Auferite malum vobis ipsis.



Vdet alioq. strum hanc negocium ab ueritas alioq. iudicari q. iniquos, q. apud sanctos? An ideo quoniam sancti de hoc alioq. do iudicabunt? Et si a vobis iudicabitur membris, igni estis qui de minimis iudicatis? Nescitis, quoniam angelos iudicabimus? Quoniam magis secularia? Seruati igitur iudicia si habueritis, contemptibiles qui sunt ecclesia, illos constituite alioq. dicandum. Ad veritatem vestram dico. Sic non dicit vos sapiens quilibet possit iudicare inter fratrem suum? Sed frater cum loco iudicio cōtēdit, & hoc apud infideles. Iam quidem cum no delictum est in vobis iudicia habetis inter vos. Quare non magis inuicem accipitis? quare non magis fraudem patimini? Sed vos iniuriam facitis et fraudam, & hoc fratribus. An nescitis, quia iniqui regnum dei non possidebunt?

Nolite errare. Neque fornicarii, neque idolis seruientes, neque adulteri, neque molles, neque masculorum concubitores, neque fures, neque auari, neque ebriosi, neque maledici, neque rapaces regnum dei possidebunt. Et hoc quidem scitis, sed ablati estis in nomine Domini nostri

IESU Christi, & in spiritu dei nostri. Omnia mihi licent, sed non omnia expediunt. Omnia mihi licent, sed ego sub nullius redigat potestate. Elscā ventri, & venter elscis: Deus autem & hīc & has destruet. Cora pus autem non fornicationi, sed domino, & dominus cora poris. Deus vero & domus num suscitauit, & nos suscitabit per virtutem suam.

Nescitis quoniam corpora vestra membra sunt Christi? Tollens ergo membra Christi, faciam membra meretricis? Absit. An nescitis quoniam qui adharet meretrici, vnum corpus efficietur? Erunt enim (inquit) duo in carne vna. Qui autem adharet domino, vnus spiritus est. Fugite fornicationem. Omne enim peccatum quodcumque fecerit homo, extra corpus est: qui autem fornicatur, in corpus suum peccat. An nescitis quoniam membra vestra templum sunt spiritus sancti, qui in vobis est, quem habetis a deo, & non estis vestri? Empti enim estis precio magno. Glorificate & portate deum in corpore vestro.

CAPVT VII.*



Quis autem scripsit istis mihi: Bonum est homini mulierem non tangere.

propter fornicationem autem, vnusquisque suam vxorem habeat, & vnaquaque suum virum habeat. Vxor viri debitum reddat, similiter autem & vxor viro. Mulier sui corporis potestatem non habet, sed viri. Similiter autem & vir sui corporis potestatem non habet, sed mulier. Nolite fraudare inuicem, nisi forte ex consensu ad reus, vt vacetis orationi, & iterum

Iesus Christus, and in the spere of oure God. I maye do all thynges, * but all thynges are not expedient. I maye do all thynges, but I wyll be broughte vnder no mans power. Meate was ordeyned for the belly, and the belly for meate: but God shall destroye both thys and those. The bodye belongeth not vnto fornication, but vnto the Lorde: and the Lorde vnto the bodye. * God hath both rayseed by the Lorde, and shall rayse vs by also by hys power.

* Knowe ye not, that your bodyes are members of Christ? Shall I than take the members of Christ, and make them the members of an harlotte? God forbydde. Knowe ye not, that he which cleueth vnto an harlotte, becommeth one bodye? For they * (sayeth he) shalbe two in one fleshe. But he that cleueth vnto the LORD, is one spere. Flye fornicacion. For all synne wharsoeuer a man doth, is withoute the bodye: but he that comyteth whoyedome, synneth agaynst hys owne bodye. * Knowe ye not, that youre members are the temple of the holy goost, which is in you, whom ye haue of God, and ye are not your owne? * For ye are boughte with a greate pryce. Glorifye & beare God in youre bodye. *

The. viij. Chapter. ¶



Concernyng those thynges, wherof ye wrote vnto me: It is good vnto a mā, not to touch a woman. But because of fornicacion, let euery man haue his wyfe, & let euery woman haue hys husbande. Let the man rendre vnto the wyfe, the thyng that is due, lyke wyse also the wyfe vnto the man. The womā hath not power of hys owne body, but the mā: & lyke wyse hath not the mā power of his owne body, but the womā. * Withstande not your selues one from another, withoute happely it be of consente for a tyme, that ye maye geue you to prayer: and

ecclesi. xxxvii
i. Cor. x. c.

Rom. viii. 5

Gen. ii. d.

i. Cor. iii. b.
ii. Cor. vi. c.

i. Cor. v. ii. c.
i. Pet. i. c.

Tob. vi. d. &
viii. a.
i. Cor. vi. c.

1. Corin.

ii. Tess. iii. a.

Iere. xvi. a.
Dan. iob.

Den. xiii. a.

* But now haue I wyttē vnto you, not to medle. yf he þ is called a brother amōg you, be a whoze monger, oʒ couetous, oʒ a worshopper of Idols, oʒ a rayler, oʒ a dyarde, oʒ an extorcioner, * With such shall ye not eate. For what is it vnto me, to iudge of them that are wythout? Do not ye iudge of them that are wythin? For them that are wythout shall God iudge. * Haue awaye the euell from amonge your selues.

The. vs. Chapter.

CAPVT VI.

Mat. xii. d.
& xix. d.

A



Are any of you (haunye a bysynesse agaynst another) be iudged befoze the wicked, & not befoze the sayntes? * knowe ye not, that sayntes shall iudge thys worlde? And yf the worlde shal be iudged of you, are ye vnwozthye to iudge the leest matters of all? knowe ye not, that we shall iudge the angels? How moch moze woꝛlde matters? yf ye will haue woꝛlde iudgements, take the bylest soze in the cōgregaciō tobe your iudges. I say it to your shame. Is ther no wyse man amonge you, þ is able to iudge betwene hys brother? But the brother stryuerh wyth hys brother in iudgemēt, & that befoze the vnbelenyng. Now truly is ther vterly a faute amonge you, þ ye haue iudgemētes amonge you. * Why do not ye rather suffre wronge? But ye do wronge and begyle, and that vnto the byethren. knowe ye not þ the wycked shall not possesse the kyngdome of God?

Mat. v. c.

Gala. v. c.
Eph. v. a.

Be not disceaued. * Nether whoze mongers, noʒ worshoppers of Idols, noʒ aduouterous, noʒ weakliges, noʒ abusers of themselues with mankynde, noʒ theues, noʒ couetous, noʒ dyonkardes, noʒ cursed speakers, noʒ extorcioners, shall possesse the kyngdome of God. And soche truly haue ye bene, but ye are washed, ye are sanctified, and ye are iustificyed in the name of oure LORD

Nōc autem scripsi vobis, ut commiseri. Si is qui latet nominatur inter vos, est fornicator, aut auarus, aut idolis seruus, aut maledicus, aut ebrius, aut rapax, cum eiusmodi nec cibum sumere. Quia enim mihi de his qui foris sunt iudicare? Nonne de hiis qui intus sunt vos iudicatis? nam eos qui foris sunt, deus iudicabit. Auferite malum a vobis ipsis.



Vdet aliqui forum habere negotium aduersus alterum, iudicari apud iniquos, & non apud sanctos? An nescitis, quoniam sancti de hoc mundo iudicabunt? Et si in rebus iudicabitur mundus, indigni estis qui de minimis iudicatis? Nescitis, quoniam angelos iudicabimus? Quanto magis secularia? Seculari igitur iudicia si habueritis, contemptibiles qui sumus ecclesia, illos constituite ad iudicandum. Ad veredictum vestram dico, sic non exter vos sapiens quisquam, qui possit iudicare inter fratrem suum? Sed frater cum fratre iudicio cōtēdit, & hoc apud infideles. Iam quidem omni no delictum est in vobis, iudicia habetis inter vos. Quare non magis iniurias accipitis? quare non magis fraudem patimini? Sed vos iniuriam facitis et fraudatis, & hoc fratribus. An nescitis, quia iniqui regnum dei non possidebunt?

Nolite errare. Neque fornicarii, neque idolis seruientes, neque adulteri, neque molles, neque masculorum concubitores, neque fures, neque auari, neque ebriosi, neque maledici, neque rapaces regnum dei possidebunt. Et hoc quidem fuistis, sed abluti estis in nomine Domini nostri

IESV

155 V Christi, & in spiritu dei nostri. Omnia mihi licent, sed non omnia expediunt. Omnia mihi licent, sed ego sub nullius redigat potestate. Elca ventri, & ventri elcis: Deus autem & hfc & has destruet. Corpus autem non fornicationi, sed domino, & dominus corpus porci. Deus vero & dominum suscitauit, & nos suscitabit per virtutem suam.

Nescitis quoniam corpora vestra membra sunt Christi? Tollens ergo membra Christi, faciam membra meretricis? Absit. An nescitis quoniam qui adhæret meretrici, vnum corpus efficiatur? Erunt enim (inquit) duo in carne vna. Qui autem adhæret domino, vnus spiritus est. Fugite fornicationem. Omne enim peccatum quodcumque fecerit homo, extra corpus est: qui autem fornicatur, in corpus suum peccat. An nescitis quoniam membra vestra templum sunt spiritus sancti, qui in vobis est, quem habetis a deo, & non estis vestri? Empti enim estis precio magno. Glorificate & portate deum in corpore vestro. &

Iesus Christe, and in the sperte of oure God. I maye do all thynges, * but all thynges are not expedient. I maye do all thynges, but I wyll be broughte vnder no mans power. Meate was ordeyned for the belly, and the belly for meate: but God shall destroye both thys and thofe. The bodye belongeth not vnto fornication, but vnto the Lorde: and the Lorde vnto the bodye. * God hath both rayseed by the Lorde, and shall rayse vs by also by hys power.

* Knowe ye not, that your bodyes are members of Christ? Shall I than take the members of Christ, and make them the members of an harlotte? God forbydde. Knowe ye not, that he which cleueth vnto an harlotte, becommeth one bodye? For they * (sayeth he) shalbe two in one fleshe. But he that cleueth vnto the LORD, is one sperte. Flye fornicacion. For all synne wharsoener a man doth, is wythout the bodye: but he that comytteth whoyedome, synneth agaynst hys owne bodye. * Knowe ye not, that youre members are the temple of the holy goost, which is in you, whom ye haue of God, and ye are not your owne? * For ye are boughte with a greate pryce. Glorifye & beare God in youre bodye. &

eccli. xxxvii
i. Cor. x. c.

Rom. viii. 5.

Gen. ii. d.

i. Cor. iii. b.
ii. Cor. vi. c.

i. Cor. vii. c.
i. Pe. i. c.

CAPVT VII.

The. vii. Chapter. *

A



Quisquam autem scripsit mihi: Bonum est hominimulierem non tangere. propter fornicationem

autem, vnusquisque suam vxorem habeat, & vnaquaque suum virum habeat. Vxor viri debitum reddit, similis ter autem & vxor viro. Mulier sui corporis potestatem non habet, sed vir. Similiter autem & vir sui corporis potestatem non habet, sed mulier. Nolite fraudare inuicem, nisi forte ex consensu ad tempus, vt vacetis orationi, &

iterum



Concerning those thinges, wherof ye wrote vnto me: It is good vnto a man, not to touch a woman. But because of fornicacion, let euery man haue his wyfe, & let euery woman haue hyr husbande. Let the man rendre vnto the wyfe, the thyng that is due, lyke wyse also the wyfe vnto the man. The womā hath not power of hyr owne body, but the mā: & lyke wyse hath not the mā power of his owne body, but the womā. * Wythdrawe not your selues one from another, wythout happely it be of consense for a tyme, that ye maye geue you to prayer: and

Tob. vi. d. &
viii. a.
loef. li. c.

3 iii come

I. Corin.

come together agayne, lest Satan tempt you for your incontinency. R

But thus I saye of fauoure, not of a commaundement. * For I wolde ye were all as I myself: but euery one hath his proper gyfte of God, one thus, an other so. But vnto them that be not married and to weddowes I saye: it is good vnto the yf they so abyde, as I also do. * yf so be that they can not absteyne, let them mary: for it is better to mary, than to burne. But vnto them that are ioyned in marriage, commaunde not I, but the LORD, that the wife * do not awaye from the husbnde. yf she go awaye, to abyde vnmarried, or to be reconciled vnto hyr husbnde. And let not the husbnd put awaye his wyfe. For vnto the rest I saye I, not the LORD: yf any brother haue an vnbeleuyng wyfe, & the same agreeth to dwell wyth hym, let hym not put her awaye.

And yf any woman haue an vnbeleuyng husbnde, and the same consenteth to dwell wyth her, let her not leaue the man: for the vnbeleuyng man is sanctified by the beleuyng woman, and the faythlesse woman is sanctified by the beleuyng man, or els were your chylrien vncleane, but now they are holy. yf the vnbeleuyng departe, let hym departe: for a brother or syster is not bounde in such cases. But God hath called vs in peace. * For how knowest thou, o woman, whether thou shalt saue the man? Or how knowest thou, o man, whether thou shalt saue the woman? But euen as the LORD hath distributed vnto euery man. As * God hath called euery man, so let hym walke, and so I teach in all congregacions. If any man be called beyng circumcysed: let hym not take hethen shyppe vpon hym. If any mā be called in the hethen shyppe, let hym not be circumcysed. The circumcysion is nothyng, and hethen shyppe is nothyng, but the keepynge of the commaundementes of God.

iterum reuertimini in idolum, ne tentet vos satanas propter incontinentiam vestram. p.

Hoc autem dico secundum indulgentiam, non secundum impetum. Volo autem omnes vos esse sicut me ipsum: sed unusquisque proprium donum habet ex Deo alius quidem sic, alius uero sic. Dico autem, non impero & vidistis hominem est illis, si sic perināserint, sicut & ego. Quod si non continet, nubant: melius est enim non habere, quam viti. Illis autem qui matrimonio iuncti sunt, precipio non ego, sed Dominus, uxorem a viro non decedere. Quod si discesserint, uere innuptam, aut viro suo reconciliari. Et vir uxorem non dimittat. Nam carnis ego dico, non Dominus: si quis fratrem uxorem habentem fideliem, & hæc consensit habitare cum illo, non dimittit illam.

Et si qua mulier habet virum infidelem, & hic cōuenit habitare cum illa, non dimittat virum: sanctificatur enim vir infidelis per mulierem fideliem, & sanctificatur est mulier infidelis per virum fideliem, alioqui filii istius mundi essent, nunc autem sancti sunt. Quod si infidelis discedat, discedat: non est seruituti subiectus est frater aut soror in huiusmodi. In pace autem vocauit nos Deus. Vnde enim scis mulier, si virum saluum facies? Aut uis de scis vir, si mulierem saluam facies? nisi unusquisque sicut diuisit Dominus. Unusquemque sicut vocauit deus ita ambulet, & sic in omnibus ecclesiis doceo. Circumcisis aliquis vocatus est: non adducat præputium. In præputio aliquis vocatus est: non circumcidatur. Circumcisio nihil est, & præputium nihil est, sed obseruatio mandatorum Dei.

* Vnus

in quibusque in qua vocatus est, in ea persone vocatus est, in ea persone vocatus est. Seruus vocatus est non sit tibi curae, sed & si potes fieri liber, magis vtere. Qui enim in Domino vocatus est seruus, liber est. Dominus. Similiter qui liber vocatus est, seruus est Christi. Precio empti estis, nolite fieri seruus hominum. Vnusquisque ergo in quo vocatus est fratres, in hoc maneat apud Deum. +

De virginibus autem preceptum Domini non habeo. Consilium autem do tanquam misericordiam consequutus a Domino, vt sim fidelis. Existimo enim hoc bonum esse, propter instantem necessitatem, quoniam bonum est homini sic esse. Alligatus es uxori, noli querere solutionem. Solutus es ab uxore, noli querere uxorem. Si autem acceperis uxorem, non peccasti. Et si nupserit virgo, non peccauit: tribulationem tamen carnis habebis huiusmodi. Ego autem vobis parco. Hoc itaque dico fratres: tempus breue est. Reliquum est, vt & qui habent uxores, tanquam non habentes sint: & qui sicut, tanquam non sicut: & qui gaudent, tanquam non gaudentes: & qui emunt, tanquam non possidentes: & qui vtuntur hoc mundo, tanquam non videntur: praeterit enim figura huius mundi. Volo autem vos sine sollicitudine esse.

Qui sine uxore est, sollicitus est quae Domini sunt, quomodo placeat Deo. Qui autem tam vxore est, sollicitus est quae sunt mundi, quomodo placeat uxori, & diuisus est. Et mulier in nuptia & virgo cogitat quae Domini sunt, vt sit sancta, & corpore, & spiritu. Quae autem nupta est, cogitat quae sunt mundi, quomodo placeat viro. Porro hoc ad vtriusque vestram dico, non vt laqueum vobis iniciam: sed ad id quod honestum est, &

* Let every man abyde in the callinge wherein he is called. * Art thou called, being a seruant: care not: but & if thou mayest be free, vse it rather. For whoso is called a seruante in the LORDE, is a free man of the LORDE. Lykewise, he that is called beiege free, is the seruante of Christ. * Ye are bought with a deare pryce, become not the seruantes of men. Therefore brethren, let every one abyde wyth God accordyng to hys callinge. ¶

As concerning virgyns, I haue no commandement of the LORDE, neuer thelesse I geue counsell, as one that hath opraigned mercy of the LORDE, to be saythfull. I suppose it to be good for the presente necessity, for it is good for a man so to be. Art thou bounde to a wyfe: seke not to be loosed. Art thou loosed from a wyfe: seke not a wyfe. But if thou take a wyfe, thou halte not synned. And if a virgyn mary, she hath not synned: Nevertheless, such shall haue trouble of the fleshe. But I fauoure you. Thys I saye therefore brethren, * the tyme is shorte. The rest is, that they which haue wyues, be as hauynge none: & they that wepe, as not wepyng: and they that reioyce, as not reioycyng: and they that bye, as not possessyng: and they that vse this worlde, as though they vsed it not: for * the fashyon of thys worlde passeth awaye. * But I wolde haue you to be wythout carefullnesse.

* He that is wythoute a wyfe, is carefull for the thynges that be the LORDES, how he maye please God. But he that is wyth a wyfe is carefull of the thynges that be of the worlde, how he maye please hys wyfe, and is buyded. A woman also that is unmarried, and a virgyn, careth for the thynges that are the LORDES, that she be holy both in bodye and spere. But she that is married, careth for the thynges that be of the worlde, & how she maye please hys husbande. Moze ouer thys I saye for you: reioyce, not that I will tangle you in a snare, but because of it that is honeste,

1. Tim. vi. 2

1. Cor. vi. c
1. Pet. i. cpsa. lxxxix. a
1. Petri. iii. a.E say. xl. a
1. Ioh. ii. c
Mat. vi. c
Luc. xii. c

1. Tim. v. a

i. Loxin.

and that maye gene a lyberte to praye vnto the LORD without impediment. But yf any man thynke hym to be esteemed blameable for hys virgin, because that he is ouergrown, and it muste so be done: let hym do what he wyll, he synneth not, yf he marry her. For he purposeth surely in hys harte, hauynge no nede, but hauynge power of hys owne wyll, and hath determyned it in his harte, to kepe hys virgin, he doth well. Therfore he also that completh hys virgyn in mariage, doth well: and he that soyneeth her not, doth better. * The woman is bounde to the lawe, as long as hir husbände lyneeth, yf so be that hys husbände do slepe, she is free, let her marry to whom she wyll, onely in the LORD. But after my mide the shalbe happyer, yf she continue so. I suppose that I also haue the spere of God.

Rom. vii. 2.

The. viii. Chapter. *

A

2 Cor. xvi. d.
Rom. xiii. b

B

Of those thynges that are * offered vp vnto Idols * we knowe that we all haue knowlege. knowlege puffeth vp, but loue edifyeth. yf any man thynke hym selfe to know ought, he hath not yet knowen, as it behoueth hym to knowe. But he that loueth God, the same is knowen of hym. And as for the meates that be offered vp vnto Idols, we knowe, that * the Idol is no thyng in the worlde. * and that ther is no God, saue one. for though ther be that are called gods, ether in heauen, * or in earth (as ther are many gods, and many lordes,) yet haue we but * one God the father, * of whom are all thynges, and we in hym: and one LORD Iesus Chrust, by whome are all thynges, and we thowke hym. But all men haue not knowlege.

1 Cor. x. e.
Deut. xiii. f.
and. vi. b.
Esa. xliiii. b

Psa. xviii. a.

Ephes. iii. a.
Rom. xi. d.

B

1 Cor. x. a

For some, makynge consyence * of an Idoll, herethers eate it as a thyng offered vnto an Idoll. And the

& quod facultatem praebeat sine impedimento Domini obsecrasti. Si quis autem uirum se uideri exultat, suam per uirginem suam, quod sit sua peradulta, & ita oportet fieri: quod uult faciat, non peccat, si nubat. Nam qui statuit in corde suo firmus, non habens necessitatem, potest autem habens suam uoluntatem, & hoc iudicauit in corde suo, seruare uirginem suam, bene facit. Igitur & qui matrimonio iungit uirginem suam, bene facit: & qui non iungit, melius facit. Mulier autem data est legi, quanto tempore uir eius uiuit: quod si dormierit uir eius, libera est: cui autem uult nubat, tantum in Domino. Beatior autem erit, si se permanferit, secundum meum consilium. Propter quod & ego spiritum Dei habeam.

CAPVT VIII.

D

Et sic autem quae idoli immolantur, sciunt quod omnes scientiam habemus. Scientia inflat, charitas uero edificat. Si quis autem se existimat scire aliquid, nondum cognouit quemadmodum oporteat eum scire. Si quis autem diligit Deum, hic cognitus est ab eo. De illis uero quae idoli immolantur, scimus quia nihil est idolum in mundo, & quod nullus est Deus, nisi unus. Nam & si sunt qui dicantur dii, stulti in caelo, stulti in terra (si quidem sunt dii multi, & domini multi) nobis tamen unus Deus pater, ex quo omnia, & uiuus in illis: & unus Dominus IESVS CHRISVS, per quem omnia, & nos per ipsum. Sed non in omnibus est scientia.

Quidam autem cum esset scientia usque nunc idoli, per idolorum hythum manducant, &

scientia ipsorum cum sit
prima, polluitur. E sca
ntem nos non commen
de Deo. Neque enim si
mandauerimus, abundas
scimusneque si non mandu
cauerimus, deficiemus. Vis
autem ne forte hæc ho
milia vestra offendiculum
fieri firmis. Si quis enim vi
dent eum qui habet scientia
in idolo recumbentem, non
ne conscientia eius cum sit
infirma, edificabitur ad ma
dicandum idolothya? Et
probit infirmus in tua cons
cientia frater, propter quod
Christus mortuus est. Sic au
tem peccantes in fratres, et
percutientes conscientiam eo
rum infirmam, in Christum
peccatis. Quapropter si esca
andalizat fratrem meum,
non manducabo carnem in
xerum, ne fratrem meum
kandalizem.

CAPVT IX. *



ber? Non
sum Apos
tolus? Nō
ne Christi
I E S V M
Dominum
nostrum vi

dit: Nonne opus meum vos
estis in Domino? Et si aliis
non sum Apostolus, sed tamen
vobis sum: nam signa
culum Apostolatus mei vos
estis in Domino. Mea defē
sio apud eos qui me interro
gant, hæc est: Nunquid non
habemus potestatem man
docandi & bibēdi? Nunquid
non habemus potestatem mu
lierem sororem circunducen
di, sicut & ceteri Apostoli &
fratres domini, & Cephas?
Aut ego solus & Barnabas,
non habemus potestatem
hoc operandi? Quis militat
suis stipendiis vniquam? Quis
plantat vineam, & de fructu
eius non edit? Quis pascit
gregem, & de lacte gregis
non manducat? Nunquid se
cūdam hominem hæc dico?
An & lex hæc nō dicit? Scri
ptum est enim in lege Moisi:
Non

they conscience, where as it is weak,
is defyled. But meate doth not forther vs
vnto God. For nether shall we haue the
more, yf we eate: nether shall we lack, yf
we eate not. But beware, lest happely
thys youre lyberte become a rombynge
blocke vnto the weak. For yf some man
se hym (that hath knowlege) fyr earyne
ge of the Idols meate, shall not hys con
science whan it is weak, be occasioned
to eate of the Idols offerynges: and the
weak brother (for whom Chyste dyed)
shall peryshe by thy conscience. But in
so synnyng agaynst the brethren, and
hurryng they: weak conscience, ye syn
ne agaynst Chyste. Wherefore * yf meate
offende my brother, I wyll neuer eate
flethe, lest I offende my brother.

Rom. xiii. c

The. ix. Chapter. *



Am * not I free? Am
not I an Apostle?
* Haue not I sene
Iesus Chyste oure
LORD? Are not
ye my workeman?
Thyppe in the LORD.
And though I
am not an Apostle
vnto other, yet am I vnto you: for ye
are the seale of myne Apostleship in
the LORD. My defence by them
that aske at me, is thys: Haue not we
polder to eate and drynke? Haue we
not polder to leade aboute a woman,
* a syster, as also the other Apostles &
brethren of the LORD, and * Ce
phas? O: haue I onely and Barnabas
not polder to do that? Who doth go at
any tyme a warrefare vpon hys owne
wages? Who doth plante a byne, and
eareth not of the frute therof? Who fee
deth a flock, and eareth not of the mylke
of the flocke? Saye I these thynges af
ter mā? Saieyth not the law these thi
nges also? For it is wyrtten in Moses lewe:
* Thou

A du. ix. a.
1. Cor. xi. bPhili. iiii. a.
mat. viii. b.
Luc. iiii. d.

i. Corin.

Dent. xxv. a
i. Tim. v. c.

B

* Thou shalte not mofell the mouth of the ore, that treadeth out the corne. Forth God care for ore: Forth he not bereily say yet for our sakes: Forth they are wyrtē for our sakes, because þ he þ eareth, must care in hope: & he that treadeth out the corne, shuld hope to opraunce frute.

Rom. xv. d
Gala. vi. a.

ii. Cor. xi. a

* yf we haue sowē vnto you spiritual thynges, is it a greate thyng, yf we do reape yowr carnall thynges: yf other be partakers of yowr power, why nor rather we: * we haue not vsed thys power, to wher we suffre all thynges, lesse we shuld be mynister any bynderaunce vnto the Gospell of Christ. knowe ye not, þ they which serue in the temple, eate of the thynges that are of the temple: and they that serue the altare, are partakers of the altare: * Euen so hath the LORD ordeined for them that serue the Gospell, to lyue of the Gospell. * But I haue vsed none of these thynges. Neerthelesse I haue not wyrtē these thynges, that they shulde be so done vnto me: for it is rather better for me to dye, than that any man shulde make my reioysyng boorde. For though I preach, it is no praise to me: for nedelyeth vnto me. For wo is vnto me, yf I do not preach, for yf I do it with a good wyll, I haue a rewarde: but yf I do it agaynst my wyll, the office yet is commytteed vnto me. What is than my rewarde? Euen þ I preachynge the Gospell, shall brete the Gospell freely, that I do not abuse my auctorite in the Gospell.

Mat. x. a

Actu. xx. e
i. Tessa. i. b
ii. Tessa. iii. a

C

* For whan I was fre from all thynges, I made my selfe seruaunte of all, þ I myghte wyne the moo. * And I be came vnto the Jewes, as a Jewe, that I myghte wyne the Jewes: vnto them that are vnder the law, as though I were vnder the lawe (whā I yet was not vnder the lawe,) that I myghte wyne them þ were vnder the lawe: * vnto them that were wythout law, as though I were wythout lawe, (whan yet I was not wythout the lawe of God, but was in Challes lawe,) þ I mighte wyne the wythout lawe. vnto the weake I became weake, þ I myghte wyne the weake.

Actu. xx. i. c

Actu. xvi. a
xviii. b. xxi.
c. and. xxiii. b

D

Gala. iii. a.

* For whan I was fre from all thynges, I made my selfe seruaunte of all, þ I myghte wyne the moo. * And I be came vnto the Jewes, as a Jewe, that I myghte wyne the Jewes: vnto them that are vnder the law, as though I were vnder the lawe (whā I yet was not vnder the lawe,) that I myghte wyne them þ were vnder the lawe: * vnto them that were wythout law, as though I were wythout lawe, (whan yet I was not wythout the lawe of God, but was in Challes lawe,) þ I mighte wyne the wythout lawe. vnto the weake I became weake, þ I myghte wyne the weake.

Non alligabis os boni trituranu. Nunquid de bobus cura est Deos? An propter hoc vitique hoc dicit: Nam propter nos scripta sunt, quoniam debet in spe, qui arat, arare & qui triturat, in spe fructus percipiendi.

Si nos vobis spiritualia ministramus, magnum & carnalia vestra metamus, alii potestatis vestra: potestates sunt, quare non potest nos? Sed non vltimus habet potestatem, sed omnia subimus, ne quod offendiculum demus euangelio Christi. Nescitis, quoniam qui in sacro operantur, quare de sacro sunt, edunt: & qui altare deseruiunt, cum altari participant? Ita & Demetrius ordinatus est qui euangelium pronuntians, de euangelio viue. Ego autem nullo horum usus sum. Non autem scripsi hæc, ut ita fiant in me. Bonum est enim mihi magis mori, quam vt gloriam meam euacuet. Nam & si euangelizauero, non est mihi gloria, necessitas enim mihi inueniatur. Vix enim mihi est si euangelizauero. Si enim vitens hoc ago, mercedem habeo: si autem inuitus, dispensatio mihi credita est. Quare est ergo merces mea? Vt euangelium prædicans, sine sumptibus ponam euangelium, ut non abutar potestate mea in euangelio.

Nam cum liber essem et omnibus, omnium me seruum feci, ut plures lucriferem. Et factus sum Iudæis tanquam Iudæus, ut Iudæos lucriferem: iis qui sub lege sunt, quasi sub lege essem (cum ipse non essem sub lege) ut eos qui sub lege erant, lucriferem: iis qui sine lege erant, tanquam sine lege essem (cum sine lege Dei non essem, sed in lege dei Christi) ut lucriferem eos qui sine lege erant. Factus sum infirmis infirmus, ut infirmos lucriferem. Omnes

Omnibus omnia facti sum,
omnes facere saluos. Om
nia autem facio propter eu
angelium, vt particeps eius
faciar. * Nescius quod ii
quid in stadio currunt, omnes
idem currunt, sed vnus ac
ciperet primum. Sic currite, vt
comprehendatis. Omnis au
tem qui in agone contendit,
ab omnibus se abstinere & il
li quidem vt corruptibilem
coronam accipiant, nos autem
in incorruptam. Ego igitur
in hoc curro, non quasi in in
certum, sic pugno, non quas
in aerem verberans: sed cas
ligo corpus meum, & in fer
uorem redigo, ne cum aliis
prædicauerim, ipse reprobus
faciar. CAPVT X. *

Nolo enim vos
ignorare fra
tres, quoniam
opes nostri om
nes sub nube
fuerunt, & om
nes mare transierunt, & om
nes in Mose baptizati sunt
in nube & in mari, & omnes
eundem escam spirituale man
ducauerunt, & omnes eundem
potum spiritualem biberunt, (bi
bebant autem de spirituali cō
sequente eos petra, petra au
tem erat Christus.) Nesci non
in pluribus eorum beneplaci
tum est Deo, nam prostra
ti sunt in deserto.

Hic autem in figura facta
sunt nostri, vt & nō simus cō
cupiscentes malorum, sicut &
illi concupierunt. Neque idola
solatur effectamini, sicut quis
dam ex ipsis, quemadmodum
serpens est. Sedit populus man
ducare & bibere, & surrexe
re ludere. Neque fornicemur
sicut quidam ex ipsis fornicati
sunt, & ceciderunt vna die vi
ginti tria milia. Neque sitem
Christum, sicut quidam eorum
tentauerunt, & a serpentibus pes
cerunt. Neque murmurauerunt,
sicut quidam eorum murmuraue
runt, & perierunt ab extermina
tore. Hæc autem omnia in figura
edocuerunt illis, scripta sunt
ad correctionem nram, in
quos fines seculorum deuene
runt. Itaque

* I am become of all fashions vnto ene
ry one, to saue all men. But I do all thyng
ges because of the Gospell, that I may
be partaker of it. * Knowe ye not, that
they whych runne in a course, do all run
ne, but one receaueth the reward? Run
ne so, that ye maye optayne. Euery one
that proueth maystry, abstaynerh fro all
thynges: and they do it, to receaue a cor
ruptible crowne, but we, to sprayne a cor
rone * vncorrupte. I therfore do rñne so,
not as at an vncertayne thyng: I fyght
so, not as bearynge the aye: but I chasty
se my body, and byrynge it into subieccio,
lest whan I haue preached vnto other, I
my selfe, become a castawaye. *

The.x. Chapter.

Brethren, I wolde not haue you
ignozaunt, * that oure fathers
were all vnder the cloude, * &
they all passed thorow the see,
and they all were baptyzed in
Moses in the cloude and in the see, & they
all * dyd eate one spiritual meate, & they
all * dyd drynke of one spiritual * rocke
follovyng them; whych rocke was
Chryst. * Neuertheles in many of the
had God no pleasure, * for they were ou
erthrowen in the deserte.

But these thynges happened for our
ensample, that * we shulde not lust af
ter euell thynges, as they also lusted. Ne
ther committe ye ydolatrie, as some of
them dyd, as it is wyrtten: * The peo
ple sat downe to eate and drynke, and ro
se vp to playe. Neither let vs commytte
whooredom, * as some of them commyt
ted whooredome, and ther fell on one daye
thre and twenty thousande. Neither let
vs tempte Chryst, * as some of them
tempted, and perished of the serpent.
Neither do ye murmure, * as some of
them dyd murmure, and perished of
the destroyer. All these happened v
nto them in a fygure, but are wyrt
ten for our reformation, vpon whom
the endes of the worlde are come.

Therfor

i. Cor. x. d

ii. Tim. iiii. b
i. Pet. v. a.Exod. xiii. d
Exo. xiii. eExod. xvi. e
Exo. xvii. b.
Nume. xx. a.
Mat. xvi. c.

Nume. xiii. e

Exo. xxxii. b.

Nume. xxv. a.
Psal. cv. a.

Nume. xxi. a.

Nume. xi. g.

B

i. Corin.

Therfor he that thynkerh hymself to stande, let hym beware, lest he fall. Let no tempracyon take holde vppon you, saue it that followerh the nature of man.

1. Cor. i. 2
ii. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

* But God is saythfull, * whych shall not suffre you to be temprd aboute it that ye be able, but shall euen wyth the tempracion make a waye to come forth, that ye maye suffre it. *

Wherfore my moost deare beloued, flye from the woorthypinge of Idols. I speake as vnto wyse men, iudge ye your selues what I saye. The cuppe of blessing whych we blesse, is it not the partakyng of the bloude of Christ? And the bread that we breake, is it not the partakyng of the body of the LORD? For we many are but one bread & one body, euen all we that take parte of ene breade and of one cuppe. Beholde,

i. Cor. viii. 2

Israel after the flesh: Are not they that eate the sacrificies partakers of the altare? What than? * Do I saye, that the thyng offered bp vnto Idols is ought? or that the Idoll is ought? But what the they then offre, they offre it vnto deuels, and not vnto God. * I wyll not haue you to become partakers of deuels. ye can not drynke the cuppe of the LORD, and the cup of deuels: ye can not be partakers of the table of the LORD, and of the table of deuels. Or wyll we prouoke the LORD? Are we stronger than he?

1. Cor. xiii. 2

* I maye do all thynges, but all thynges are not expedient: I maye do all thynges, but all thynges edifye not.

1. Cor. xiii. 2

* Let no man seke that is hys, but that is another mans. What soeuer is solde in the shambles, that eate, and aske no question, because of conscience. For

1. Cor. xiii. 2

* the erth is the LORDS, and all that therein is. yf any of the infydels bydde you to supper, and ye wyll go, all that is set afoze you, eate of it, as hyng no question, because of conscience. But yf any man saye: That is offered bp vnto Idols, eate ye it not, for because of hym that hath shewed it,

and

Itaque, qui se existimat stare, videat ne cadat. Tentatio vos non apprehendat, nisi humana. Fidelis autem Deus, qui non patietur vos tentari supra id quod potestis, sed faciet etiam cum tentatione proutum, ut possitis sustinere. *

Propter quod. I. charissimi mihi, fugite ab idolorum cultura. Ut prudentibus loqueri vobis si iudicate quod dico. Calix benedictionis cuius benedicimus, nonne communicatio sanguinis Christi est? Et panis quem frangimus, nonne participatio corporis Domini est? Quoniam et panis & vnum corpus multi sumus, omnes qui de vno pane, & de vno calice participamus. Videte Israel secundu[m] carnem. Nomen quod edunt hostias participantes altaris? Quid ergo? Deo quod idolis immolatum sit aliquid? aut quod idolum sit aliquid? Sed quod qui immolant Gentes, damnum immolant, & non Deo. Non lo autem vos socios fieri demoniorum. Non potestis calicem Domini bibere, & calicem demoniorum non potestis mensare Domini panis cipes esse, & mensare demoniorum. An amulamur Dominum? Nunquid fortius illo sumus?

Omnia mihi licent, sed non omnia expediunt: omnia mihi licent, sed non omnia edificiant. Nemo quod solum est querat, sed quod aliterius. Omne quod in mundo venit, manducate, nihil interrogantes propter conscientiam. Domini enim est terra, & plenitudo eius. Si quis vocat vos infidelium ad cenam, & vult ire, omne quod vobis apponitur, manducate, nihil interrogantes propter conscientiam. Si quis autem dixerit: Hoc immolatum est idolis, nolite manducare propter illum qui indicauit,

propter conscientiam: cō
scientiam autem dico, non
nam sed alterius. Vt quid
libertas mea iudicatur
ab aliena cōscientia? Si ego
cum gratia participo, quid
blasphemor pro eo q̄ gra-
tias ago? Siue ergo mandu-
catis, siue bibitis, vel aliud
quid facitis, omnia in gloriā
Dei facite. Sine offensione
clivote Iudeis, & Gentibus,
& ecclesijs Dei, sicut & ego
per omnia omnibus placeo,
non querens quod mihi inu-
ale est, sed quod multis, vt
salvi fiant.

CAPVT. XI.



Mitato
res mei
estote, si
cut & e-
go Chri-
sti. Lau-
do autē
vos fra-
tres qd̄

per omnia mei memores es-
tis, & sicut tradidi vobis
præcepta mea tenetis. Volo
autem vos scire quod omnis
viri caput, Christi est, caput
autē mulieris: vir, caput ves-
ro Christi, Deus. Omnis vir
velut aut prophetans velato
capite, deturpat caput suum.
Omnis autem mulier orans,
aut prophetans non velato
capite, deturpat caput suum:
vnum enim est, ac si decalue-
tur. Nam si non velatur mu-
lier, condeatur, si vero turpe
est mulieri tonderi aut decal-
uari, velet caput suum. Vir
quidem non debet velare ca-
put suum, quoniam ima & glo-
ria Dei est: mulier
autem gloria viri est. Non
enim vir ex muliere est, sed
mulier ex viro. Etenim non
est creatus vir propter mu-
liera, sed mulier propter vi-
rum. Ideo debet mulier vela-
men habere supra caput suū,
& propter angelos. Veritas
mē nequit sine muliere, ne-
q̄ mulier sine viro in Dño.
Nam sicut mulier de viro,

ita

and because of conscience: * conscience, i. Cor. viii. b.
(I saye) not thynne, but of the other. For
why is my lybertye indged of another
mans conscience? * yf I take parte
wyrth thankes geuyng, why am I enell
spoken of for that wherfore I gene than-
kes. Therfore, * whether ye eate, whe-
ther ye drynke, or to ought els, w all thyn-
ges to the glory of God. Be not ye an oc-
casion of falling to the Jewes and Gen-
tiles, ner to the congregation of God:
* Eue as I also please all men in all thin-
ges, not sekyng it that is profytable vnto
to my selfe, but that whych is profytable
vnto many, that they maye be saued.

The.xi. Chapter.



* ye folowers of me, as I
also am of Chryst. I commen-
de you (brethren) that in all
thynges ye remembre me, ad-
hepe my commandementes,
as I haue deliuered them vnto you. But
I wolde haue you to knowe, that Chryst
is the head of every man, and the man is
* the heade of the woman: but God is
the heade of Chryst. Every man prayens
ge or propheryenge, wyrth a couered hea-
de, doth shame hys head. But every wo-
man prayeng or propheryeng, wyrth the
head not couered, shameth hys head:
for it is all one, as though she were sha-
uen. For yf the woman be not couered,
let hys heere be cut of. * But yf it be vnto
comly for a womā to haue the heere cut
of, or to be shauen, let her couer hys head,
The man truely ought not to couer hys
head, * for he is the ymage and glory of
God, But the woman is the glory of the
man. * For the man is not of the woman,
but the woman of the man. For the man
was not created for the woman: but the
woman for the man. And therfore ought
the womā to haue a couerynge vppō hys
head, because of the angels. Neuers
thelesse, nether is the man wyrth out the
womā, nor the womā wyrthout the mā in
the Lord. For as the woman is of the mā,
euen

i. Tim. iiii. a.

Collo. ii. b.

i. Cor. ix. b.

i. Cor. xiii. c.

Eph. v. d.

Deut. xvii. a.
i. Cor. xlii. e.

Eph. iiii. e.

Gene. ii. d.

B

i. Cor. iii.

enen so also commeth the man by the wo-
man: but all of God.

Judge ye your selues. Becommeth it
a woman to praye vnto God, not beyng
conered: Dorth not very nature teach you
that a man yf he let hys heere grow, it
is a shame vnto hym: but yf a woman let
hys heere growe, it is a prayse vnto her:
for her heeres be geuen her for a coner-
ryng. * yf any man lust to be cōtencious,
we haue no such custome, nether the con-
gregacion of God. But thys must I war-
ne you of: I do not commend it, that ye
come together not after a better maner,
but after a worse. for first I heare, that
whan ye come together into the congre-
gacion, ther are diuisions among you, and
I beleue it partly. * for ther must also
be sectes amōg you, that they whych are
tryed, amonge you, maye be manyfest.
C Whā ye therfore come together, the Lo-
des supper can not be eaten: for euery o-
ne taketh and eareth hys owne supper
afoze: and one truely hath hunger, and an
other is dronke. Haue ye not houles to
eate and drynke in? Or despyse ye the
congregacion of God, and shame them?
haue not? What shall I saye vnto you?
Shall I prayse you? In thys do I not
prayse you.

* for I receaued of the LORD
that, whych I also delyuered vnto you,
* how that the LORD Iesus in the
nyght he was betrayed, roke the bread,
and gaue thankes, and brake it, and saye
de: Take ye, and eate, thys is my body,
* that shalbe delyuered for you: do thys
in the remembraunce of me. Lyke wyse
also the cup after that he had supped,
sayeng: Thys cup is the new testament
in my bloude: thys do (as oft as ye shall
drynke it) in my remembraunce. for as
oft as ye shall eate thys bread, and dryn-
ke of the cuppe, * ye shall shewe the
death of the LORD, vntyll * he co-
me. Therfore, whofoener eareth of the
bread and drynke of the cuppe of the
Lorde vnto wrthely, shalbe gyly of the
body and bloude of the LORD.

* But

ita & vir per mulierem. On-
nia autem ex Deo.

Vos ipsi iudicate, deest in-
liem non velam vultu
Deum? Nec ipsa natura docet
vos, quod uir quidem
comam nutriat, ignominia
est illi: mulier vero si comam
nutriat, gloria est illi: quoniam
capilli pro velamine
ei dati sunt. Si quis autem
detur contentioſus esse, non
talem consuetudinem habet
bemus, neque ecclesia. Hoc
autem præcipio vobis, ut
datis, quod non in malum,
sed in deterius convertatur.
Primum quidem conueni-
entibus vobis in ecclesia, pro
dio scissuras esse inter vos,
& ex parte credo. Nil opor-
tet & hæreses esse, ut & qui
probatum sunt, manifestum
in vobis. Conuenienter
ego vobis in vnum, iam non
est Dominica comam ad-
ducere. Vnusquisque enim
am cenam præsumit ad ad-
ducendum. Et alius quidem
esurit, alius autem ebrius est.
Nunquid domos non habetis
ad manducandum & bibendum?
Aut ecclesiam dei contemnitis,
& confunditis eos qui non habent?
Quid dicam vobis? Laudo vestrum
hoc non laudo.

Ego enim accepi a Do-
mino quod & tradidi vobis,
quoniam Dominus Iesus
in qua nocte tradebatur, pro-
cepit panem, & gratias agens,
fregit, & dixit Accipite,
& manducate, hoc est corpus
meum quod pro vobis
tradetur: hoc facite in meam
commemorationem. Similiter
& calicem, postquam tra-
nauit, dicens: Hic calix meus
nouum testamentum est in meo
sanguine, hoc facite, quousque
bibetis, in meam commemorationem.
Quotiescumque bibetis, panem
& calicem bibetis, mori Domini
annunciabitis donec
veniat. Itaque, quicumque
manducauerit panem, & biberit calicem
Domini indigne, reus
corporis & sanguinis eius
Probet

i. Tim. vi. c.

Mat. xviii. a
i. Joh. ii. c.

Mat. xxvi. c.
Mar. xiii. c.
Luce. xxii. b

Esay. liii. a.

i. Pet. ii. b.
* Actus. b.

D

habet autem seipsum hos
 panem sic de pane illo edat,
 & de calice bibit Qui enim
 manducat & bibit indigne,
 iudicium sibi manducat &
 bibit, non diiudicans cor
 poris Domini. Ideo inter
 eos multi infirmi & imbecile
 sunt & dormiunt multi. Quia
 non metuscos diiudicare
 nos, non vult indicaremur.
 Dum indicamur autem a do
 mino corripimur, ut non con
 tinuo damnum. Ita
 spectantes mei, cum conue
 nisi ad manducandum, ins
 pectem expectate. Si quis esu
 manducat, ut non
 iudicium conueniat. Ca
 ram autem cum venero dis
 putabo.

CAPVT XII.

DE SPIRITUALIBUS
 autem nolo vos igno
 rare fratres. & Sci
 tis autem quoniam cum
 Gentibus estis
 facti, ad simulachra muta
 pueri ducimini euntes.
 Ideo notum vobis facio, quod
 nemo in spiritu Dei loquitur,
 dicens anathema IESVS. Et
 nemo potest dicere Domini
 IESVS, nisi in spiritu
 sancto. Diuisiones vero gra
 tiam sunt, idem autem spi
 ritus. Et diuisiones ministra
 tionum sunt, idem autem Do
 minus. Et diuisiones operas
 dicuntur, idem vero De
 us, qui operatur omnia in
 omnibus. Vnicuique autem
 datur manifestatio spiritus,
 ad vtilitatem. Alii quidem
 per spiritum, datur sermo sa
 pientie: alii autem sermo sci
 entie, secundum eundem spi
 ritum: alii fides in eos
 dem spiritu: alii gratia sa
 pientiarum in vno spiritu: alii
 operatio virtutum: alii pro
 phetia: alii discretio spiritus
 moralium genera linguarum: ac
 interpretatio sermonum.
 Haec

*But let a man examē hymselfe, and so
 let hym eate of that bread, and drynke of
 the cuppe. For he that eateth and dryn
 keth vnbworthely, he eateth and dryn
 keth hys owne damnacion, makynge no
 difference of the bodye of the LORD.
 Therefore are ther many weake and
 feble amonge you, and many do slepe.
 *Yf we dyd examene onreselues, veres
 lye we shulde not be iudged. But whan
 we are iudged, we are chastened of the
 LORD, that we shulde not be *damned
 wryth thys world. Therefore my brythre,
 whan ye come together to eate, tarye o
 ne for another. yf any man doth hunger
 let hym eate at home, that ye come not
 together vnto condemnacion. As for o
 ther thynges I shall set them in order,
 whan I come.

The.xij.Chapter.

BRETHRE, I wolde not haue you
 to be ignorant of spiritual
 thynges. * ye know, that
 whan ye were Gentyles, ye
 wente to domme Idols, euen
 as ye were led. Therefore do I shewe
 you, * that now speakeynge by the spre
 re of God, doth desye Iesus. And noman
 can saye that Iesus is the LORD, but
 by the holy goost. * Ther are verely di
 uersities of gyfres, but one sprete. And
 ther are diuersities of offices, but one Lo
 rd. And ther are diuersities of operaci
 ons, * but one God, that worketh all in
 all. * Vnto euery man is the vtterance
 of the sprete geuen to edyfic: vnto, one is
 geuen by the sprete the vtterance of wy
 sedome: and vnto another after the same
 sprete is geuen the vtterance of know
 lege: vnto another sayth, i the same spre
 te: vnto another the gyfte of healynges
 in the same sprete: vnto another, the wo
 rkyng of miracles: vnto another, proph
 ety: vnto another, * discernynge of spre
 tes: vnto another, the diuersities of son
 ges: vnto another, interpretacio of speches.
 But

ii. Cor. xiii. b

Eccl. xviii. c

Ioh. ii. c.

Mar. ix. d.

Rom. xii. a.

Ioh. v. b.
Eph. iiii. a.

i. Ioh. iiii. a.

1. Corin.

But all these doth the same one spere worke, distributyng vnto euery one acoz: dyng as he wyll. **X**

Roma. xii. a
Ephes. iii. b.

* For as the body is one, and hath many members, (but all the members of the body though they be many, are yet one body) euen so is Chryst also. For by one spere are we all baptyfed into one body, whether we be Jewes or Gentyls, whether we be bondmen or fre: and * haue all donke of one spere. For the body also is not one membre, but many. yf the foote saye: I am not the hande, I am not of the body, is it therfore not of the body? And yf the eare saye: I am not the eye, I am not of the body, is it therfore not of the body? yf all the body were an eye, where were the hearynge? yf all were hearyng, where were the smellyng?

Esay. lv. a.
Ioh. vii. d.

But now hath God set the members in the body, euery one of them as it hath pleased hym. yf all the members were one, where were the body? Now truely are ther many members, but one body. The eye can not saye vnto the hande: I haue no nede of thy helpe. Or againe, the head (can not saye) vnto the fete: ye are not nedefull vnto me. But much more, the members of the body be set: meto be more feble, are moste necessarie: & the members of the body that we thynke to be more vyle, vpon them put we moste worshippinge, and those partes of oures that are dishonest, haue the more beuoyre. For oure honest partes haue nede of nothyng. But God hath measured the body, geuyng more worshippinge vnto it shad nede, that ther shulde be no variacione in the body, but that the members shulde be carefull one for another. And yf one membre suffer ought, all the members suffer wyth it: ether yf one membre reioyce, all the members reioyce wyth it.

But ye are the body of Chryste, and members one of another. And some truely hath God ordyned in the congregaciō: fyrt

* Apostles,

Hæc autem omnia operatur vnus atque idem spiritus diuidens singulis prout vult.

Sicut enim corpus vnum est, & membra habet multa (omnia autem membra corporis cum sint multa, vnum tamen corpus sunt,) ita & Christus. Et tenim in vno baptismo omnes nos in vnum corpus baptizati sumus, siue iudei, siue Gentiles, siue serui, siue liberi: & omnes in vno spiritu potati sumus. Nam & corpus non est vnum membrum, sed multa. Si dixerint per: Quoniam non habemus manus, non sumus de corpore, num ideo non est de corpore? Et si dixerit auris: Quoniam non habemus oculos, non sumus de corpore, num ideo non est de corpore? Si totum corpus oculus, ubi audiret? Si totum audiret, ubi odoraret?

Nunc autem posuit Deus membra, vnuquodque eorum in corpore sicut voluit. Quod si essent omnia vnum membrum, ubi corpus? Nunc autem multa quidem membra, vnum autem corpus. Non posset dicere oculus manui: Opera tua non indigeo. Aut iterum caput pedibus: Non est mihi necessarium. Sed magis quæ videntur membra corporis infirmiora esse, necessaria sunt: & quæ potius ignobiliora membra de se corporis, his honoribus abundantior circumdamus: & quæ inhonesta sunt nostra, abundantius honestat habemus. Honestas autem nostro magis vilius egent. Sed Deus dispertit corpus, ei cui deerat, abundantiorem tribuendo honorem, vt non sit schisma in corpore, sed in idipsum pro vniuersam sollicita sint membra. Et si quid patitur vnum membrum, compatiuntur omnia membra: siue gloriatur vnum membrum, congaudent omnia membra.

Vos autem estis corpus Christi, & membra de membro. Et quoddam quidē posuit deus in ecclesia: primum Apostolus

Apostolos, secundo prophe-
ti, tertio doctores, deinde
veritate, exinde gratias cura-
tionis, opulationes, gubert-
ationes, genera linguarū,
interpretationes sermonum.
Nunc oēs apostoli: nunc oēs
prophetæ: nūquid omnes
doctores: nūquid omnes viri
sancti: nūquid oēs gratiā habēt
curacionis: nūquid oēs ling-
uis loquuntur: nūquid omnes
interpretantur: Emulamini au-
tem charismata meliora. Et
quæ excellentiorem viam
vobis demonstrabo.

CAPUT XLII.



I linguis homi-
num loquar &
angelorum, chari-
tate autē nō ha-
beā, factus sum
velut æsonā, sicut
cymbalis tinniens. Et si
habero prophetiā, & noues
sciam mysteria oīa, & omnem
scientiā: & si habuero omnē
fidem ita vt montes trāsserā,
charitatem autē nō habuero,
nilū sum. Et si distribuero
in cibos pauperū omnes fa-
cultates meas, & si tradidero
corpus meū, ita vt ardeā,
charitatem autē nō habues
re: nihil mihi p̄dest. Charis-
tas p̄uens est, benigna est,
charitas non æmulatur, non
agit perperam, non inflatur,
non est ambitiosa, non quæ-
rit quæ sua sunt, non irritat
se, non cogitat malum, non
gaudet super iniquitate, con-
spicit autē veritatem, omnia
sustinet, oīa credet, omnia spe-
rat, omnia sustinet.

Charitas nūquā excidit, si-
ue prophetiæ euacuabunt, si-
ue lingue cassabūt, siue scien-
tiæ destruent. Ex parte est co-
gnoscim⁹, & ex parte p̄pheti-
am. Cū autē venerit qd p̄-
dictū est, euacuabit quod ex
parte est. Cum essem paru-
lus, loquebar vt paruulus, fas-
ciebā vt paruulus, cogitabā
vt paruulus. Quādo autē fact⁹
sum vir, euacuaui quæ erant
paruuli. Videmus nōc p̄spe-
ctū in enigmate, tunc autē
facie

* Apostles, secundarely p̄phetes, thrydy
* teachers, thā miracles, then the gyfres
of healyng, helpynges, gouernaunces,
diuersites of tonges, interpretations of
speeches. Are all Apostles? Are all pro-
phetes? are all teachers? are all doers
of miracles: haue they all the gift of hea-
lynges? Do all speake wyth tinges? do
all interprete? But coner ye the better
gyfres. And yet I shewe you a more ex-
cellent waye.

Mat. x. a.
Luc. ix. a.
Eph. iiii. a.
Act. xiii. a.

The. xlii. Chapter. *



If I speake with tonges of
men and of angels, but ha-
ue no loue, I am become as
sounding brasse, or a tyn-
cynge bell. * And yf I p̄-
phetic, & vnderstonde all
mysteries, & all knowlege,
and yf I haue all sayth, insomoch * that
I remoue hylles, but haue no charite, I
am nothyng. And yf I distribute all my
goodes to by meate for the poore, and yf
I geue ouer my body, so that I burne, &
haue no charite, it proffiterh me nothyng.
Loue is paciēce, the is curteous, loue wth
not enmy, the wth not wyckedli, the is not
puffed vp, the is not conetous of honoure,
* the seketh not the thynges that be hy-
pocrisie, the is not prouoked to anger, the
thyngeth no euell, the reioysseth not ouer
wyckednesse, but reioysseth wyth the
truth: suffreth all thynges, beleueth all
thynges, hopeth all thynges, & beareth
all thynges.

Mat. xii. b.

Luc. xvi. a.

Philip. ii. b.

Loue neuer falleth awaye, whether p̄-
phetic sayll, or tinges cease, or knowle-
ge be destroyed. For once knowlege, is
vnp̄fecte, & oure p̄phetieng is vnp̄-
fecte. But whan it that is p̄fecte shall
come, than shall it that is vnp̄fecte be
done awaye. Whan I was a chyld, I
spake as a chyld, I vnderstode as a chyl-
de, I thought as a chyld. But whan I
was become a man, I put awaye chyl-
dishe. We se now thorow a glasse, euen in
a darke speakyng, but than shall we se
face to face

AA

shall

i. Corin.

face to face : I knowe now vnpa-
fealy, but than shall I knowe, euen as
I also am knowen. Now abydeyth sayth,
hope, lone, these thye : but the greater of
these is lone. R

facie ad faciem. Nunc ego
nosco ex parte, tunc autem
cognoscam sicut & cognitus
sum. Nunc autem manent fi-
des, spes, charitas, tria haec :
maior autem horum est cha-
ritas. R

CAPVT XIII.

The. xiii. Chapter.

A



Ollow lone, couete spirit-
uall thynges, but rather
that ye maye prophete.
For he that speaketh with
the tūge, speaketh not vnto
men, but vnto God, for
nomā heareth it: but in the
spete he speaketh misteries. For he that
prophetieth, speaketh vnto men vnto edi-
fyenge, and exhortacion, and consolacion.
He that speaketh with the tounge, edify-
eth hymselfe: but he that prophetieth,
edifyeth the congregacion, I wolde ha-
ue you all to speake wyth tūnges, but
rather to prophete. For he that propheti-
eth, is greater than he that speaketh
wyth tūnges, wythout he do interprete,
that the congregacion may haue edifyen-
ge. But now brethren, yf I come vnto
you speakynge wyth tūnges, what shall
I profyte you, wythout I speake vnto
you ether by reuelacion, or by knowlege,
or by prophete, or by doctrine: yee the
thynges that be wythout lyfe and geue
a soude (whether it be a pype, or a harpe)
wythout they geue a distinct sounde, how
shall it be knowe what is pyped or what
is harped?

25

For yf the trompe geue an vncertay-
ne sounde, who shall make hymself reas-
dy to the battayle? Euen so ye also, ex-
cepte ye speake playne wyth the tūnge,
how shall it be knowen that is spoken?
For ye shall but speake in the ayre. So
many kynnes of tonges are ther in this
worlde, and nothyng is ther wythout a
force. yf I therfore do not knowe the
effete of the voyce, I shalbe an aleant
vnto him to whom I speake: and he that
speaketh, shalbe an aleant vnto me.

Euen



prophetetis. Qui enim lo-
quitur lingua, non homini-
bus loquitur, sed deo, nemo
enim audit spiritum autem lo-
quitur mysteria. Nam qui
prophetat, hominibus loqui-
tur ad edificacionem, & ex-
hortacionem, & consolacionem.
Qui loquitur lingua,
semetipsum edificat: qui au-
tem prophetat, ecclesia edifi-
ficat. Volo autem omnes vos
loqui linguis, magis autem
prophetare. Nam maior est
qui prophetat, quam qui lo-
quitur linguis, nisi interpre-
tur, ut ecclesia edificari possit
accipiat. Nunc autem fratres,
si venero ad vos lingua lo-
quens, quid vobis proderit,
nisi vobis loquar, aut in re-
uelacione, aut in scientia, aut
in prophetia, aut in doctrina?
Tamen quae sine sonitu
sunt vocem cantus, sine in-
strumento, siue cithara, nisi disti-
ctio sonitus dederit, quomodo
scietur id quod cantatur,
aut quod citharizatur?

Etenim si incertam vo-
cem det tuba, quis paratus
erit ad bellum? Ita & vos per
lingua nisi manifestum sermo
non dederitis, quomodo scietur
id quod dicitur? Erit enim
in aera loquens. Et multi-
tudo putat genera linguarum
sunt in hoc mundo, & nihil
sine voce est. Si ergo non
scieris virtutem vocis, quomodo
ei cui loquor barbarus eris,
qui loquitur, mihi barbarus

Et vos quoniam aemulas
mei estis spirituum, ad aedi-
ficationem ecclesiae quare,
abundetis. Et ideo qui lo-
quitur lingua, oret, ut inters-
pretetur. Nam si orem lin-
gua, spiritus meus orat, mem-
bra mea sine fructu est.

Quid ergo est? Orabo spi-
ritu, orabo & mente. Psal-
lam spiritu, psallam & mente.
Ceterum si benedixeris spi-
ritu, qui supplet locum idiotarum,
quomodo dicit amen su-
per tuam benedictionem &
gratiam quid dicas nescit.
Nam tu quidem bene gras-
tias agis, sed alter non adit
tibi. Gratias ago deo meo,
quod omnium vestrum lin-
gua loquor. Sed in eccle-
sia volo quinque verba sensu
in meo loqui (ut & alios
animam) quam decem mi-
nuta verborum in lingua. Fra-
tres, solite pueri effici sensu
bono, sed malitia paru-
m habetis, sensibus autem pers-
ecti estote. In lege enim
sermum est: Quoniam in
multis linguis, & labiis aliis
loquitur populo huic, & ne
exaudient me, dicit deus.

Itaque linguae in signum
sunt non fidelibus, sed infide-
libus. Prophetiae autem
non infidelibus, sed fidelibus.
Si ergo conveniat universa
vobis in vnum, & omnes
linguae loquantur, intrent au-
tem idiotae aut infideles, non
intelligunt quod infansius? Si
autem omnes prophetent,
interdum quis infidelis
vel idiota, conuincitur ab
omnibus, diiudicatur ab om-
nibus: occulta enim cordis
eius manifesta fiunt, & ita
colens in faciem adorabit
eum, pronuncians, quod ve-
re Deus in vobis sit. Quid er-
get fratres? Cum conveni-
tis, unusquisque vestrum psal-
mus habet, doctrinam habet,
psalmum habet, psalmum ha-
bet, interpretationem habet,
omnia ad aedificationem faci-
t.

Sive

Then so ye also (forasmuch as ye be desi-
rous of spirituell gyftes) seke, that ye
maye be plenteous for the edifyenge of
the congregacion. And therfore, he that
speakerth wyth the tonge, let hym praye,
þ he maye interprete. For yf I do praye
wyth the rōge, my spere prayeth, but my
vnderstanding bringeth no man fante.

How is it therfore? I shall praye wyth
the spere, and I shall praye wyth the vnder-
standing: I shall synge wyth the spere,
and I shall synge wyth the vnderstanding.
More ouer, yf thou gene thankes wyth
the spere, how shall he þ supplyeth the
rowme of the laye, saye Amē at thy than-
kesgeuing, scinge he knoweth not what
thou doest saye? For thou in dede geuest
thākes well, but the other is not edified.
I thāke my God, þ I speake the langua-
ge of you all. But I had rather in the con-
gregaciō to speake fyue wordes wyth my
vnderstanding (þ I may teach other al-
so) thā tē thousande wordes in the tonge.

* Berthē, be not childre in vnderstanding:
ges: holdbeit as cōcerning maliciousnes
be childre, but be perfect in vnderstanding.
for it is wyttē i the lawe: * þ wyth other
tōges, & wyth other lippes wyll I speake
vnto thys people, & yet shall they not so
hear me, sayeth the Lord.

* Therfore are tōges for a tokē, not to
them that beleue, but to them that beleue
not: contrary wyse, pphesies are not for
thē that beleue not, but for thē þ beleue.
yf the whole cōgregaciō therfor come to-
gethet, & they speake all wyth tōges, and
ther shulde entre vnlarned & vbeles-
uing folkes, shall they not saye þ ye are
madde? But yf all to pphesie, & ther entre
any infidele or vnlarned, he is overcome
of all, he is iudged of all: for the hyd thyn-
ges of hys harte are manifeste, & so shall
he fall to wne vpon hys face, & wysshippe
God, say eg, that God of a trurh is amōge
you. How is it thē berthē? Whā ye come
together, euery one of you hath a psal-
me, hath a doctrine, hath a reuelaciō, hath
the tonge, hath an interpretation: let
all thynges be done to the edifyenge.

A A ij

Oj

Eph. iiii. 2

Esa. xxvii. 1

Act. ii. 5.

i. Corin.

Oz yf any man do speake with the tōge let it be done by thwayne, oz at the moost thye, and one after another, & let one interpreter. yf ther be no interpreter, let him kepe silence in the congregacion, but let him speake to hym self & to God.

i. Ioh. iiii. a.

As for the prophetes, let two oz thye speake, & * let the other iudge. yf anye reuelacion be shewed vnto some other syttinge, let the fyrst holde hys peace. For ye maye all prophete one by one, that all maye learne, and that all maye be exhorted: and the spretes of the prophetes are subiede vnto the prophetes.

Rom. xv. d.

For God is no God of dissension, * but of of peace, as I also teach in all the congregacions of the sayntes. * Let women kepe silence in the congregacions: for it is not permitted vnto them to speake, but to be subiede, * as the ladde also sayeth. But yf they wyll learne ought, let them aske theyr husbandes at home: For it is vncomey vnto a woman to speake in the congregacion. Is the worde of God come forth from you? Oz is it come vnto you onely? yf any man seme to be a pphete, oz spirituall, let him knowe what thynges I do wyte vnto you, for they be the commaundementes of the Lord. But yf any man wyll be ignozant, he shall be ignozant. Therfore brythren, couet to prophete, and forbyd not to speake with tonges. But * let all thynges be done honestly and after an order among you.

i. Cor. xi. a.

i. Tim. ii. b.

Gen. iii. c.

Collo. ii. a.

The. xii. Chapter. *

Fala. ii. b.



* do declare vnto you (brythren) the Gospell, whych I preached vnto you (the whych ye haue receaued, in the whych also ye stande, by the whych also ye be saued) after what maner I haue preached it vnto you, yf ye do kepe it: excepte ye haue beleued in bayne. For fyrst I delyned vnto you it that I also receaued: euen that * Christ dyed for our synnes according to the scriptures, & he was buried, and

Elia. liii. a.

Siue lingua quis loquitur, secundum duos, aut ut multos tres, & per partes, & unus interpretetur. Si autem non sit interpretes, taceat in ecclesia, sibi autem loquatur & deo.

Prophetæ autem duo aut tres dicant, & ceteri discent. Quod si alii rectum fuerit sedenti, prior taceat. Potestis enim omnes per singulos prophetare, ut omnes discant, & omnes exhortentur: & spiritus prophetarum prophetis subiecti sunt. Non enim est dissensio deus, sed pacis, sicut & in omnibus ecclesiis sanctorum doceo. Mulieres in ecclesiis taceant: non enim permittitur eis loqui, sed subditas esse, sicut & lex dicit. Si quid autem volunt discere, domi viros suos interrogent: Turpe est enim mulieri loqui in ecclesia. An a vobis verbum dei processit? aut in vos los peruenit? Si quis videtur propheta esse, aut spirituallis, cognoscat quæ scribo vobis, quod dominus iussu mandata. Si quis autem ignorat, ignorabitur. Itaque fratres, amulamini prophetare, & loqui linguis nobis prohibere. Omnia autem bene & secundum ordinem sit in vobis.

CAPVT XV.



Omnia autem vobis facio in tres causas: ut quædam vobis prædicem, quædam vobis scribam, & quædam vobis loquar, in quo & stans, & quod & saluamini, quæ ratione prædicauerim vobis, si tenetis, nisi frustra creb distis. Tradidi enim vobis primis quod & accepi, quod Christi mortuus est pro peccatis nostris secundum scripturas, & quia sepulchrum

mat. xxviii. b
Ioh. xx. a.
Luc. xxiii. b

Ephe. iii. b

Actu. viii. a.
& ix. a.
B.

Coloss. i. 5.

& * how that he rose agayne the thyrde daye accordyng to the scriptures, & * that he appeared vnto Cephas, and after that vnto the eleue. After wards was he sene of moze than fyue hundred brethren together, of the whych some do remayne yet hether to, but some are aslepe. After that was he sene of James, and then of all the Apostles. But last of all was he sene of me also (as of one bozne out of ryse me) * for I am the leest of the apostles, whych am not worthy to be called an Apostle, * because I persecuted the congregacion of God. But by the grace of God I am that I am, and hys grace hath not bene voyde in me, & but I haue laboured moze plentyfully than they all: Neuertheles, not I, but the grace of God with me. For whether it was I, or they, thus haue we preached, & thus haue ye beleued.

* And yf Christ be preached that he is rylen agayne fro the deed, how to some among you saye, p ther is no resurrection of the deed. yf ther be no resurrection of the deed, thā is not Christ rylen agayne. And yf Christ be not rylen agayne, oure preaching is in bayne, your sayth also is in bayne, & we be founde false witnesses of God, because we haue bozne wytnesse against God, p he hath rayled bp Christe, whom he hath not rayled bp, yf the deed ryle not agayne. For yf the deed ryle not, nether byd Christ ryle agayne. But yf Christ byd not ryle agayne, your sayth is bayne, for ye are yet in youre synnes. Therfor, they also that are falle allepe i Christ, are perished. yf we hope in Christus onely in this lyfe, we are moze wretched than all men.

But nowe is Christe rylen agayne fro the deed, & is the * fyrst frutes of the p slepe, for by one mā truly came death, & by one mā came the resurrection of the deed. And as they dye all in Adā, eue so shall they all be made alyne i Christe, but euery one i his owne: & The fyrst is Christe, thā they that are Christes, whiche haue beleued on hys commynge: after that

AA iij

Malbe

quia resurrexit tertia die
secundum scripturas, & quia
vultus est Cephas, & post hoc
rederunt. Deinde visus est
plurimam quingentis fratribus
simul, ex quibus multi ma-
num viderunt, quidam au-
tem dormierunt. Deinde via-
tus est Iacobo, deinde Apo-
stolis omnibus. Nouissime au-
tem omnium tanquam aborti-
uus, visus est & mihi. Ego es-
sum sum minimus Apostolo-
rum, quia non sum dignus vo-
cari Apostolus, quoniam per-
secutus sum ecclesiam dei.
Gratia autem dei sum id quod
sum, & gratia eius in me vas
non fuit, sed abundanti-
us illis omnibus laboravi: non
ego autem, sed gratia dei mecum.
Sive est ego, sive illi, sic praedi-
cavimus, & sic credidistis.

Sicut Christus praedicatus
in quod resurrexit a mortuis,
quomodo quidam dicunt
in vobis, quoniam resurrectio
mortuorum non est. Si autem resur-
rectio mortuorum non est, neque
Christus resurrexit. Si autem Chri-
stus non resurrexit, inanis est
praedicatio nostra, inanis est
fides vestra: inuenimur au-
tem & falsi testes dei, quos
nil testimonium diximus ad ve-
rum deum, quod suscitauerit
Christum: quod non suscitauit, si
mortui non resurgunt. Nam si
mortui non resurgunt, neque
Christus resurrexit. Quod si
Christus non resurrexit, vana
est fides vestra, adhuc enim
estis in peccatis vestris. Era-
go & qui dormierunt in Chri-
sto, perierunt. Si in hac vi-
ta tantum in Christo sperantes
sumus, miserabiliores sumus
omnibus hominibus.

Nunc autem Christus resurre-
xit a mortuis, primitiae dors
muentis: quoniam quid per
hominem mors, & per hominem
a resurrectione mortuorum. Et
sicut in Adā omnes mori-
untur, ita & in Christo omnes
vivificabuntur, vniuscuius-
que autem in suo ordine. Pri-
mitiae Christus, deinde illi qui
sunt Christi, qui in aduen-
tum eius crediderunt, deinde

fructus

quodam
ut modum
& ut vult
tem non
ut in re
quodam

in duo
terti dicit
alii reuelat
prior tan-
omnes per
are, ut non
tunc erubet
prophetia
dicitur in
dissentioni
fieri & in
sanctis
terres in res
non enim
loqui, sed
dicunt & ver-
ba autem vel
ut viros in
Turpe est
qui in eccle-
sia verbum
utin vult
qui vides
& qui loqui-
tur quod lo-
quuntur sunt
autem quod
loquuntur
prophetia
is nolite per-
tem bene
ordini filii

XV.

Omni
tem vobis
facio in
tres enim
gelidus
praedicat
vobis qui
& accipit
stans, pe-
ni, qui in
erim vobis
vultus cre-
nim vobis
accepit, qui
est pro pe-
randum in
repulsi est

i. Corin.

shalbe the ende, whan he shall gene by the kyngdome vnto God the father, whā he shall put downe all rule, and superiortie, and power. * for he must raygne, vntyll he haue put all hys enemyes vnder hys fete. But last of all shall the enemye death be destroyed. for he hath put all thynges vnder hys fete.

But whan he sayeth: * All thynges are put vnder his fete, wythout doute he excepteth hym, whych hath put all thynges vnder hym. But whan all thynges shalbe subdued vnto hym, than shall the sonne hym selfe also be subiect vnto hym, whych hath made all thynges subiecte vnto hym, that God maye be all in all. Or els, what shall they do that be baptyfed for the deed, yf the dead ryse not at all? for what intente are they baptyfed for them? Why stande we also in iopardy euery houre? I dye daylye brethren, because of your reioysyng, whych I haue in Christ Iesu our LORD. yf I haue foughten wyth beastes after the maner of man * at Ephesus, what profytereth it me, yf the deed do not ryse agayne? * Let vs eate & drynke, for tomorrowe shall we dye. Be not ye deceaued. Euell communications corrupt good maners.

A wake ryghtfully, and synne not: for some are ignorant of God I speake it to your shame. But some wyll saye: howe do the deed ryse agayne? And what what maner of body shall they come? Thou foole, * that whych thou sowest is not quickened, wythout it fyrst dye. And what sowest thou? Thou sowest not the body that shalbe, but a bare corne, as of wheate, or any of the other. But God geneth it a bodye as he wyll, and vnto euery one of the seedes hys owne body. * All flesh is not one maner of fleshe, but some is of men, some of beastes, some of birdes, some of fyshes. And ther are heauenly bodyes, and earthy bodyes: but the heauenly haue one gloire, & the earthye another. * Ther is one clearenesse of the Sonne, another clearenesse of the moone, & another

finis cum tradiderit regnum deo & patri, cum euacuetur rit omnem principatum, & potestatem, & virtutem. Operet autem illum regnare, donec ponat omnes inimicos eius sub pedibus eius. Nos missime autem inimica dea struetur mors. Omnia enim subiecit sub pedibus eius.

Cum autem dicat: Omnia subiecta sunt ei, sine dubio præter eum qui subiecit ei omnia. Cum autem subiecta fuerint illi omnia, tunc & ipse filius subiectus erit ei, quod scilicet sibi omnia, ut sit deus omnia in omnibus. Alioquin quid facient qui baptizantur pro mortuis, si omnes mortui non resurgent? Vt quid & baptizantur pro illis? Vt quid & nos periclitamur omni hora? Quotidie morimur propter vestram gloriam fratres, quam habeo in CHRISTO IESU domino nostro. Si secundum hominem ad bestias pugnamus, quid mihi prodest, si mortui non resurgent? Numden cemus & bibamus, cum in nim moriemur. Nolite seduci. Corruptunt mores boni nos colloquia mala.

Euigilate iuste, & nolite peccare: ignorantiam enim dei quidam habent. Ad reuerentiam vobis loquor. Sed dicit aliquis: Quomodo resurgent mortui? Quasi nec corpore venient? Insipientes tu, quod seminas non visis catur, nisi prius moriatur. Et quid seminas? non corpus quod futurum est seminas, sed nudum granum, vixit tritici, aut alius cuius carceris. Deus autem dat illi corpus sicut vult, & unicuique seminum proprium corpus. Non omnis caro eadem caro, sed alia hominum, alia pecorum, alia autem volucrum, alia piscium. Et corpora celestia, & corpora terrestria: sed alia quidem celestium gloria, alia autem terrestrium. Alia claritas solis, alia claritas lune, &

Psal. cix. b.
Heb. i. b. &
ii. b.

Mat. xi. e.
Luc. x. c.
Ioh. iii. e. &
xiii. a.
Philip. ii. a.

i. Cor. xxi. b.
Ephes. i. b.
Sap. ii. 1.

Menander.

Ioh. xii. c.

Mat. xiii. e.

alia claritas stellarum. Stels
enim a stella differt in cla
ritate: sic & resurrectio mor
tuum.

Seminatur in corruptione
larget in incorruptioe. Semi
natur in ignobilitate: surget
in gloria. Seminatur in infir
mitate: surget in virtute. Semi
natur corpus animale, sur
get corpus spirituale. Si est
corpus animale, est & corp
spirituale. Sicut scriptum est:
Primus est primus homo. As
par in animam viuente, no
uissimus Adam in spiritum
uiuantem. Sed non prius
quod spirituale est, sed quod
animale, deinde quod spiri
tuale. Prius homo de terra,
terrenus: secundus homo de
celo, celestis. Qualis terre
nus, tales & terreni: & quas
les celestis, tales & celestes
igitur sicut portauimus ima
ginem terreni, portemus &
imaginem celestis. Hoc au
tem dico fratres, quia caro &
sanguis regni Dei possidere
non possunt, neque corruptio
in corruptionem possidebit.

Eccc mysterium vobis di
co: Omnes quidem resurges
mus, sed non omnes immu
tabimur. In momento, in
istis oculis, in nouissima tus
ba. Canet enim tuba, & mor
tui resurgent incorrupti, &
nos immutabimur. Oportet
enim corruptibile hoc indu
ere incorruptionem, & mora
le hoc induere immortalita
tem. Cum autem mortale
hoc induerit immortalitatem,
tunc fiet sermo qui scriptus
est: Absorpta est mors in vi
ctoria. Vbi est mors victori
a tua? Vbi est mors stimu
lus tuus? Stimulus autem
mori, peccatum est: vir
tus vero peccati, lex. Deo au
tem gratias, qui dedit nobis
victoriam per dominum no
strum IESVM CHRIS
tum. Itaque fratres mei dis
lecti, stabiles estote & immo
biles, abundantes in opere
Domini

another clearenesse of the barres. For
one barre differeth from another in clea
renesse: and euen so the resurrection of
the deed.

It is sowen in corrupcion, it shall ryse
in vncorruption. It is sowen in dishonou
re: it shall ryse in glory. It is sowen in
weaknesse: it shall ryse in power. It is
sowen a naturall body: it shall ryse a spi
rituall bodye. yf ther be a naturall body,
ther is a spirituall bodye also, as it is wri
ten: * The fyrste Adam was made a ly
uynge soule, the laste Adam a quicke
uynge spyrte. Howbeit that whych is
spirituall, is not fyrst, but it is naturall,
and than it that is spirituall. * The first
man is of the earth, earthy: the seconde
man is of the heauen, heauenly. As the
earth is, suche are they also that be ear
thy: & as the heauenly is, suche are they
also that be heauenly. Therefore, as we
haue boide the ymage of the earthy, so let
vs also beare the ymage of the heauenly.
But thys I saye brethren, that fleshe &
blonde can not possesse the kyngdome of
God: necher shall corrupcion inheret vna
corruption.

Beholde, I tell you a mystrye: *
* We shall all ryse agayne, but we shall
not all * be chaunged. Euen in a mo
ment, in the twinklinge of an eye, at the
last trompe. For the trompe shall blowe,
and the dede shall ryse * vncorrupte,
and we shalbe chaunged. For thys cor
ruptible must put on vncorruption, and
thys mortall must put on immortallite.
But whan thys mortall shall haue put
on immortallite, than shall the sayenge
that is wrytten be fulfilled: * Death
is swallowed vp in victory. Death, where
is thy victory? * Death, where is thy
synge? The synge of death is synne,
and the powet of synne is the lawe. But
thankes be vnto God, * whych hath
geuen vs the victory throughe once & for
euer Iesus Christe. Therefore my beloued
brethren, be stedfast and vnmouable, be
ynge alway rych in euery wo, he of the

AA III

LORE,

Gen. ii. b.

1. Tessa. iiii. c.
Philo. iii. c.Rom. viii. a
Collo. iii. a
Philo. iii. c.
1. Ioh. iii. a

Esa. xxv. b

Osee. xiii. c
Hebre. ii. a

1. Ioh. v. a.

LORD, knowynge, that your labour
is not in vayne in the **LORD**.

The. xvi. Chapter. ✱

Rom. xv. d
i. Cor. vii. a
and. ix. a.



Concernyng the * gathe-
rynges that are made for
the sayntes, as I haue orde-
ned in the congregacions of
Galatia, euen so do ye also.

Upon one Sabbath let eue-
ry one put abyde by hymselfe, and laye
by in soze, what pleaseth hym well, that
whan I come, the collections be not to
make. But whan I am present, loke,
whom ye shall allowe by your letters, tho-
se shall I sende to cary your benefite
vnto Ierusalem. yf it be mete that I go,
they shall go wyth me. ✱ But I wyll
come vnto you, whan I go thorow Ma-
cedonia: for I shall go thorow Macedo-
nia. But I shall perchaunce abyde wyth
you, or wynter wyth you, that ye maye
brynge me on my waye, where soeuer I
shall go. I wyll not se you now in my pas-
sage, for I trust to tary wyth you a cer-
teyne season, yf God shall suffre it, but
✱ I wyll tary at Ephesus vntyll Whye-
sonyde: for a great and euident doze is
openyd vnto me, ✱ and ther are many
aduersaryes.

Actu. xix. a
ii. Cor. i. c

Actu. xx. b

i. Cor. xv. d

Actu. xix. c.

* yf Timotheus come, loke that he
be without feare wyth you: for he wor-
keth the worke of the lorde as I also do.
Let noman therfore despyse hym, but co-
ueye hym forth in peace, that he maye co-
me vnto me: for I loke for hym wyth the
brethren. As for brother Apollo, I certifi-
fy you, that I greatly desyred hym to
come vnto you wyth the brethren, and
verely it was not his wynde as now to
come, but he wyll come, whan he hath o-
pportunitye. Watch ye, stande in the fayth,
quite you lyke men, and be strong. Let
all your thynges be don in loue. But bre-
thren (ye knowe the house of * Ste-
phana, and of Fortunatus and of Acha-
rus, that they are the fyrst frutes of
Achaia, and haue appoynted the selues
vnto the mynistracion of the sayntes)

i. Cor. i. b

3 be

Domini semper, scientes,
quod labor vester non est
inanis in Domino.

CAP. XVI.



E collecti in
tem que sunt
in sanctis, sicut
ordinauimus
ecclesiis Galatia,
ita et
vos facite. Per
vnam Sabbati vnusquisque
vestrum apud se seponat, per
condens quod ei bene placuit
et non cum venero,
tunc collectae fiant. Cum autem
praesens fuero, quos probaueritis
per epistolas, hos mittam
perferre gratiam vestram
in Ierusalem. Quod si dignum fuerit
ut ego eam mecum ibum.
Veniam enim ad vos,
cum Macedonia pertransiero
nam Macedonia pertransibo.
Apostolus autem forsitan manebit,
vel etiam huiusmodi, ut vos me
deducatis quocunque iero.
Nolo enim vos modo in itinere
videre: spero enim de aliquo
tempore me neri apud vos,
si Dominus permiserit.
Permeabo enim Ephesum
vsque ad pentecosten.
Ostium enim mihi apertum
est magnum & euangelium,
et aduersarii multi.

Si autem venerit Timotheus,
videte, ut sine timore sit
apud vos: opus enim Domini
operatur, sicut & ego. Ne quis
ergo illum spernens deducite
autem illum in pace, ut
veniat ad me: expedo enim
illum cum fratribus. De Apollo
autem fratre, volui notum
facio, quoniam multum
rogavi eum, ut venisset
ad vos, cum fratribus, & id
que non fuit voluntas eius
nunc veniret: veniet autem
cum ei vacuum fuerit. Vigilate,
state in fide, viriliter agite,
& confortamini in caritate
fratrum. Secro autem vos fratres
domus Stephanus, & Fortunatus,
& Achaicus, quoniam primi
sunt in Achaia, & se ipsos
ordinauerunt in ministerium
sanctis.

Quia enim scitis domum
Stephani, & Fortunati,
& Achaici, quoniam primi
sunt in Achaia, & se ipsos
ordinauerunt in ministerium
sanctis.

et vos subdidi illis eiusmo-
di, & omni cooperanti & la-
boranti.

Gaudeo autem in presen-
tia Stephanæ & Fortunati
& Achaici, quoniam id quod
vobis deerat ipsi suppleve-
runt. Refecerunt enim &
meum spiritum & vestrum.
Cognoscite ergo qui eius-
modi sunt. Salutari vos om-
nes ecclesie Aſie. Salutant
vos in Domino multum A-
quila & Priscilla cum domes-
tica sua ecclesia, apud quos
& hospitor. Salutet vos om-
nes fratres. Salutate inuicem
in oculo sancto. Salutatio
mea manu Pauli. Si quis non
amat Dominum nostrum Ie-
sum Christum, sit anathema
me maranatha. Gratia Do-
mini nostri IESU Christi
vobiscum. Charitas mea cum
omnibus vobis in Christo
IESU. Amen.

Finis primæ Epistolæ
Pauli Apostoli ad Corin-
thios.

EPISTOLA PAULI APOSTOLI ad Corinthios secunda.

CAPVT I.



Paulus Ap-
postolus Ie-
su Christi
per volun-
tatem Dei,
& Timo-
theus frater,
ecclesie
ſie Dei,
quæ est Corinthi cum omni-
bus sanctis, qui sunt in vni-
uersa Achaia, gratia vobis
& pax a deo patre nostro &
domino IESU Christo.
Benedictus deus & pater do-
mini nostri IESU Christi,
pater misericordiarum, &
deus totius consolationis,
qui consolatur nos in omni
tribulatione

I beseech you that ye also be obedient unto
such, and vnto euery one that helpeth
and labourerth wyth them.

And I reioyce of the presence of Ste-
phana and Fortunatus, and Achaicus, for
it that was lacking vnto you, haue they
supplied: for they haue refreshed my spire
and yours. Knowe them theſe that
are such. All the congregacions of Asia
salute you. Aquila and Priscilla grete
you much in the LORD, wyth hys
householde congregacion, wyth whome
also I am lodged. All the bretheren salute
you. * Salute ye one another wyth a
holy kysse. The salutation of me Paul
* wyth myne owne hande: yf any berth
not lone oure LORD Iesus Christ, the
same be * Anathema maranatha. The
grace of oure LORD Iesus Christ be
wyth you. My loue be wyth you all in
Christ Iesu. Amen.

Rom. xvi. b.

Gala. vi. b.

That is:
Cursed be
he vnto
i cath.

The ende of the first Epistle of
Paul the Apostle to the
Corinthians.

The seconde Epistle of the Apostle Paul the Corinthians.

The first Chapter. *



Paul an Apostle of Je-
sus Christ by the wyll
of God, and brother Ti-
motheus, vnto the con-
gregacion of God, wyth
is at Corinthus, wyth
all the sayntes that are
in all Achaia, * Gra-
ce be wyth you and peace from God our
father and from the LORD Iesus
Christ. * Blessed be God, and the fa-
ther of oure LORD Iesus Christ, the
father of mercyes, and the God of all
consolacion, whych comforteth vs in all
oure

Gala. i. a.
Ephes. i. c.

i Petri. i. a.

ii. Corin.

oure trouble, that we be able also to com-
forte them whych are in any angurthe,
by the same comfote, where wyth we
oure selues are also comforted of God.
* For as the sufferynge of Chaste are
pleurours in vs, euen so also is our conso-
lacion plentesus thowwe Christ. But
whether we be troubled, it is for your
exhortacion and health: or whether we
be comforted, it is for your comfote and
saluacion, the whych doth worke the
sufferaunce of the same grekes, that we
also do suffer: And oure hope is sure for
you, knowynge, that as ye be partakers
of the sufferynge, so shall ye also be of
the comfote.

For we wyll not haue you to be igno-
raunte brethren of oure trouble, * which
happened in Asia, that out of measure
we were greued aboue our power, inso-
much that we were euen wery of our ly-
ues. But we had an answer of death in
our selues, that we shulde not trust in our
selues, * but in God, whyche rayseth the
deed, (whyche hath deliuered and ryd vs
out of so great perils) in whom we trust,
that he shall yet deliuer vs, * yf you
do helpe also in prayer for vs, * that by
many persons thankes maye be given
vnto hym for vs, for the gyfte that is in
vs. For oure reioyng is thys, euen the
wytnesse of our conscience: that we haue
had our conuersation in thys worlde in
synglenesse of harte, and in godly synce-
renesse, and not in carnall wysdome, but
in the grace of God, most plentlyfully to
you warde,

For we wyte none other thynges
vnto you, saue them that ye haue red and
knowen. I trust that ye shall knowe
vs vntyll the ende, as ye haue knowe
ven vs partly: for we are youre re-
ioyng, * in the daye of oure LORD
Iesus Christ, euen as ye also are
ours, * And in thys confidence wolde
I syde haue come vnto you, (that
ye myght haue yet another pleasure,)
and by you to goo into Macedonia,
and to come agayne to you from Ma-
cedonia,

tribulatione nostra, ut possi-
mus & ipsi consolari eos, qui
in omni pressura sunt, per ex-
hortationem qua exhorta-
mur & ipsi a deo. Quoniam
sicut abundat passiones Chris-
ti in nobis, ita & per Chris-
tum abundat & consolatio
nostra. Siue autem tribula-
mur, pro vestra exhorta-
tione & salutis eius consolamur
pro vestra consolacione, &
salute, quae operatur toleran-
tiam eandem passionum,
quas & nos patimur, & spes
nostra firma est pro vobis,
scientes quod sicut socii pas-
sionum estis, sic eritis & con-
solationis.

Non enim volumus igno-
rare vos fratres, de tribula-
tione nostra quae facta est in
Asia, quoniam supra modum
grauati sumus supra vires,
ita vt traderet nos etiam vires
nostrae. Sed ipsi in nobis ipsi pos-
tulerunt mortis periculum, ut
non firmus fidentes in nobis
sed in deo, qui suscipit iniqui-
tates nostros, qui de tantis periculis
nos eripuit & eruit, in quem
speramus, quoniam & adue-
nerit, adiutus vobis in ora-
tione pro nobis, etiam
multarum personarum laude,
eius quae in nobis est dona-
tionis, per multos gratias agi-
tur pro nobis. Nam gloria
nostra haec est, testimonium
conscientiae nostrae, quod in
simplicitate cordis, & sinceritate
Dei, & non in sapientia
carnali, sed in gratia Dei
conuersati sumus in hoc
mundo, abundantius autem
ad vos.

Non enim alia scribimus
vobis, quam quae legitur &
cognoscitis. Spero autem
quod vique in finem cog-
nosceitis, sicut & cognos-
cistis nos ex parte, quod
gloria vestra sumus, sicut
& vos nostra, in die Do-
mini nostri IESU Chri-
sti. Et hac confidentia vo-
lui prius venire ad vos, ut
secundam gratiam habere-
tis: & per vos transire in Ma-
cedoniam, & iterum a Ma-
cedonia

Collo. i. c.

2
Rom. ix. c.

ii. Reg. ii. b.

Philip. ii. a
ii. Cor. ii. c.

Phi. ii. b.
i. Thes. i. c.

ii. Cor. xvi. a

cedonia venire ad vos, & a vobis deduci in Iudæam. Cum ergo hoc voluiffem, nū quid leuitate vifus fum? Aut que cogito, fecundum carnem cogito: vt fit apud me, est, & non.

Fidelis autem Deus, quia fermo noster qui fuit apud vos, non est in illo, est, & nō sed est in illo est. Dei enim filius IESVS Christus qui in vobis per nos prædicatus est, per me, & Syluanum, & Timotheum, non fuit in illo est, & non, sed est in illo fuit. Quotquot enim promiffiones dei, sunt in illo est. Ideo & per ipsum deo amen, ad gloriam nostram. Qui autē confirmat nos vobiscum in Christum, & qui vnxit nos, Deus, qui & signauit nos, & dedit pignus spiritus in cordibus nostris. Ego autem te flem Deum inuoco in animam meam, quod parcens vobis, non veni ultra Corinthis: non quia dominamur fidei vestræ, sed adiutores sumus gaudij vestri. Nam fide statis.

CAPVT II. *



Tatui autem hoc ipsum apud me, ne iterum in tristitia venirem ad vos. Si enim ego contristo vos, & quis est qui me lætificet, nisi qui contristatur ex me? Et hoc ipsum scripsi vobis, vt non cum venero tristitiam super tristitiā habeam, de quibus oportuerat me gaudere, confidens in omnibus vobis, quia meum gaudium omnium vestrum est. Nam ex multa tribulatione & angustia cordis scripsi vobis per multas lachrymas, non vt contristemini, sed vt sciatis quam charitatem habeam, habundantius ut in vobis. Si quis autem contristauit me, non me contristauit, sed ex parte, vt non onerem omnes vos. Sufficit

cedonia, & be brought forth of you toward Jewry. When I therfore was thus mynded, byd I belyghtnesse: O: the thynges that I do mynde, do I mynde them after the flesh: * that wyth me be yee and naye.

Mat. v. d.
Iacob. v. c

But God is faythfull, that our woide wyth was wyth you, is not yee & naye in hym, but is yee in hi. For Iesus Christ the sonne of God, which hath bene preached amonge you by vs, (by me, and Syluanus, and Timotheus) was not yee and naye in hym, but in hym it was yee. For as many promyses of God as ther be, are yee in hym. And therfore are they Amē vnto God by him, vnto our praise. * But he that stablytheth vs wyth you in Christe, it is God, wyche hath also anoynted vs, and wyche hath * sealed vs, and hath geuen the earnest of the spere in oure hartes. * * I take God to recorde vnto my soule, that for the fauour I beare vnto you, I came nomore to Corinth: not that we are * lordes ouer your faith, but are helpers of youre ioye. For ye stand by fayth.

Rom. viii. b

Eph. iiii. c

Rom. ix. a

i. Petri. v. c.

The. ij. Chapter. *



Wt I determined this with myself, þ I wolde not come agayne vnto you in sorrowfulnesse. For yf I make you sorry, & who is it that cā make me glad, saue he that is made sorrowful by me? And this same haue I wrytten vnto you, lest when I come, I shulde haue sorrow by them, of whom I ought to reioyce, truly lyng in you all, that my ioye, is the ioye of you every one. For I wrote vnto you out of great trouble and angurthe of hart, wyth many teares, not that ye shulde be sorry, but that ye myght knowe, what loue I haue, specially toward you. But yf any man hath made me sorrowful, but partly, lest I shulde greue you all. * This rebuke þ is mynistered by many, i. Cor. v. b

ii. Corin.

is sufficient for hym that is such one, so that contrary wyse ye shulde rather forgive hym, and comforte hym: lest he that is such one, be swallowed by wythouther moch heynesse.

Wherefore, I beseeche you & ye shew loue vnto hym. For therfore haue I wyrtten vnto you, that I may knowe the purpose of you, whether ye be obedient in all thynges. For whom ye haue forgiven oughte, hym do I forgive also. For I also ye I haue forgiven ought, I haue forgiven it for your sakes in the persone of God, that we be not begyled of Satan: for we be not ignorant of his thoughtes. But when I came to *Troas, because of the Gospell of Chrys, and a doore was opened vnto me in the Lord, I had no rest in my spere, because I dyd not fynde Titus my brother: but toke my leaue of them, and wente forth into Macedonia. God be thanked, whych alwaye getteth vs the victorie in Chrys Jesu, and *maketh manifeste the odoure of his knowlege in euery place thowt we be: for we are the good sauoure of Chrys, among them that are saued, and among the that perishe: *vnto some truely the sauoure of death vnto death, but vnto some the sauoure of lyfe vnto lyfe. And who is so mete vnto these thynges: for we are not (as many) counterfaytynge the woide of God, but we speake it of syncerenesse, as of God, before God in Chrys.

The. iij. Chapter.



Beginne * we agayne to prayse ourselues: Or haue we nede (as some haue) of lettres of commendaciōs vnto you, or from you: ye are oure lettre, wyrtten in our hartes, the whych is knowen and redde of all men, in that ye are knowen, that ye are the lettre of Chrys mynistred by vs, and wyrtten, not wyth ynke, but wyth the spere of the lyving God: *not in tables of stone, but *in the fleshy tables of the harte.

Sufficit illi qui eiusmodi est, obiurgatio hac quae sit a pluribus, ita ut e contrario magis donetur & consolemur, ne forte abundantior tristitia absorbeat qui eiusmodi est.

Propter quod, obsecro vos, ut confirmetis in illum charitatem. Ideo enim & scripsi vobis, ut cognoscam experimentum vestrum, an in omnibus obedientes sitis. Cum autem aliquid donasti, & ego. Nam & ego quod donasti, si quid Ionani, propter vos in persona Christi, ut non circumueniamur a Satan: non enim ignoramus cogitationes eius. Cum venissem autem Troadem propter euangelium Christi, & ostium mihi apertum esset in Domum, non habui requiem spiritui meo, eo quod non inueni Titum fratrem meum, sed valefaciens eis, profectum in Macedonia. Deo autem gratias, qui semper triumphat nos in Christo Iesu, & adorem notitiam manifestat per nos in omni loco: quia Christi bonus odor sumus Deo, in his qui salui fiunt, & in his qui perierunt. Aliis quidem odor mortis in mortem, aliis autem odor vitae in vitam. Et ad haec tam idoneus: Non enim sumus (sicut plurimi) adulterantes verbum Dei, sed ex sinceritate, sicut ex Deo seruamus Deo, in Christo loquimur.

CAPVT III.

Incipimus iterum nosmet ipsos commendare: Aut nunquid egemus (sicut quidam) commendaticijs epistolis ad vos, aut ex vobis? Epistola nostra vos estis, scripta in cordibus nostris, quasi scitur & legitur ab omnibus hominibus, manifestatur, & epistola estis Christi, ministrata a nobis, & scripta non atramento, sed spiritu dei uiuificanti in tabulis lapideis, sed in tabulis cordis carnalibus. Fidei: &

Actu. xvi. b.

Collo. i. ca.

Luc. ii. c.

11. Cor. v. d. c.

Exo. xxxiii.

*Iere. xxxi.

fiduciam autem talē habes
mus per Christum ad deum,
non quod non sufficientes si
mus cogitare aliquid a nos
bi, quasi ex nobis. sed suffi
cientia nostra ex deo est, qui
et idoneos nos fecit minis
tros noui testamenti, nō li
teras, sed spiritus litera enim
occidit, spiritus autem viuifi
cat. Qd si ministratio mors
tis literis deformata in lap
idibus fuit in gloria, ita vt nō
possent intendere filii Israel
in faciem Moysi, propter glo
riam vultus eius, quae euas
catur: quomodo non magis
ministratio spiritus erit
in gloria?

Nam si ministratio dam
nationis in gloria est multo
magis abundat ministerium
iustitiae in gloria. Nam nec
glorificatum est quod clas
sum in hac parte, propter ex
cellentem gloriam. Si enim
quod euacuatur per gloriam,
multo magis quod mas
set in gloria est. Habentes
igitur talem spem, multa fi
ducia vitmur, & non sicut
Moyses ponebat velamen su
per faciem suam, vt non in
tenderent filii Israel in faciē
eius, quod euacuaret. Sed ob
tulerunt sensus eorum.

Vig in hodiernum enim
diem id ipsum velamen in le
gione veteris testamēti ma
net nō reuelatum, (quod in
Christo euacuatur) sed vsq
ue in hodiernum diem, cū
legitur Moyses, velamen pos
uit super cor eorum.

Cum autem cōuersi fuerint
ad Dominum, auferetur ve
lamen. Dominus autem spi
ritus est. Vbi autem spiritus
Domini, ibi libertas. Nos ve
ro omnes reuelata facie glo
riam Domini speculantes,
in eandem imaginem trans
formamur a claritate in cla
ritatem, tanquam a Domini
spiritu. CAPUT III.

Deo habentes hanc minis
trationē, iuxta quod mis
ericordiam consecuti su
mus, non desicimus, sed ab
dicamus occulta dedecoris,

non

We haue such truste vnto God thowso
Christe, not that we be sufficient to thyn
ke ought of our selues, as of oure selues:
*but our sufficiency commeth of God,
whych also hath made vs mete * mini
sters of the new testamēte, not of the ler
ter, but of the spete: for the letter * kyl
leth, but the spete quickeneth. But yf
the ministracion of death, wyrtten wyth
lettres i bones was glouous, * in somuch
that the chyldren of Israel coulde not lo
ke in the face of Moyses, because of the
glory of hys bysage, (the whych glory is
done awaye) how shall not the *minis
tracion of the spete be more glouous?

For yf the ministracion of damnacion
be glouous: moch more doth the mini
stryng of ryghteousnesse excede in glo
ry. * For it that was glouous on that be
halfe is not gloryfied in respecte of thys
excellent glory. For yf that whych is do
ne awaye, be glouous, much more is it
that abyrdeth, in glorye. Haurynge therfo
re such hope, we vse greate confidence,
not as Moyses * byd put a couerynge vpō
hys face, that the chyldre of Israel shul
de not loke vp vnto, whych he is done awaye.
But they: myndes * are blynded.

For vntyll thys daye remayneth the
same couerynge vtaken awaye in the
readyng of the old testamēte: (whych
in Christe is taken awaye.) But vntyll
this daye, whan Moyses is red, is the
couerynge put vpon they: harte. * But
whan they shalbe turned vnto the LOR
DE, the coueryng shalbe taken awaye
For the LORDE is a spete. Where the
spete of the LORDE is, there is lyber
tye. But we all beholdyng the glory of
the LORDE wyth open face, are chaun
ged into the same lykenesse, from cleare
nesse to clearenesse, euen as of the spete
of the LORDE. The. iiii. Chapter.



therfore haurynge thys mi
nistraciō, accordyng as we
haue opeained mercy, we do
not faint, but we put awaye
the secretes of dishonesty,

not

Phil. ii. b.
1. Cor. iiii. a.
11. Cor. vi. a.
Deute. v. c.
and. x. a.

Exo. xxxiii. d.

Actu. x. e.

Exo. xxxiii. d.
Esay. vi. a.
Mat. xiiii. b.

Rom. vi. a.

Ioh. iiii. e.

ii. Corin.

not walkynge in curyety, nor cōterfay-
ryng the worde of God, but repōte oure
selues to euery mans conscience in bre-
ryng the trūeth before God. * yf our
Gospell also be hyd, it is hyd in thē that
peryshe, amonge whom the God of thys
worlde * hath blynded the myndes of the
vnfaythful, that the lyght of the Gos-
pell of the glory of Chryst, (* whych is
the ymage of God,) shulde not shyne vn-
to thē. foz we preach not ourselues, but
Iesus Chryst our LORD: and oursel-
ues to be youre seruauntes foz Iesus sa-
ke. foz God * that dyd commande lyght
to shyne out of darkenesse, the same *
hath shyned in oure hartes, to brete the
knowledge of the glorye of God, in the fa-
ce of Chryst Iesu.

But we haue thys treasure in * ear-
then vessels, that the excellency of the
powder myght be of God, and not of vs.
We suffre trouble on euery syde, but we
are not wrythout shyft: we are in pouerty
but not destitute: we suffre persecution,
but we are not forsaken: we are thusht do-
wne, but we peryshe not: * We alwaye
bear aboute in our body the death of Je-
su Chryst, that the lyfe of Iesus maye al-
so be made manifest in our bodyes. *
* foz we that lyue, are alwaye deliuered
vnto death foz Iesus sake, that the lyfe
also of Iesus may be shewed in our mor-
tal fleshe. Death therfore woorketh in vs,
but lyfe in you.

* But seinge y we haue the same spre-
te of sayth, (as it is wrytē: * I haue bele-
ued, therfore haue I spoken:) we also be-
leue, and therfore we speake, knowyng,
that he whych rayfed vp Iesus, shall ray-
se vs vp also wryth Iesus, and shall set vs
wryth you. foz all thynges are done foz
your sakes, that the * abundaunt grace,
may (by the thanks geuyng of many,)
redounde vnto the glory of God. foz the
whych cause we do not faunte: but though
our outward man be corrupt, yet he that
is inward, is renewed from daye to daye.

* foz our trouble that now is but tempo-
rall and lyght, woorketh in vs an excel-
lence

non ambulantes in astucia,
neque adulterantes verbum
Dei, sed in manifestatione
veritatis commendantes nos
metipsos ad omnem conscien-
tiam hominum, corā deo.
Quod si etiam opertum est
euangelium nostrum, in eis
qui pereunt est opertum, in
quibus Deus huius seculi ex-
cæcauit mentes infidelium, ut
non fulgeat illis illuminatio
euangelii gloriæ Christi, qui
est imago Dei. Nō enim volu-
imus metipsos prædicamus, sed
Iesum Christum Dominum
nostrum, nos autē seruos ve-
stros per IESVM, qm̄ De-
i qui dixit de tenebris lucem
splendescere, ipse illuxit in
cordibus nostris ad illumina-
tionē sciētiæ claritatis Dei
in facie Christi IESV.

Habemus autem thesau-
rum istum in vasis fictilibus,
ut sublimitas sit virtutis dei,
& non ex nobis. In omni
tribulationem patimur, sed
non angustiamur: apertum
mur, sed non destituimur
persecutionem patimur, sed
non derelinquimur: dehu-
mus, sed non perimus. Semper
mortalitatem habemus circum-
ferentes, ut & vita IESV
manifestetur in corpore
nostrum. Semper enim nos
qui viuimus, in mortem tradi-
mur propter Iesum, ut & vita
Iesu manifestetur in carne
nostra mortali. Ergo mori so-
bis oportet, vita autē in vobis.

* Habentes autē eundem
spiritum fidei. Sicut scriptum
est: Credidi, propter quod la-
cutus sum: & nos credimus,
propter quod & loquimur, sciētes
qm̄ qui suscitauit Iesum, etiam
ceteros leuabit cum Iesu
vobiscum. Oīa enim propter
vos, vrgētia abfcedimus p̄mōtem
in gratiarū actiōe, abfcedimus
in gloriā dei. Propter quod
deficimus, sed licet in q̄sorti
noster homo corruptibilis sit
in q̄nto est, renouatur de die in
diem. Id enim quod in p̄sentia
momentaneū & leue tribula-
tionis n̄ræ supra modū in li-
bilitate

Pla. v. b.
Ioh. xii. e.
Collo. ii. b.

Gene. i. a.
u. Petri. i. d.

ii. Cor. v. a.

Gala. vi. b.

Roma. viii. c.

Pla. cxv. a.

ii. Cor. i. b.

Pla. xxix. a.
Rom. vi. c.

limitate eterni gloriæ pō-
des operatur in nobis, non
contemplantibus nobis quæ
videntur, sed quæ nō videntur.
Quæ enī videntur, tēpora-
lia sunt: quæ autē nō videntur,
eterna sunt. & CAP. V.

Cūq; enim, quoniam si
sterilem domus nostra
habet habitationis dissoluta
est, & edificatio ē ex Deo
habemus, domum nō manū
factam, eternā in cœlis. Nā
ē in hoc ingemiscimus, hāc
habitationem nostram quæ de
cælo est superinduit cupiens
terribi tamen vestiti, & non
nudi inueniamur. Nā & qui
sumus in hoc tabernaculo,
ingemiscimus grauiter, eo
quod nolum⁹ expoliari, sed
superestri, vt absorbeat
quod mortale est a vita. Qui
autem efficit nos in hoc sp̄s
sanctus, qui dedit nobis p̄s-
entem spiritus. Audentes igitur
semper & scientes, quoniam
nunc dum sumus in hoc cor-
pore peregrinamur a domo
nō. Per fidem enim ambu-
lamus, & non per speciem.)
Assemus autem, & bonam
voluntatem, habemus, ma-
gis peregrinari a corpore, &
presentes esse ad dominum
Et ille cōtēditur siue absen-
tes, siue p̄sentes, placere illi.

Quis enim nos manifestari
oportet ante tribunal Chris-
ti, ut referat unusquisq; p̄-
sentem corporis prout gessit, si-
ue bonum, siue malum. Sciē-
tes ergo timorem domini,
hominibus firadē, deo au-
tem manifesti sumus. Spero
autem & in conscientiis ves-
tris manifestos nos esse.
Non tēro cōmēdamus nos
vobis, sed occasionem da-
mus vobis gloriandi pro no-
bis, ut habeatis ad eos q̄ iſa-
ie gloriatur, & nō in corde.
Sine enim mente excedimus,
deo siue iohannis sum⁹, vobis.
Caritas enim Christi vrget
nos, ut illi res hoc: qm̄ si v-
ni pro oib⁹ mortuus es, et
pro oib⁹ mortui sum⁹. Et pro
oib⁹ mortuus est Christus, vt &
qui vult, iam nō sibi viuāt,
sed

lent and an eternall weyght of glorie,
out of measure: for as much as we loke not
on the thynges that are sene, but on the
that are not sene. For the thynges þ are
sene, are temporal: but they that are not
sene, are eternall. & The. v. Chapter.



Oz we know, that yf our *ear-
thy house of thys dwellynge
were loked, we haue a buyl-
dyng of God, a house not ma-
de wyth handes, but euerla-
stynge in heauen. * For therfore do
we sygh, desyrynge to be clothed wyth
our habitation, that is from heauen, * yf
at the lest we maye be founde clothed &
not naked. For we also that are in * thys
tabernacle do sygh, and are grieved, be-
cause that we do not desyre to be spoyled.
but clothed, þ it wythch is mortall, myght
be shalowed bp of lyfe. But he þ doth
ordyne vs thereto, is god: * whych hath ge-
uen vs the earnest of the spere. Therfo-
re are we alway bold, & know, that as lon-
ge as we be in thys body, we ar absent
from the LORD. (For we wander tho-
rogh sayth, & not after the outward appea-
rance.) But we are of good courage, & ha-
ue a good wyll, rather to be absēt frō the
body, & to be p̄sent wyth the LORD: &
therfore do we endeavour oure selues (whē
ther we be absēt or p̄sent) to please him.

* For we al must appeare before the iud-
gemēte seare of Christ, þ enery mā maye
receaue i thys body according to þ he hath
done, whether it be good or enel. & We
therfore knowyng the fear of God, spea-
ke saye vnto men, but vnto God we ar
manifest. And I trust þ we be manifest i
your cōsciēces also. We * prayse not our-
selues againe vnto you, but we geue you
an occasiō to reioyce on our behalfe, þ ye
may haue somewhat agaynst the þ reioyce
in the face, & not in the hart. For yf we
exceede, we do it vnto God: or yf we be
measurable, we do it for your sakes. For
the lone of Christ doth so constrainē
us, thynkyng thys: that yf one be dead
for all, than are all dead. * And Christ
died for all, that they also whych do lyue
shulde

A
ii. Cor. iiii. b.

Rom. viii. c.

Apo iii. d.
and. xiii. a. a.
ii. Pet. i. c.

Rom. viii. b.
ii. Cor. i. e.

15
Mat. xxv. c.
Rom. xlii. b.

ii. Cor. iii. a.

i. Tel. v. b.

II. Cor. iii.

Shulde not now liue vnto them selues, but vnto hym that dyed for them, and is risen againe.

C Therefore do we also hence forth knowe noman after the flesh. And though we haue knowen Chryst after the flesh, yet now at this tyme do not we so knowe hym. yf ther be therfore any creature in Chryst, he is a new creature: for olde thynges are past, * behold, all thynges are become new. But all thynges are of God, which hath reconciled vs vnto hym selfe through Chryst, & hath geue vnto vs the office of the reconciling. * for it so was in Chryst, reconciling * the worlde vnto hymselfe, not imputing to the thei synnes, and hath put in vs the worde of the reconcilinge. We are therfore messengers in the robye of Chryst as though God dyd exhoite by vs. We praye you for Chrysts sake, be reconciled vnto God. * hym þe knew no synne, dyd he make * synne for vs, that we shulde, become the ryghteousnesse of God by hym. The. vi. Chapter. *

Esa. xlii. c.
Apo. xxii. a.

C. No. ii. b.
* Rom. ii. c.
Collo. i. b.
i. ioh. iii. b.

Esa. l. ii. b.
* Rom. viii. a.
Heb. ix. c.

B ut we as helpers exhort you that ye do not receaue the grace of God in vayne. for he sayeth: * In the tyme accepted haue I herd the, & in the day of saluacion haue I helped the. Behold, now is it the acceptable tyme, beholde, now is the day of saluacion. Let vs geue no man any occasion of euell, that our office be not blamed. But in all thynges let vs behaue our selues * as ministers of God, in much pacience, in tribulacions, in necessites, in angusties, in strypes, in prisonmes, in bypours, in labours, in watchynges, in fastynges, in chastite, in knowledge, in longe sufferance, in kindnes, in the holy goost, in loue vnfayned, in the word of truth, in the powde of Gods by the armour of ryghteousnesse at the ryght syde & at the left syde, by honour and dishonour, by euell report & good report: as deceauers and yet true: as they that be unknowne, & yet knowe: * as drye, & behold we lyue: as beyng chastered, and

Esa. xlix. b.

i. Cor. iiii. a.
ii. Cor. iii. a.

Esa. xxvi. c.

sed ei qui pro ipsis mortuus est, & resurrexit.

Itaque nos, ex hoc nemo nouimus secundum carnem. Etsi cognouimus secundum carnem Christum, sed nunc iam non nouimus. Si quis ergo in Christo, noua creatura vetera transferunt, et facta sunt omnia noua. Omnia autem ex deo, qui nos reconciliauit sibi per Christum, & dedit nobis ministerium reconciliationis. Quoniam quidem deus erat in Christo, mundum reconcilians sibi, non reputans illis delicta ipsorum, & posuit in nobis verbum reconciliationis. Pro Christo ergo legatione fungimur, sicut quam deo exhortamur per nos. Obsecramus pro Christo, reconciliamini deo. Etsi qui non nouerat peccatum, pro nobis peccatum fecit, ut nos efficeremur iustitia Dei in ipso.

CAPVT VI.



Diuinitatem
exhortamur,
ne i. vultu
tam dei re
piatis. Ali
Tempore ac
luti adiuu
pus acceptabile, ecce nunc
es salutis. Nemini dicit
lam offensionem, ut non vi
tuperetur ministerio nos
sed in omnibus exhibeamus
nosmetipsos sicut dei mini
stros, in multo paciencia, in
tribulationibus, in necessi
tibus, in angustis, in plagis,
in carceribus, in seditionibus,
in laboribus, in vigiliis, in
iuniis, in castitate, in casti
tate, in longanimitate, in san
ctitate, in spiritu sancto in cha
ritate non ficta, in verbo veri
tatis, in virtute dei, per ar
tutis a dextris & a sin
istris, per gloriam & igno
bilicatem, & infamiam & bo
nam famam ut seductores,
& veraces, sicut qui ignoti,
& cogniti: & quasi mortui,
& ecce viuimus: casti iusti.

pro exaudi te, & in diebus
luti adiuu te. Ecce nunc
pus acceptabile, ecce nunc
es salutis. Nemini dicit
lam offensionem, ut non vi
tuperetur ministerio nos
sed in omnibus exhibeamus
nosmetipsos sicut dei mini
stros, in multo paciencia, in
tribulationibus, in necessi
tibus, in angustis, in plagis,
in carceribus, in seditionibus,
in laboribus, in vigiliis, in
iuniis, in castitate, in casti
tate, in longanimitate, in san
ctitate, in spiritu sancto in cha
ritate non ficta, in verbo veri
tatis, in virtute dei, per ar
tutis a dextris & a sin
istris, per gloriam & igno
bilicatem, & infamiam & bo
nam famam ut seductores,
& veraces, sicut qui ignoti,
& cogniti: & quasi mortui,
& ecce viuimus: casti iusti.

Non mortificati: quasi tibi
des, semper autem gaudentes
infructu egentes, multos au-
tem locupletantes tanquam
nihil habentes, & omnia pos-
sidentes.

Or nostrum patet ad vos
(Corinthii) cor nostrum dila-
tum est. Non angustiamini
in nobis, angustiamini autem
in visceribus vestris. Nihil enim
habentes remunerationem
tanquam filiis, dico dis-
tinctum & vos. Nolite iugum
ducere cum infidelibus. Que
cum participatio iustitie cum
iniquitate? Aut que societas
lucis ad tenebras? Que autem
conuersio Christo ad Belial?
Aut que pars fidei cum infide-
litate? Quis autem consensus
templo dei cum idolis? Vos
enim estis templum dei vivi,
sicut dicit deus: Quoniam in
habito in illis, & inambulabo
inter eos, & ero illorum
deus, & ipsi erunt mihi popu-
lus. Propter quod exite de
medio eorum, & separamini
inquit dominus & immunda-
tum ne tetigeritis, & ego re-
cipiam vos, & ero vobis in
patrem, & vos eritis mihi in fi-
lios & filias, dicit dominus
omnipotens.

CAPVT VII.

HAec ego habites promissio-
nes charissimi, quoniam
nos ab omni inquinamento
carnis & spiritus, pers-
ecutes sanctificationem in
timore dei. Capite nos Ne-
minem lesimus, neminem cor-
rupimus, neminem circumueni-
mus. Non ad condemnationem
vestram dico. Prædiximus
enim, quod in cordibus nostris
etiam ad comortandum & ad
commendandum. Multa mihi
fidelia est apud vos, multa mi-
hi gloriatio pro vobis, replet
sum consolatione, superabundans
gaudio in afflictatione
nostra. Nam & conueniens mihi
recedens, nullum requiem habuit
curo nostra, sed omnem tribula-
tionem passi sumus. Fortis pugna-
mus, inquit timores. Sed quod consolatus
hominem, consolatus est nos
deus in aduentu Titi.

Non

and not hyllid: as for ye, & yet alwaye re-
ioyfyng: as hauyng neede: & yet making
many rich: as hauyng nothyng, & possesse
synge all thynges. &

Our mouth is open vnto you (o ye Corin-
thians) our hart is enlarged. ye are
not in straynesse for our sakes, but ye
are in straynesse of your owne inward
mociō. But seing we haue like reward,
I saye vnto you as vnto chyldren: Set
your selues at large also * What not
the yoke wyth the infidels. For what
partakyngh hath ryghteousnesse woth vn-
righteousnesse? Or what fellowship hath
lyght woth darkenesse? * What agre-
ment hath Christ woth Belial? Or what
part hath the beleuyng woth the vnbele-
uyng: howe accordeth the temple of God
woth Idols? * For ye are the temple of
the lyuyng God, as God sayeth: for I
wyll dwell in them, & wyll walke among
them, and I wyll be theyr God, and they
shalbe my people. * Wherefore, go ye out
from the myddes of the, and be separate,
sayth the lord, & touch no vnclane thyn-
ge, & I will receaue you, & be a father vnto
you, & ye shalbe my sonnes, and daugh-
ters, sayeth the Lord almyghyte.

The. viij. Chapter.



King then that we haue these
promises (most deare beloued)
let vs cleanse oure selues from
all fylthyng of the flesh and
spere, & growbp to perfect ho-
lynes in the feare of God. Vnderstande
vs: We haue hurt noman, we haue cor-
rupte noman, we haue begyled noman. I
saye it not to your condemnation. For we
haue sayd afore, that ye are in oure har-
tes, to dye and to lyue together. I haue
greate boldnesse to you warde, I haue
much reioyfyng on youre behalfe. I am
fylled woth cōforte, I am ouerflowyng
woth ioye in all our trouble. * For whā
we were come into Macedonia also, oure
fleshe had no reke, but we suffred all tribu-
laciō: outward was fyghtryng, inward
was feare. But * God p comforteth the
abietts, cōfoxyd vs at the comig of Titus.

WB

End

Deu. vii. a.

Mat. vii. d.

i. Cor. iii. b.
& vi. c.
Leui. xxv. b.
Eze. xxxviii. d.

Esa. lii. b.

Act. xvi. b.

ii. Cor. i. c.

ii. Corin.

B And not onely at hys commynge, but also by the cōsolaciō, where wryth he was comforted of you, shewynge vs your desyre, your wepyng, your zeale for me, so þat I reioyced the more. For though I made you sozry in the epistle, it repenteth me not, though it dyd repent me. But now I am glad, seing that the same letter made you sozry (although it were but for an houre) nor because ye were sozry, but because ye were sozry to repentaunce. For ye sorowded godly, so that in nothyng ye suffre harme by vs. * For godly sorowe, worketh stedfast repentance to saluation, but * wooslyly sorowe worketh death. For behold, the same youre godly sorowd- yng, what great diligence worketh it in you: yee a sufficiēt answer, displeasure, feare, desyre, a secure munde, punysshment: In all thynges haue ye declared youre selues cleare in the matter.

C Therfore though I wrote to you, I dyd it not because of hym þat dyd the hurt, nor because of hym that suffred it, but to declare the carefulnesse, whych we haue for you before God: therfore also are we comforted. And in our consolacion cōceale the more aladnesse, for the ioye of Titus, because þat hys spere was refreshed of you all. And yf I haue made any boast of you to him, I am not ashamed of it: but as we haue spoken all thynges in the trueth vnto you, euē so our boast that we made to Titus is become trueth. And his inward affection is more plentifull comforte you, remembryng the obedience of you all, how that ye receaued hym wryth feare & tremblyng. I am glad, that in all thynges I am bolde to you warde.

The. viij. Chapter. ✠

A



I certifie you brethren of the grace of God, whych is geuen in the cōgregacions of Macedonia, and that the abundance of theyr ioye was in much triall of tribulaciō: and though they

Non solum autē in aduentu eius, sed etiā in cōsolatione, qua cōsolatus est in vobis, referent nobis vestrū desyderiū, vestrū fletū, vestrā amplexationē pro me, ita vt magis gauderē. Quoniam etiā contristavi vos in epistola, nō me poenitet, et si poeniteret. Vnde quod epistola illa fecit ad horam) vos contristavit, nunc gaudeo, non quia contristati estis ad poenitentiam. Contristati enim estis secundum deum, vt in nullo detrimētū patiamini ex nobis. Quia enim secundū dei cōsuetudinem est, poenitentia in salutem stabilem operā, seculū autem tristitia mortis operatur. Ecce enim hoc ipsum fecimus deū cōtristari vobis, quia tam in vobis operatur sollicitudinē sed defensionem, sed indignationē, sed timorem, sed desyderiū, sed amplexationē, sed vindictā. In oibus exhibuistis vos incensaminatos esse negotio.

Igitur et si scripsi vobis, propter eum qui fecit misericordiam, nec propter eū qui passus est, sed ad manifestandū sollicitudinē nostrā quā habemus pro vobis corā deo: ideo cōsolatus sum. In cōsolatione autem nostrā abundantiū magis gauisi sumus super gaudio Titī, quia refectionem spiritus estis ad oīes vobis. Et si quid apud illū de vobis gloriatus sum, cōsolatus, sed sicut omnia vobis in veritate locutus sum, ita & gloriatio nostra quae fuit ad Titū veritas facta est, & viscera eius abundantiū in vobis sunt, reminiscitis vobis vestrū obediētiam, quomodo cū timore & tremore eius pisset illis. Gaudeo, quod in omnibus cōfido in vobis.

CAPVT VIII.



Ostendit autē faciem vobis frater gentium dei, quae data est in ecclesiis Macedoniae, & quod in multo experimento tribulationis abundantia propter ipsorum fuit, & aliam pauperum

i. Pe. ii. c.

Ecclesi. xxx. c.

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Titi,
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luntat

propertat eorum abundauit
in diuitiis simplicitatis eos
rum. Quia secundum virtus
tem (testimonium illis reddo)
& supra virtutem voluntarii
fluerant cum multa exhorta
tione obsecrantes nos gra
tiam & communicationem mi
nistrii quod sit in sanctos.
Et non sicut sperauimus, sed
semetipsos dederunt primis
domino, deinde nobis per
voluntatem dei ita ut roga
remus Titum, ut quemadmo
dum cepit, ita & perficiat in
vobis etiam gratiam istam. Sed
sicut in omnibus abundatis,
fide spe, & sermone, & scien
tia, & omni sollicitudine, in
super charitate vestra in nos,
ut & in hac gratia abun
deatis.

Non quasi imperator dico,
sed per aliorum sollicitudinem,
etiam vestrae charitatis inge
nium bonum comprobans.
Scitis enim gratiam domini
nostri IESU Christi, quo
nam propter vos egenus fa
ctus est, cum esset diues, ut il
lus inopia vos diuites effe
ret. Et cōfiliū in hoc do. Hoc
est vobis utile est, & non solum
facere, sed & velle cepistis
ab anno priore, nunc vero &
facto perficite, ut quemadmo
dum prope est animus volūtas
vestra sit & perficiēdi, ex eo
quod habetis. Si enim voluntas
prompta est, secūdo id quod
habetis. Nō enim vobis alius sit res
missio, vobis autē tribulatio,
lex ex aequalitate. In prae sen
tis tempore vstra abūdiā illorū
inopiā suppleat, ut & illorū
abundantia vestra inopiā sit
supplementū, ut fiat aequalitas.
Sicut scriptum est: Qui
multum, non abundauit,
& qui modicum, non mi
nerauit.

Gratias autem ago deo,
qui dedit eandem sollicitu
dinem pro vobis in corde
Titi, quoniam exhortatio
nem quidem suscepit, sed
cum sollicitior esset, sua vos
lunat, & effectus est ad vos.

Missio

they were exceedig poore, yet haue they
genē richely, & that in synglenesse. For (I
beare the recorde) þ they were wyllynge
accoydinge to theyr power, & aboute their
power, requiringe vs with great instanc
ce * to receaue their benefite, & suffre the
to be pertakers in ministryna to the sayn
res. And not as we supposed, but they
yelded the selues fyrst vnto the Lord, af
ter that vnto vs by the Wyll of God: inso
much that we prayed Tit^{us}, that as he dyd
begynne, he wolde so lyke wise make an
ende of the same benefite amonge you.
Nowe as ye be plerteous in all thynges,
in fayth, hope & worde, & knowlege, & all
carefulnesse, & in your loue to vs warde,
euen so se, that ye be plenteous also in
thys beniuolence.

I saye it not as commaundyng, but by
the carefulnesse of other do assaye the
good nature of your loue also. * For ye
knowe the liberalite of our Lorde Iesus
Christe, that for youre sakes he became
poore, whan he was rich, that by hys
ponerte ye myght be rich. And I gene
counsell here in; for that is profitable vn
to you, which a yere ago haue not onely
begonne to do, but also to wyll. But nowe
accomplishe it with the dede also: that ly
ke as the wyllynge mynde is readye, it
maye be so lyke wise to fulfyll it, * of
that whych ye haue. * For yf the wyll
be ready, it is accepte according to it that
a mā hath, and not according to it that he
hath not, that other shulde haue ease, and
you con brasse, but that it be done alike.
For thys tyme, let your abundaunce sup
ply theyr neede, that theyr abūdaunce also
maye be a supplyenge of your neede, that
ther maye be equalite, as it is wyrtten:
* He that gathered moch, had not the
more: and he that gathered lytle, dyd not
lacke.

I thanke God, whych put the same
carefulnesse for you in the harte of Ti
tus: for he accepted the request in dede,
yee, he was so well wylling, that of hys
owne accorde, he came vnto you.

WB ij

We

A. xi. a.
Rom. xv. d.
i. Cor. xv. a.
ii. Cor. ix. a.

Rom. x. b.

i. Pe. iii. b.
Prouer. iii. b.
Luc. xxi. a.

Exo. xvi. d.

ii. Corin.

We haue sent wyth hym oure brother whose prayse is in the Gospell the whole our all congregacions. And not only that, but he is also ordyned of the congregacions to be a companion of our iourney for thys benefite (whyth is minisred by vs vnto the glory of the Lord) & because of the accomplishing of oure desyre, & to beware that noman blame vs, because of this plenifullnesse, which is minisred by vs vnto the glory of the Lord. * For we prouide good thynges, not onely before God, but also before men. We haue sente wyth them also our brother (whose we haue ofte proued diligent in many thynges, but not so muche more diligent) wyth greete boldnesse towarde you: whether it be for Titus (whyche is my companion, & helper amonge you) or our bryther, the apostles of the congregacions, the glory of Christ. Shewe therfore vnto the (in the syght of the congregacions) the proue of your loue, & * of our boiynge of you.

Rom. xii. c.

fi. Te. ii. c.

The. ix. Chapter.

Rom. xv. d.
i. Cor. xvi. a.
ii. Cor. viii. a.

For to wyte vnto you of * the collectiō h is made for the sauntes, it were but superfluous for me. For I knowe youre ready mynde: concerning the which I make my boast of you amonge the Macedonians, sayenge: that Achaia was also ready a yere ago: and youre feruent desyre hath prouoked many. But we haue sente the bryther, that the thyng (concernyng the which we make our boast of you) be not made voyde on thys behalfe, that (as I haue sayde) ye maye be ready: lest whā the Macedonians come with me and fynde you not ready, we (I wyll not saye ye) be ashamed in thys matter. I thought it therfore necessary to desyre the bryther, to come vnto you before, and to prepare this promysed blessinge, that it maye be ready as a blessinge, not as a defrauding.

Prouer. xl. c.
Gala. vi. a.

* But this I say: * He h soweth, shall also reape like: & he h soweth plente fully.

Misimus etiam cum illo fratrem nostrum, cuius laus est in euangelio per omnes ecclesias, non solum antequam & ordinatus est ab ecclesia comes peregrinationis nostrae, in hanc gratiam quae ministratur a nobis ad domum gloriam, & destinacem voluntatem nostram, deuites hoc, ne quis nos vituperet in hac plenitudine, quae ministratur a nobis in domum gloriam. Prouident enim bona, non solum coram deo, sed etiam coram hominibus. Misimus autem cum illis fratre nostro, qui phoebus in multis saepe sollicitus est, nunc autem multo sollicitior confidentia multa in vobis, ut p Titus, qui est socius meus, & in vobis adiutor, fructus vestros nostrum, Apostoli ecclesiarum, gloria Christi. Ostendam ergo quod est charitas vestra & nostrae gloriae in vobis, in illos ostendit in laudem ecclesiarum.

CAPVT IX

Nam de ministerio quod sit in vobis, ex abundantiā est mihi loquere vobis. Scitis enim promptum animus vestrum, pro quo de vobis glorior apud Macedones. Quoniam et Achaia parata est ab anno praeterito, & vestri aemulatio provocat plures mos. Misimus autem fratrem, ut ne quod gloriamur de vobis, euacuatur in hac parte, ut (quemadmodum dico) parati sitis, ne est venerunt Macedones mecum, & invenimus vos imparatos, et obsecramus nos, ut non dicamus vos in hac substantia. Necessarium ergo existimaui rogare fratres, ut praeventant ad vos praepararent repromissionem benedictionis hanc parati desit, quasi benedictionis, et tanquam avaritiam.

* Hoc autem dico: Qui per se seminat, parce et metet, qui seminat in benedictione,

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laco: Qm
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de benedictionibus & me
s. Vnusquisque prout deliti
auit in corde suo, non ex
essentia, aut ex necessitate.
Miserem enim datorem dili
gi Deus. Potens est autem
Deus omnem gratiam abſſe
dere facere in vobis: vt in
omnibus semper omnem suf
ficientiam habentes, abund
entis in omne opus bonum.
Sicut scriptum est: Disperſit
dedit pauperibus iustitia ei
manet in seculum seculi. Qui
autem administrat semen se
mentanti, & parum ad mans
ducendum prestabit, & mul
tiplicabit semen vestrum, &
augere incrementa frugum
iudicis vestram in omnib'
acceptati abundetis in om
nem simplicitatem, quæ ope
rat per nos gratiarum ac
tionem Deo. Quoniam mi
nistrium huius officii non
solum supplet ea quæ defunt
hæc, sed etiam abundat
per multas gratiarum actio
nes in Domino, per probas
tionem ministerii huius, glo
rificantes deum, in obedi
tia confessionis vestre in eu
angelio Christi, & simplici
tate communio: onis ve
stre in illos, & in omnes, &
in ipsorum obsecratione pro
vobis, desiderantium vos
propter eminentem gratiam
dei in vobis. Gratias ago
deo super inenarrabili dono
eius.

CAPVT X. +



humilis sum inter vos, abs
lens autem confido in vo
bis. Rogo autem vos, ne
preſens audeam per eam
confidentiam qua existimor
audere in quodam: qui ar
bitratur nos tanquam secun
dom carnem ambulemus.
In carne enim ambulantes,
non tamen secundum car
nem militamus. Nam arma

Pse autē ego
Paulus obſes
ero vos per
mansuetudinē
& modestiam
Christi, qui in
facie quidem
humilis sum inter vos, abs
lens autem confido in vo
bis. Rogo autem vos, ne
preſens audeam per eam
confidentiam qua existimor
audere in quodam: qui ar
bitratur nos tanquam secun
dom carnem ambulemus.
In carne enim ambulantes,
non tamen secundum car
nem militamus. Nam arma

fully, shall also reape plentifully: every mā
as he hath purposed in hys harte, nor
grudgyngly, or of compulsion. * For
God loueth a chearefull gener. God is
able to make you ryche in all grace, that
ye in all thinges hauninge alwaye suffi
cient, maye be plenteous to enery good
worke, as it is wyrtten: * We hath
sparsed abroad, he hath geuen vnto the
poore, hys ryghteousnesse abyderth for
euer. We that geuerth sede vnto the so
wer, shall also geue breade to eate, and C
* shall multiplie your sede, and shall
augmente the increases of the frutes of
your ryghteousnesse: & That ye in all
thynges beyng made ryche, maye be ple
tous vnto all synghenesse, whych canſerth
thankeſ geuyng vnto God by vs. For
the mynistracion of thys office doth not
only supplye the thynges that the sayn
tes dolacke, but is also abundaunt, in that
thankeſ are geuen vnto the LORD
(by many, whych praye God for the try
all of thys mynistracion, for the obedi
ence of yonce profression in the gospell of
Christ, and for your synghenesse in distri
butyng vnto them and to all men) and
in theyr prayer for you, whych do longe
after you because of the excellent grace
of God in you. I thanke God for hys un
speakeable gyfte.

Exod. xxv. a.
and. xxxv. a
Ec. xxxv. a

Pla. cxi. b.

A chu. xlii. c

The. x. Chapter. *



Paul myselfe beseeke
you to be holde to the meke
nesse and softnesse
of Christ: whych
whan I am presente
amonge you, am of no
reputacion, but beyng
ge absence I am bol
de towarde you, I
pray you, that whā I am presēte I nede
not to be holde wyth the boldnesse wher
wyth I am supposed to be bolde agaynst
some, whych repute vs as though we
walked after the fleshe. For though we
walk in the flesh, we do not yet fight af
ter a fleshy maner. For * the weapons
of our

Eph. vi. b.

ii. Corin.

of our warre are not fleshlye, but mygh-
tye in God (to cast downe, stronge holdes)
wher with we ouerthrow ymaginations
& every hye thyng aununcyng it selfe
agaynst the knowlege of God, & bring in
captiuite all vnderstandyng to the obe-
diēce of Christ, & are readye to take ven-
geaunce on all disobedience, whā your obe-
diēce is fulfilled. Loke on the thynges
that are before you.

Wyf any man trust to him selfe that he is
Chastes, let hym thynke thys agayn by
hym self, that as he is Chastes, so are we
also. For though I boaste my selfe some
what more of oure audoyre (* the which
the Lord hath geuen vs to your edifyen-
ge, & not destruction) I will not be aha-
med. But lest I shuld seme to make you,
astayed with letters (for the epistles say
they, are sore & strange, but the presence
of the body is weak, & the speche rude)
let hym that is loke one thynke this: that
as we are in woide by letters beyng ab-
sent, soch are we also in the dede beyng
presente. For we dare not interpryse oꝝ
compare vs vnto some which prays the
selues: But we measure our selues by
oure selues, and compare oure selues to
oure selues.

Could we will not boast oure selues
aboue * measure, but accorpyng to the
measure of the rule, where with god hath
appoynted vnto vs the measure to rea-
che vnto you. For we stretch not oure sel-
ues to farte, as though we had not reas-
chid vnto you: for we came vnto you with
the Gospell of Christ. We boast not oure
selues out of measure in other mens labou-
res, but we hope (whan your sayth is in-
creased) to be set by among you, and that
much accorpyng to oure rule, and to plea-
che vnto them that are beyonde you: and
not to reioyse in those thynges that are
prepared by another mans measure.
But * he that reioyseth, let hym re-
ioyse in the Lorde. For he that * pray-
seth hym selfe is not allowed, but he whō
God prayseth,

militie nostræ non carnalia
sunt, sed potentia Deo, ad
destructionē munitionum,
cōcilia destruentes, & omnē
altitudinē extollentē seads
uersus scientiā dei, & in cas-
puitatē redigentes omnem
intellectū in obsequiū Chris-
ti, & in prōptu habentes vi-
cisci omnē inobediētiā, cū
impleta fuerit vestra obedi-
tia. Quæ secundum faciem
sunt, videte.

Si quis confidit sibi Chri-
sti se esse, hoc cogitet iterum
apud se, quod sicut ipse Chri-
sti est, ita & nos. Nam & I
amplius aliquid gloriæ sue
ro de potestate nostra (quā
dedit nobis dominus in in-
ficationē, & non in destru-
ctionē vestrā) nō erubesci.
Vt autem non existimetis
quam terrere vos per episto-
las (Quoniam quidem epis-
tolæ in quibus, graues sunt
& fortes, præsentia autē cor-
poris infirma, & sermo com-
estiptibilis) hoc cogitet quid
modi est quia quales sumus
verbo p epistolas absentes,
tales & præsentēs in factis.
Nō em̄ audem⁹ insinere, aut
cōparare nos quibidā, & I
ipsos cōmendantes sed ipsi
nobis nosmetipsos metiens-
tes, & comparantes nosmet
ipsos nobis.

Nos adē in eūdem gloriabi-
mur, sed secundū mēsurā regu-
læ, quæ mēsus est nobis deus
mēsuram pertingēdi vsq ad
vos. Nō em̄ quasi nō perua-
gentes ad vos, super extendi-
mus nos. Vsq ad vos enim
peruenim⁹ in euāgelio Chris-
ti. Non in immensum gloriā-
tes in alienis laboribus, spem
autem habentes crescentiā fi-
dei vestræ in vobis magnifi-
cari, secundū regulā nostrā
in abundantia, etiam in illa
quæ vltra vos sunt euangeli-
zarē in aliena regulā, in
iis quæ præparata sunt glo-
rari. Qui autē gloriatur in
domino gloriatur. Non enim
qui seipsum commendat, ille
probatu est, sed quem deus
commendat.

The

CAPVT

Rsa. lxxv. c.
Iere. lx. d.
i. Cor. i. d.
Pro. xxvii. a.

CAPVT XI. *

The.xi. Chapter. *



Tinam sus
tineretis
modicum
quid inspi
entia me
sed & sup
portate me
aemulor es

anim vos Dei emulatione.
Respondi enim vos vni viro
virginem castam exhibere
Christo. Timeo autem ne si
cut serpens Heum seduxit
aditua sua, ita corrumpant
ur sensus vestri, & excidant
a simplicitate, quae est in
Christo IESU. Nam si is
qui venit altum Christum
predicat, quem non praedis
cimus: aut altum spiritum
accipitis, quem non accepis
istum: aut aliud euangelium,
quod non recepistis, recte
pateremini. Existimo enim
nihil me minus fecisse a ma
gnis Apostolis. Nam & si
imperitus sermone, sed non
scientia. In omnibus autem
manifestus sum vobis.

Aut nunquid peccatum
fuit mihi ipsum humilians, vt
vos exaltemini. Quoniam
gratis euangelium Dei euan
gelizauis vobis. Alias eccles
ias expolizauis, accipiens sti
pendium ad ministerium ve
strum. Et cum essem apud
vos & egerem, nulli oneros
fui. Nam quod mihi dee
rat, suppleuerunt fratres qui
venerunt a Macedonia: &
in omnibus sine onere me
vobis seruaui, & seruabo. Est
veritas Christi in me, quo
niam haec gloriatio non in
fringetur in me in regionib
us Achaiae. Quare? quia nō
diligo vos? Deus scit. Quod
autem facio, & faciam, vt
amputem occasionem eo
rum, qui volunt occasionē:
vt in quo gloriantur, inueni
antur sicut & nos.

Nam eiusmodi pseudoapo
stoli sūt operarii subdoli, tras
figurantes se in Apostolos
Christi. Et non mirum. Ipse
enim satanas trasfiguratur se in
angelū



Olde God ye wolde suf A
fre a lile of my foolish
nesse, and forbeare me
also. For I am gelous
ouer you wyth godly
gelousy. For I haue
maryed you vnto one
man, to bryng a chaste

virgine vnto Christ. But I feare me, lest
* that as the serpent dyd begyle Eua
wyth hys craftynesse: euen so your wyt
tes be corrupte also, and fall awaye from
the synghenesse, that is in Christ Iesu.

* For yf he that cometh, preach ano
ther Christ, then we haue preached: or
yf ye receaue another spere, then ye ha
ue receaued: or another Gospell, then ye
haue accepted, ye might ryght well haue
suffered it. For I suppose that I haue do
ne nothyng leste than the hygh Apost
les. For though I am rude in worde, yet
am I not rude in knowlege. I am know
ne vnto you in all poyntes.

Or haue I synned in humblyng my
selfe, that ye myght be exalted, because
I haue preached the Gospell of God
* frely vnto you? I haue spoyled other
congregacions, takyng wages of them,
to do seruyce vnto you. * And whan
I was with you, & had nede, I was char
geable vnto noman: for it that * was
wantyng vnto me, dyd the bretheren sup
plye that came fro Macedonia: And in
all thynges I kept my selfe wythout
charging of you, and so wyll I kepe me
styl. As truly as the truth of Christ is
in me, thys reioycyng shall not be taken
from me in the regyōs of Achaia. Wher
fore? because I do not loue you? God
knoweth. And that whych I do, wyll I
do still that I maye cut awaye the occas
ion of them that couet an occasion: that
wher in they reioyce, they maye also be
founde such as we be.

For such false apostles are deceatfull
woorkers, fashyonyng themselues like to
Apostles of Christ. And no maruaile, for
Satan wyth fashyon of hymselfe to an
angel

Gen.iii.a.

Gala.i.b.

i. Cor. ix. a

actu. xx. c

Phil. iiii. c

ii. Corin.

angell of lyght. It is therfore no maruayle, yf hy's ministers dysgyse them selues, as though they were the ministers of ryghteousnesse, * whose ende shall be accordyng to theyr woordes. Agayne I saye: lest any man thynke me to be a foole, or elstake me as a sole, that I also maye boast a lytle. That whyche I speake, I speake it not after God, but as it were in foolysnesse, in this matter of boasting. Seyng that many boast them selues after the flesch, I wyll boast also.

For ye suffre foolcs gladly, insomuch as ye be wyse your selues. For ye suffre yf a man byrnyng you in to bondage, yf a man deuoure you, yf a man do robbe you, yf a man do auance hym selfe, yf a man smyte you on the face. I saye it after rebuke, as though we had ben weake on this behalfe. * Where in any dare be bold, (I speake it in foolysnesse,) I dare be bolde also. They are Hebrewes, I also. They are Israelites, I also. They are the seede of Abraham, I also. * They are the ministers of Christ (As a foole I speake) I am moze. In many trauayls, in prisonmentes moze abundantly, in stryppes aboue measure, in deatch ofte. Of the Jewes haue I receaued * fure times forty stryppes, one lesse.

* I haue thys ben beaten wyth rod des, * I haue once bene stoned, * I haue thys suffred thypwacke, I haue ben nyght and daye in the depth of the see, in iournyes oft, in perylls of floodes, in perylls among murtherers, in perylls among my kynred, in perylls among the Iewes, in perylls in the cytie, in perylls in the wyldernesse, in perylls on the see, in perylls among fals brethren, in laboure and trauayle, in moch watchynges, in hunger and thysse, in much fastynges, in colde and nakednesse: Welyde those thynges that are ourwarde, * my dayly combrance, the care for all the congregacions. * Who is weake, and I am not weake? Who is offended, and I burne not? yf I must nedes boast, I wyll boast of my weaknesse. The God and father of

angelum lucis. Non est ergo magnum, si ministris eius transfigurentur vel minis stri iusticie, quorum finis erit secundum opera ipsorum. Iterum dico: ne quis me putet insipientem esse, alioquin velut insipientem accipere me, ut & ego modicum quid glorier. Quod loquor, non loquor secundum Deum, sed quasi in insipientia, in hac substantia glorie. Quoniam multi gloriantur secundum carnem, & ego glorior.

+ Libenter enim sufferet insipientes, cum scitis ipsi sapientes. Sufferetis enim, si quis vos in seruitutem redigit, si quis deuorat, si quis accipit, si quis extollitur, si quis in faciem vos cadit. Secundum ignobiliter & dico, quod nos infirmi fuimus in hac parte. In quo quis audet in insipientia dico, quod ego Hebræus sum, & ego. Israelita sum, & ego. Semen Abrahæ sum, & ego. Ministri Christi sumus. (Vt minus sapienti copiosus ego. In laboribus plurimus, in carceribus abundanti, in plagis supra modum, in mortibus frequenter. A Iudæis quinquies quadragenas, vna minus accepi.

Ter virgis caesus sum, semel lapidatus sum, ter nauis fragum feci, nocte & die in profundo maris fui, in itineribus saepe, periculis fluminum, periculis latronum, periculis ex genere, periculis ex Gentibus, periculis in ciuitate, periculis in solitudine, periculis in mari, periculis in falsis fratribus, in labore & arumna, in vigiliis multis, in fame & siti, in sedibus multis, in frigore & aestu. Præter illa quæ extrinsecus sunt, in tantis meæ quotidianæ sollicitudinis ecclesiarum. Quis infirmus, & ego non infirmus? Quis scandalizatur, & ego non vror?

Si gloriar oportet, quæ infirmitatis meæ sunt, glorior. Deus & pater Domini

1. Petri. ii. a.

Actu. xxi. a.
Phil. ii. a.

1. Cor. xiii. a.

Deut. xxv. a.

Actu. xvi. d.
Actu. xiii. c.
Actu. xxviii. c.

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Actu. xx. d.

1. Cor. xiii. c.

of

i. Cor. ix. a

For I ought to be commended of you * se-
ynge I haue done nothyng lesse, than
they that are hye Apostles out of mea-
sure.

Although I am nothyng, yet at the
tokens of an Apostle wrought vpon you
in all patience, in tokens and wonders
and powers. For what is it that ye haue
had lesse than other congregacions, saue
that I my selfe haue not ben chargeable
vnto you: for gene me thys wronge. We
holde, thys thyrtye yme I ready to co-
me vnto you, and I wyll not be chargea-
ble vnto you. * For I seke not the
thynges that be yours, but you, for the
chyldezen ought not to gather treasure for
the elders, but the elders for the chylde-
zen. And I wyll very gladly bestowe, and
wyll my selfe be bestowed for your soules
though the more I loue you the lesse am
I loved agayne.

Actu. xx. c

But let it be so I haue not bene ch ar-
geable to you: but for so much as I was
crafty, I toke you wyth a gyle. Haue I
begyled you by any of them that I sente
vnto you: I despyred Tytus, and wyth
hym I sente a brother: Marth Tytus be-
gyled you: Haue we not walked in one
spere: Haue we not gone by the foote-
steppes: Thynke ye that we do at any
tyme excuse our selues vnto you: We
speake befoze God in Christ. For all thin-
ges moost dearly beloued) are done for
your edifyenge. For I feare me, lest per-
chaunce whan I come, I shall not fynde
you such as I wold: and lest I be founde
of you such one as ye wolde not, * lest
happely ther be among you, stryfe, enuye
hygh myndes, dissencions, backbitynge
whyssperinges, wellynge, byprouers, lesse
whan I come agayne, God bynge me
lowe amonge you, and lest I bewayle ma-
ny of them, whych haue sinned afore, and
haue not repented ouer theyr: * And en-
neue and whozede, a fylthy nestle, that
they haue committed.

Gala. vi. c

i. Cor. vi. a

Part. ix. c. 1
c. xviii. b
Job. viii. b
Ezech. x. c

The. xiii. Chapter. *

Beholde, thys thyrtye yme do I come
vnto you, * In the mouth of
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Ego enim a vobis de-
commendari: nihil enim mi-
nus feci ab iis, qui sunt supra.
modum Apostoli.

Tamet si nihil sum, signa
tamē Apostoli facta sunt in
per vos in omni patientia in
signis, & prodigiis, & virtus
tibus. Quid est enim quod
minus habuistis præ ceteris
ecclesiis, nisi quod ego ipse
non grauavi vos? Donate
mihi hanc iniuriā. Ecce ter-
tio hoc paratus sum venire
ad vos, & non ero gratus vo-
bis. Non enim quarto quare
stra sunt, sed vos. Nec enim
debent filii parentibus the-
saurizare, sed parentes filiis.
Ego autem libenter impen-
dam, & super impendam
ipse pro animabus vestris,
licet plus vos diligens minus
diligar.

Sed esto: Ego vos non
grauavi, sed cum essem as-
tus, dolo vos cepi. Nunquid
per aliquem eorum quos mi-
hi ad vos, circuueni vos? Ro-
gaui Titum, & misi cum li-
bratrem. Nunquid Titus vos
circumuenit? Nonne ego
dem spiritu ambulauimus?
nonne eisdem vestigiis? Os-
lim putatis, quod exultem
nos apud vos? Coram deo
in Christo loquimur. Omnia
enim charissimi propter as-
sificationem vestram. Tunc
enim, ne forte cum venero,
non quales volo, inueniam
vos: & ego inueniar a vobis
qualem non vultis, ne forte
contentiones, amulationes,
animositates, dissentiones,
detractiones, susurrations,
inflationes, seditiones sint
inter vos. Ne iterum cum ve-
nero, humiliet me deus apud
vos, & iugeam multos ex
iis, qui ante peccauerunt, &
non egerunt penitentiam
super immunditia, & fornicatione,
& impudicitia quæ
gesserunt.

CAPVT XIII. +

Ecce tertio hoc venio ad
vos: In ore duorum vo-
strum

trium testimonium stabit omne
verbum. Prædixi enim, &
predico vt præsens vobis, &
nunc absens, is qui ante pec-
cauerunt, & ceteris omnibus,
quoniam si venero iterum,
non parcam. An experimē-
tam queritis eius qui in me
loquitur Christus, qui in vos
his non infirmatur, sed pos-
tens est in vobis? Nam et si
crucifixus est, ex infirmitate,
sed viuit ex virtute dei. Nā
& nos infirmi sumus in illo,
sed viuimus cum eo ex vir-
tute dei in vobis. Vosmetip-
sos tentate, si estis in fide, ip-
si vos probate. An non con-
fiscitis vosmetipsos, quia
Christus IESVS in vobis est?
nisi forte reprobis estis. Spe-
ro autem quod cognoscetis,
quia nos non sumus repro-
bi.

Oramus autē Deum, vt
nihil mali faciatis, nō vt nos
probatū appareamus, sed vt
vos quod bonum est facia-
tis, nos autem vt reprobi sis-
mus. Non enim possumus as-
sequi aduersus veritatem,
sed pro veritate. Gaudemus
enim quoniam nos infirmi
sumus, vos autem potentes
estis. Hoc & oramus, vestrā
consummationem. Ideo emi-
hæc absens scribo, vt nō præ-
sens durius agam, secundum
potestatem quam Dominus
dedit mihi, in ædificationē,
& nō in destructionem. De
cetero autem fratres gaude-
te, perfecti estote, exhorta-
mini, id ipsum sapite, pacem
habete, & Deus pacis & dis-
cessionis erit vobiscum. Sa-
lutate inuicem in osculo san-
cto. Salutate vos omnes san-
cti. Gratia Domini nostri Ie-
su Christi, & caritas Dei, et
communicatio sancti spiritus
sit vobis omnibus. Amē.

¶ Finis secundæ epistolæ
Pauli Apostoli
ad Corinthios.

thæ wytnesses shall euery matter stāde.
For I haue sayde befoze, and I tell you
befoze as present, and (now absent) vn-
to all the rest, that yf I come agayne, I
wyll not spare. Wo ye seke the pfofe of
him, * Whych speaketh in me, enē Christi: Mat. x. c.
Whyche is not weake amonge you, but
is myghtye amonge you: For though he
was crucified thowhe weaknesse, yet ly-
neth he by the power of God. For we al-
so are weake in hym, but we shall lyue
wyth hym by the power of God among
you. * Done youre selues whether ye
be in sayth, examē youre selues. Knowe
not ye your selues, that Christ Iesus is
in you: Wythout happely ye be cast awa-
yes. But I trust ye do knowe, that we are
not cast awayes.

And we praye God, that ye do not e-
uell, that we shulde seme commendable,
but that ye do þ whych is good, ad let vs
be cast awayes. For we maye do nothyng
agaynst the trust, but for the trust. We re-
ioyce that we are weake, and ye stronge.
Thys also we wyth for, euen your perfe-
ctnesse. And therfore do I wyte these
thynges beyng absent, lest whan I am
present, I shulde vse the more sharpnes-
se, accordyng to the power, that * the
LORD hath geuen me, to edifyenge
and not to destruction. Forthermore bze-
thzen, reioyce, be perfecte, comforte your
selues, be of one mynde, haue peace, and
the God of peace and loue shalbe wyth
you. * Salute one another wyth an hos-
ly kysse. All the saintes salute you. The
grace of our LORD Iesus Christe,
and the loue of God, and the fellowship
of the holy goost be wyth you all.
Amen.

¶ The ende of the seconde Epistle
of Paul the Apostle to
the Corinthians.

Ad Galatas.

The Epistle of the Apost-
le Paul to the Galas
thians.

EPISTOLA
PAULI APOSTOLI
ad Galatas

CAPVT I.

The first Chapter.

¶



Paul an Apostle (not of
men, nor by man, but by
Jesus Chryst, and by
God the father, whych
raysed hym up from the
dead,) and all the bles-
sed that are wyth me,
vnto the congregacions
of Galacia: * Grace be wyth you, & peace
from God oure father, and the LORD
Jesus Chryst, whych gaue hym self
for oure synnes, that he myght deli-
uer vs fro this presente wyched worlde,
accordyng to the wyll of God oure father,
vnto whom be glory for euer and euer.
Amen. I maruayle that ye be so soone tur-
ned fro hym, whych called you vnto the
grace of Chryst, vnto another Gospell:
the whych is nothyng els, saue that ther
be some whych trouble you, and * intente
to peruerre the Gospell of Chryst. But
though we, or an angell from heauen
preach ought vnto you, saue the Gospell
that we haue preached vnto you, the sa-
me be a cursed. * As we sayde before, so
saye I also agayne: yf any man preache
ought vnto you, save it that ye haue re-
ceaued: the same be a cursed. But do I
now speake vnto men, or vnto God? Do
I seeke to please men? * yf I dyd yet
please men, I were not the seruante of
Chryste.

* * for I certifie you brethren of the
Gospell, that is preached of me, that it is
not after man: for I dyd not receaue it
ner learne it of man, but by the reuelaci-
on of Jesus Chryst. For ye haue herde of
my conuersacion somtyme in the Jewy-
shipp, how that * I dyd persecute the co-
gregacion of God out of measure, and
drowne them out: and how I persequed



Paulus Ap-
ostolus ad
ab homi-
nibus, ne
que per ho-
minem, sed
per Iesum
Christum,
& Deum

patrem, qui suscitauit eum a
mortuis, & qui mecum sunt
omnes fratres, ecclesiis Gal-
latiarum. Gratia vobis & pax a
Deo patre nostro, & Domi-
mino IESU Christo, qui da-
dit semetipsum pro peccatis
nostris, ut eriperet nos de
presenti seculo nequam, se-
cundum voluntatem Dei &
patris nostri. cui est gloria
in secula seculorum. Amen.
Miror quod sic cito vobis
ferimini, ab eo qui vos vo-
cauit in gratiam Christi, in
aliud euangelium quod ali-
ud est aliud, nisi sunt aliqui, qui
vos conturbant, & volunt
conuerrere euangelium Chris-
ti. Sed licet nos, nos angus-
tus de celo euangelizet, nos
his praterquam quod euange-
lizauimus vobis, anathema
sit. Sicut praediximus, & nunc
iterum dico: Si quis vobis
euangelizauerit, prater illud
quod accepistis, anathema
sit. Modo enim hominibus
suadeo, an Deo? An quous
hominibus placere? Si ad
hominibus placerem, Christi
seruus non essem.

* Notum enim vobis
facio fratres euangelium
quod euangelizatum est
mihi, quia non est secundum
hominem: nec enim ego
ab homine accepi illud, nec
dixi, sed per reuelationem
Christi. Audistis enim quous
sauior me sum aliquando in
Iuda-
mo, quam supra modum per-
sequabar ecclesiam Dei, &
pernabam illam: & persequabar

ii. Cor. i. 2.
I. phe. i. 2.
I. Petri. i. 2.

Actu. xv. 2.

i. Cor. xv. 2.

Ioh. v. d. and
xii. f.
Iacob. iiii.
* i. Iel. ii. b.

A. C. viii. 2.
ix. 2. xxii. 2.

In To-
coet-
meo,
exi-
trad-
ruit e-
vtero-
nit pe-
delare
ut eua-
pbat,
ul car-
ni Hie-
cessor-
sed ab-
rom 2.
cum.

Dei
veni E-
Petru-
dibus
tem A-
nem,
Domini-
vobis,
non me-
in par-
gram
ecclesi-
Christi
dicunt
persequ-
do, nam
quam a-
bat, &
Deum

C
I. Iro-
dum re-
locum ill-
predico-
tum ali-
tut aliq-
nam c-
stem. S-
mecum
his com-
lis. Sed p-
bos fals-
viterun-
tem nost-
Christo
redig-

in Iudaismo supra multos
contaneos meos in genere
meo, abundantius amulator
existens paternarum mearum
traditionum. Cum autem plas-
cuit ei qui me segregauit ex
utero matris mee, & vocas-
sit per gratiam suam, ut re-
uerteret filium suum in me,
ut euangelizarem illi in Ge-
nibus, continuo non acquies-
ui carni & sanguini: neque
in Hierosolymam ad ante-
cessores meos Apostolos,
sed abi in Arabiam, & ite-
rum reuersus sum Damascum.

Deinde post annos tres
veni Hierosolymam, videre
Petrum, & mansi apud eum
diebus quindecim. Alii autem
inter Apostolorum vidi neminem,
nisi Iacobum fratrem
Domini. Quare autem scribo
vobis, ecce coram Deo, quia
non mentior. Deinde veni
in partes Syriæ & Ciliciæ.
Iram autem ignotus facie
ecclesiæ Iudæe quæ erant in
Christo. Tantum autem aus-
dium habebat, quoniam qui
persecuebatur nos aliquan-
do, nunc euangelizat fidem,
quam aliquando expugnabam,
& in me clarificabant
Deum. 4

CAPVT II. 4



Deinde post annos
quatuordecim iterum as-
cendi Hierosolymam cum Barsa-
naba, assumpto
& Tito. Ascendi autem secum
revelationem, & contu-
licum illi euangelium quod
predico in Genibus: seorsum
autem iis qui videbant
ut aliquid esse, ne forte in
vanum currerem aut incur-
sarem. Sed neque Titus, qui
mecum erat, cum esset Gen-
tilis comparsus est circumci-
sus. Sed propter subintroductos
falsos fratres, qui subin-
trouerunt explorare libertatem
nostram, quia habemus in
Christo Iesu, ut nos I seruimus
predigeret. Quibus neque ad
horam

in the Jeweshippe abone many of my fel-
lowes in my naciō, * beinge a more feruēt
te waynener of the tradicions of my fa-
thers. But whā it pleased hi (p) hadde sum-
dered me fro my mothers wombe,) * and
hadde called ine by hys grace, to declare
hys sonne by me, that I shulde preache
hym amonge the Gentyles, immediatly
I dyd not leane vnto * flesh and blonde,
nether dyd I come to Ierusalē, vnto my
piedecessours the Apostles, but I went
into Arabia, and came agayne to Damascus.

So after thye vere, dyd I come to Ieru-
salem to se Peter, and abode wryth hym
fyfene dayes. Other of the Apostles sa-
we I none, save James the brother of the
LORD. The thynges þ I wyte vn-
to you, beholde, * God knoweth, that I
lye nor. After that, dyd I come in to the
partes of Syria and Cilicia: but of face I
was vnknowen to: the congregacions of
Jewry, whych were in Christe. Onely
they hearde, that he whych somtyme p-
secuted vs, doth now preach the sayth,
whych he destroyed somtyme: and they
prayed God in me. *

The. ii. Chapter.



Then after fourtene yere,
* I went vp to Ierusalem
agayne, wryth Barnabas, &
toke Titus wryth me. But
I wente vp by reuelacion,
and conferred wryth them
(the Gospell whych I pre-

ach among the Heythen:) but specially
wryth them that were in reputacion, lesse
I shulde runne or had runne in vayne.
* Neuerthelesse Titus, whych was wryth
me, (where as he was a Heythen,) was
not compelled to be circumcised: and that
because of certayne false brethren (pene-
lye brought in,) that came in secretly, to
spy out our lyberte, whych we haue in
Christ Iesu, to the intent that they my-
ghte bringe vs into bondage: vnto whō
we gane no cōdome, no nor for the space
of

Philip. iij. 2.

Actu. ix. 1.
and. xvii. 18.

Mat. xvi. 13.

ii. Cor. xii. 13.

Actu. xv. 2.

A. G. xvi. 1.
i. Cor. ix. 1.

Ad Galatas.

of an houre(as concerning to be brought in to bondage) that the truth of the Gospell myght remayne wyth you.

Actu.x.d.
Rom.ii.b.
Ephe.vi.a.

25

But as for them that dyd seme to be somwhat (what they haue ben somtyme, it maketh no matter to me: * For God doth not accepte the outward appareance of man) they that semed to be ought, added nothyng to me. But contrary wyse whan they had sene þ the Gospell ouer the Heythē thyppe was commytted vnto me, as the Gospell ouer the circumcisiō was committed vnto Peter, (for he that was myghtye wyth Peter to the Apostleshippe ouer the Circūcisiō, was myghtie wyth me also amōge the Heythē.) and whan James, and Cephas, & Thon, whych semed to be the pyllers, dyd perceaue the grace that was geuen me, * they gaue the ryght hādes of fellowship vnto me and Barnabas: that we shulde preach amōge the Heythen, & they amōge the Iewes, onely that we shulde be myndefull of the pooze: * Whyche thyng also I was diligent to do.

Actu.ix.d.

Actu.xv.ca.
ii. Cor. ix. a.

But whan Cephas came to Antioche, I wythhode hym to hys face: for he was to be blamed. For afore that there came certayne from James, he dyd eate wyth the Heythen. But whan they were come, he wythdrew and separated hymselfe, fearyng them that were of the circumcisiō. And vnto hys dissemblynge dyd the reste of the Iewes consente, insomoch þ Barnabas also was brought by them into the same simulacion. But whan I saw þ they dyd not walke vpryghtly, after the truth of the Gospell, I sayd vnto Cephas before thē all: yf thou beig a Iewe, wilt lyue after an Heithenish maner, (& not after the iewes fasthō) why wilt thou cōpel the Heythē to lyue as the Iewes.

Though we be Iewes by nature, & not synners of the Heythē * yet (for asinoch as we do know, þ a man is not iustified by the woordes of the lawe, but by the fayth of Iesus Chryst,) we also beleue on Iesus Chryst, that we may be iustified by the fayth of Chryst, and not by the dedes of the lawe: because that by the dedes of the lawe no fleshy shall be iustified.

* Phill. iii. a.
Ro. ii. b.

horam cessimus subiectioni, vt veritas euangelii permaneat apud vos.

Ab his autem qui videbatur esse aliquid (quales alio quando fuerint, nihil mea interest) Deus enim personam hominis non accipit) mihi enim qui videbantur esse aliquid nihil contulerunt. Sed contra cum vidissent, quod creditum est mihi euangelii praputii, sicut & Petro circisionis, (qui enim operatus est Petro in Apostolatu circisionis, operatus est & mihi inter Gentes.) & cum cognouissent gratiam oue data est mihi, Iacobus & Cephas, & Iohannes qui videri debuerunt mihi & Barnabe societatis vt nos in Gentes, ipsi autem in circumcisiō, tantum vt pauperum memores essemus: quod etiam sollicitus fui hoc ipsum facere.

Cum autem venisset Cephas Antiochiam, in faciem meam stiti, quia reprehensibilis erat. Prius enim quam venissent quidam a Iacobo, cum Gentibus edebat. Cum autem venissent, subtrahere & segregabat se, timens eos qui ex circumcissione erant. Et simulationi eius consenserunt ceteri Iudei, ita vt Barnaba duceretur ab eis in illam simulationem. Sed cum vidissem quod non recte ambularent ad veritatem Euangelii, dixi Cepha coram omnibus: Si tu cum Iudeis sis, & similiter viuas, & non Iudaeis, quomodo Gentes cogis laudare?

Nos natura Iudei, & non ex Gentibus peccatores (scientes autem quod non iustificatur homo ex operibus legis, nisi per fidem Iesu Christi) & nos in Christo IESV credimus, vt iustificemur ex fide christi, & non ex operibus legis. Propterea quod ex operibus legis non iustificabitur omnis caro.

Quod

Quod si querentes iustifi-
cari in Christo, inuenti sumus
& ipsi peccatores, nunquid
Christi peccati minister est?
Abst. Si enim quæ destruxi-
xi, iterum hæc ædifico, præ-
uaricationem me consti-
tuo. Ego enim per legem legi mor-
tuus sum, ut Deo viuam. Chri-
sto coifixus sum cruci. Vivo
autem iam non ego, vivit ve-
ro in me Christus. Quod au-
tem nunc vivo in carne, in fi-
de vivo filii dei, qui dilexit
me, & tradidit semetipsum
pro me. Non abicio gratiam
dei. Si enim per legem iusti-
tia, ergo gratis Christi mors
tuus est.

CAPVT. III.



Insenlati Galas-
te, quis vos fas-
cinavit non obe-
dire veritati: an-
te quorum ocu-
los Iesus Chri-
stus proscriptus est, & in vo-
bis crucifixus? Hoc solum a
vobis volo discere: Ex ope-
ribus legis spiritum accepis-
tis, an ex auditu fidei? Sic
stultus estis, ut cum spiritu coe-
peritis, nunc carne consumi-
mamini? Tanta passi estis si-
ne causa: Si tamen sine cau-
sa. Qui ergo tribuit vobis
spiritum, & operatur virtus
tes in vobis, ex operibus legi-
s, an ex auditu fidei? Sic ut
scriptum est: Abraham credi-
didit Deo, & reputatum est
illi ad iustitiam. Cognoscite
ergo quia qui ex fide sunt,
ii filii Abraham,

Previdens autem scriptu-
ra, quia ex fide iustificat Ge-
tes Deus, præsticiavit Abra-
hæ quia benedicuntur in te
omnes Gentes. Igitur qui ex
fide sunt, benedicuntur cum
fidei Abraham. Quicumque
enim ex operibus legis sunt,
sub maledicto sunt. Scriptum
est enim: Maledictus omnis
qui non permiserit in omni-
bus quæ scripta sunt in libro
legis, ut faciat ea. Quod au-
tem in lege nemo perfecit,
est apud Deum, manifestum
est: quia iustus ex fide vivit.

Lex

yt we (sekyng to be made ryghteous in
Chryst,) be soude synners also, is Chryst
the minister of synne? God forbyd. For
yt I buyld agayne the thynges that I ha-
ue destroyed, I make my selfe a respa-
ser. * For by the lawe am I dead unto the
lawe, that I may lyue to God. Wryth
Chryst am I crucified. I do lyue now,
nevertheles not I, but Chryst lyueth in
me. Where as I lyue now in fleshe, I ly-
ue in the fayth of the sonne of God, *
Whych loued, me, and hath geue hym sel-
fe for me. I cast not awaye the grace of
God. * for yt ryghteousnesse come by
the lawe, than dyed Chryst in bayne.

The. iij. Chapter.



ye foolish the Galathians, *
Who hath bewitched you,
that ye shulde not obey the
truth: before whose eyes
Christ Iesus was described,
& he is crucified among you:
Thys onely wolde I learne of you: Ha-
ue ye receaved the spere by the workes
of the lawe, or by the hearynge of the
fayth? Are ye so vnwyse, þat wha ye haue
begon in the spere, ye now ende in the
flesch? Have ye suffred so great thynges
in bayne: yt it be in bayne. The therfor
þ geneth you the spere, & worketh mira-
cles among you, doth he it by the dedes of
the lawe, or by the hearynge of fayth?
As it is wyrtten: * Abraham dyd beleue
God, & it was coured unto hym for rygh-
teousnes. Knowe therfore, þ they whych
are of fayth, be Abrahams chyldren.

And the scripture seying also, hand,
þ God iustifyeth the wyrtthen by fayth,
solde also unto Abraham: that * In the
hall all nacions be blessed. They therfor
that are of fayth, shalbe blessed wryth
faithful Abraham. For they that are of the
workes of the lawe, be vnder the curse.
For it is wyrtten: * Cursed be euery one
that doth not abyde in all thynges that
are wyrtten in the boke of the lawe, to
do them. But that noman is iustified
before God by the lawe, it is manifest:
for * the ryghteous lyueth by fayth.

And

Rom. vii. 5.

Eph. v. 2.

Gala. v. 4.

Gala. v. 2.

Gene. xv. 6.

Rom. iii. 22.

Iacob. ii. 23.

26

Gene. xii. 3.

and. xxi. 10.

Deu. xxvii. 1.

Abec. ii. 2.

Rom. ii. 13.

and. x. 4.

Ad Galatas.

of an houre (as concerning to be brought in to bondage) that the truth of the Gospell myght remayne wyth you.

Actu. x. d.
Rom. ii. b.
Eph. vi. a.

B

But as for them that dyd seme to be somwhat (what they haue ben somtyme, it maketh no matter to me: * for God doth not accepte the outward appareance of man) they that semed to be ought, added nothyng to me. But contrary wyse whan they had sene þ the Gospell ouer the Meythe theyppe was commytted vnto me, as the Gospell ouer the circumcisiō was committed vnto Peter, (for he that was myghtye wyth Peter to the Apostelshippe ouer the Circūcisiō, was myghtie wyth me also amōge the Meythe.) and whan James, and Cephas, & Jhon, whych semed to be the pyllers, dyd perceaue the grace that was geuen me, * they gaue the ryght hādes of fellowship vnto me and Barnabas: that we shulde preach amōge the Meythen, & they amōge the Jewes, onely that we shulde be myndefull of the poore: * whyche thyng also I was diligent to do.

Actu. ix. d.

Actu. xv. c.
ii. Cor. ix. a.

But whan Cephas came to Antioche, I wythode hym to hys face: for he was to be blamed. For afore that there came certayne from James, he dyd eate wyth the Meythen. But whan they were come, he wythdrew and separated hymselfe, fearyng them that were of the circumcisiō. And vnto hys dissemblynge dyd the reste of the Jewes consente, insomoch þ Barnabas also was brought by them into the same simulacion. But whan I saw þ they dyd not walke vpryghtly, after the truth of the Gospell, I sayd vnto Cephas before the all: yf thou beig a Jewe, wilt lyue after an Heithenish maner, (& not after the iewes fasthō) why wilt thou cōpel the Meythe to lyue as the Jewes.

C

Though we be Jewes by nature, & not synners of the Meythe * yet (for alinoch as we do know, þ a man is not iustified by the woorkes of the lawe, but by the fayth of Iesus Chryst,) we also beleue on Iesus Chryst, that we may be iustified by the fayth of Chryst, and not by the dedes of the lawe: because that by the dedes of the lawe no flesch shall be iustified.

* Phill. iii. a.
Ro. iii. b.

horam cessimus habere, vt veritas euangelij paretur apud vos.

Ab his autem qui videbatur esse aliquis (quod in quando fuerint, nihil in terestis Deum enim personam hominis non accipit) Mai enim qui videbatur esse quid nihil contulerat. Sed contra cum vidisset, qui creditum est mihi euangelij praputij, sicut & Petro ad cisionis, (qui enim operatur est Petro in Apostolatus cuncisionis, operatur & mihi inter Gentis.) Non cognouissent gratia vnde ta est mihi, Iacobus & Cephas, & Iohannes qui videntur columnae esse. Deinde deberunt mihi & Barnaba societatis in vno in. Cum ipsis autem in circumcisiō, tantum vt pauperum vires essemus: quod cum sollicitus fui hoc in cere.

Cum ad Antiochiam, in faciem Antiochiam, qui reprobos. Prius enim quam ueniret quidam a Iacobus, cum tibus edebat. Cum autem uenissent, subtrahens se, dabat se, tunc cum quere circumcisiōne erat. Sed lationi eius conuersationi teri Iudei, ita vt. Simulacionem. Sed cum uissem quod non recte ambularent ad veritatem euangelij, dixi Cepha coram omnibus: Si tu cum Iudeis nulliter uiuis, & non habes quomodo Gentes cupis daizare?

Nos natura Iudei, & non ex Gentibus peccatores (scilicet autem operibus iustificatur homo ex operibus legis, nisi per fidem in Iesu Christo) & non in Christo IESU credimus, ut iustificemur ex fide Christi, sed ex operibus legis. Propter quod ex operibus legis non iustificabitur omnis caro.

Quod autem in G. & ipsi per Christum. Ab his autem qui videbatur esse aliquis (quod in quando fuerint, nihil in terestis Deum enim personam hominis non accipit) Mai enim qui videbatur esse quid nihil contulerat. Sed contra cum vidisset, qui creditum est mihi euangelij praputij, sicut & Petro ad cisionis, (qui enim operatur est Petro in Apostolatus cuncisionis, operatur & mihi inter Gentis.) Non cognouissent gratia vnde ta est mihi, Iacobus & Cephas, & Iohannes qui videntur columnae esse. Deinde deberunt mihi & Barnaba societatis in vno in. Cum ipsis autem in circumcisiō, tantum vt pauperum vires essemus: quod cum sollicitus fui hoc in cere.



aut prof. hic cruci. vobis leg. fuyam e. dicitur e. peris. p. namini. de causa. la. Qui. tem. ter in v. po. an ex. scriptum. dicit. De. ad. ful. ergo qui. in. Ab. preui. ra. quia e. ter. Deus. hat. Quia. demes. G. R. de. sunt. fidei. Ab. enim ex. sub. male. est. enim. qui. non. p. bas. que. f. legis. vt. tem. in. le. te. a. pud. aliquia.

Quod si querentes iustifi-
cati in Christo, inuenti sum?
Et ipsi peccatores, nunquid
Christi peccati minister est?
Abso. Si enim quæ destrua-
xerunt hæc ædifico, præ-
varicationem me consti-
tuo. Ego enim per legem & legi mor-
tus sum, vt Deo viuam. Chri-
stus coifixus sum cruci. Viuo
nunc iam nõ ego, uiuit uer-
o in me Christus. Quod au-
tem nunc uiuo in carne, in fi-
de uiuo filii dei, qui dilexit
me, & tradidit semetipsum
pro me. Non abicio gratiam
Dei. Si enim per legem iusti-
ficor, ergo gratis Christi mors
erit?

CAPVT IJ.



Insenati Galas-
ta, quis vos fac-
tinauit nõ obe-
dire veritati: an-
te quorum ocu-
los Iesus Chris-
tus proscriptus est, & in vo-
bis crucifixus? Hoc solum a
vobis volo discere: Ex ope-
ribus legis spiritum accepis-
tis, an ex auditu fidei? Sic
statu estis, vt cum spiritu coe-
peritis, nunc carne consumis-
mini. Contra passi estis si
ne causa: Si tamen sine cau-
sa. Qui ergo tribuit vobis
spiritum, & operatur virtus
in vobis, ex operibus les-
tis, an ex auditu fidei? Sicut
scriptum est: Abraham crea-
uit Deo, & reputatum est
illi ad iustitiam. Cognoscite
ergo quia qui ex fide sunt,
sunt Abraham.

Preuidens autem scriptu-
ra, quia ex fide iustificat Ge-
tes Deus, præfinauit Abra-
ham. Quia benedicuntur in te
omnes Gentes. Igitur qui ex
fide sunt, benedicuntur cum
fidei Abraham. Quicunque
enim ex operibus legis sunt,
sub maledicto sunt. Scriptu-
m enim: Maledictus omnis
qui nõ permiserit in omni-
bus quæ scripta sunt in libro
legis, vt faciat ea. Quod au-
tem in lege nemo iustifica-
tur apud Deum, manifestu
est: quia iustus ex fide uiuit.

Lex

ye (sekyng to be made ryghteous in
Chryst,) be fonde synners also, is Chryst
the minister of synne? God forbyd. For
ye I buyld agayne the thinges that I ha-
ue destroyed, I make myselfe a trespass-
ser. * For by the lawe am I dead vnto the
lawe, that I may lyue to God. Wryth
Chryst am I crucified. I do lyue now,
Neuertheles not I, but Chryst lyueth in
me. Where as I lyue now in fleshe, I ly-
ue in the fayth of the sonne of God, * Ephe. v. a.
Whych loued, me, and hath geue hym sel-
fe for me. I cast not awaye the grace of
God. * for ye ryghteousnesse come by
the lawe, than dyed Chryst in bayne.

The. iij. Chapter.



ye foolish the Galathians, *
who hath bewythed you,
that ye shulde not obey the
truth: before whose eyes
Christ Iesus was described,
& he is crucified among you:
Thys onely wolde I learne of you: Ma-
ne ye receaued the spere by the woikes
of the lawe, or by the hearynge of the
fayth? Are ye so vnwyse, þ wha ye haue
begon in the spere, ye now ende in the
flesch? Mane ye suffred so great thynges
in bayne: & ye it be in bayne. Ye therfor
þ geuerh you the spere, & woiketh mira-
cles among you, doth he it by the dedes of
the lawe, or by the hearynge of fayth?
As it is wrytten: * Abraham dyd beleue
God, & it was coured vnto hym for rygh-
teousnes. Knowe therfore, þ they whych
are of fayth, be Abrahams chyldren.

And the scripture seyng afoze hand,
þ God iustifyeth the heythen by fayth,
solde afoze vnto Abraham: that * In the
shall all nacions be blessed. They therfo-
re that are of fayth, shall be blest: d wryth
faithful Abraham. For they that are of the
woikes of the lawe, be vnder the curse.
For it is wrytten: * Cursed be euery one
that doth nor abyde in all thynges that
are wrytten in the boke of the lawe, to
do them. But that noman is iustified
before God by the lawe, it is manifest:
for * the ryghteous lyueth by fayth.

And

Rom. vii. c.

Ephe. v. a.

Gala. v. a. b.

A
Gala. v. a.Gene. xv. a.
Rom. iiii. a.
Iacob. ii. c.Gene. xii. a.
and. xii. c.

Deu. xxvii. c.

Abra. i. a.
Rom. i. a.
and. x. a.

Ad Balatas.

*Leu. xviii. 2

*Ro. v. 11. 2.

Deut. xxi. d.

Heb. ix. 12.

Exod. xii.

Judith.v.b.

Actu.vii.2.

Roma.iii.c

ROMANICA

vibb.viii.C.

Rom.ii.10.

Yoh3.18.

And the last is not of fayth, *but the mā
that doth the, shall lyue in them. *Chrys
redemed vs from the curse of the lawe,
whā he became a curse for vs (for it is w-
rytte: *Cursed is euery one that hāgeth
on tre,) that the blessinge of Abraham
myght come vpon the heyrthe in Chrys
Jesu, that we myght receaue the promy-
se of the spere by fayth. Brethren, (I
speake after the maner of man) yf it be
but a mans testamēt, yet whan it is con-
firmed, no mā despiseth it, or addeth anye
thyng thereto.

* Vnto Abraham and hys sede were the promyses made. He sayeth not: And in sedes, as in many, but as in one: euē vnto thy sede, whych is Chryſt. As for this testament I ſaye confirmed of God, the lawe, (* Whych was geue foure hūdert and thyrty yere after) with not diſannul it, to make the promyse of none effecte. * For yf the enheritaunce be by the lawe, than cometh it not by the promyse. But vnto Abraham hath God geuen it frely by promyse. Where to than doth the lawe doe ſerue? * It was ordeyned becauſe of tranſgreſſion, vntyll the ſede ſhulde come, to whom he had promysed it: & it was ordeyned by angels in the hande of the mediator. A mediator is not the mediator of one onely, but God is one. Is the lawe than agaynſt the promyses of God? God forbyd. For yf ther had bene geuen a lawe that coulde geue lyfe, then no doute, ryghteouſneſſe ſhuld come of the lawe. * But the ſcripture hath ſhut vp all vnder ſynne, that the promyse of the faythe of Jeſus Chryſt ſhuld be geuen vnto them that beleue.

But afore that sayth came, we were kepte & shut vp vnder the lawe, for that sayth, whych shulde afterward be declared. Therfore was the lawe our scoole master in Chryst, that we myght be iustified by sayth. But now that sayth is come, we are no longer vnder the scoole master. * for ye be all the chyldren of God by the sayth, which is i Chyust Iesu.

*f02

Lex autem non est in illis
sed qui fecerit ea, bene ui-
uet in illis. Christus enim
demit de male dicitur in
frus pro nobis male dicitur
(quia scriptum est: Male dicitur
frus omnis qui pendit in
igno) ut in Gentibus benedi-
ctio Abraham fieret in Qui
to 183V, ut pollicentibus
spiritus accipiamus per
dem. Fratres (secundum
mitem dico), tamen huius-
modi confirmatum testimo-
nium nemo spernit, nisi
ordinate.

¶ Abrahā dixit tempus
missionis, & semini
Non dicit: Et semini
si in multis, led quā in
noī & semini tuo, q̄ est
filius. Hoc autem dicit
magnum confirmatū
quā post quadraginta
& triginta annos factū
non irritum faci, ad mē
dam promissionē. Nam
ex lege hereditas, iuxta
ex promissionē, Abrahā
tem per reprobationē
hauit De⁹. Quid quā
Propter transgressionē
fita est, donec ueniat
cui promiserat, ut per
angelos in manus mē
ris. Me iustorū iustitias
non est: Deus autē ius
est. Lex ergo ad hāc pos
missa dicit: Abrahā cum
ta esset lex quā pos
ficare, uere ex lege dicit
statuta. Sed conditio
ra omnia sub peccatō, ut
missio ex fide. 1357 Qu
De deo, et de hominib⁹

Præter autem quam pos-
set fides, sub lege con-
batur, conclusi in ali-
dem, quæ revelanda es-
tante lex paedagogus in-
ter fuit in Christo, ut eis
de iustificemur. At ubi
nit fides, iam non sumus
paedagogus. Omnes enim
Dei estis, per fidem qui
est in Christo IESU. Qui-
cumque enim in Christo ba-
ptizati estis, Christi membra

Nunc Iudeis neq; Graecis
non est seruus neque li-
berum est masculus neque
femina. Omnes enim vos
estis in Christo Iesu.
Si autem vos Christi, ergo
liberi Abrahæ estis, secundum
promissionem heredes.

* For as many of you as are baptyfed in
Christ, haue put on Christ. Ther is no
Jew nother Breke: ther is no bondmen,
nother fre: ther is no man nor woman.
For ye are all * one in Christ Iesu. * yf
ye be Chyistes, than are ye the seide of
Abraham, euen heyres accordinge, to the
promyse.

Roma. vi. a.
& xiii. b.
Coloss. ii. b.

Ioh. xvi. c.
Eph. i. b.
Heb. ii. c.

CAPVT IIII.

The. iiii. Chapter. *



Ite autem:
Quanto te-
pore habes
paruu' est,
nihil dis-
fert a seruo
cum sit do-
minus om-
nis, sed sub tutoribus &
adhibus est, usque ad pra-
ritum tempus a patre. Ita
& nos, cum essemus paruuli,
hij elementis mundi eramus
seruientes. At ubi venit
placitudo temporis, misit de-
us filium suum factum ex mu-
liere, factum sub lege, ut eos
qui sub lege erant redimeret,
et adoptionem filiorum reciperet
eamus. Quoniam autem estis fi-
lii dei, misit deus spiritum filii
sui in corda vestra clamans
Abba, pater. Itaque
non est seruus, sed fili-
us. Quod si filius, & habes
per deum.

Sed tunc quidem ignoran-
tes deum, qui natura non
sunt dii, seruiebatis. Nunc au-
tem cum cognoueritis Deum,
qui cognitus sit a deo, quos
modo conuertimini iterum ad
imago & egena elementa,
quibus deum seruire vultis?
Nunc obseruatis, & menses,
& tempora, & annos. Tis-
mo vos, ne forte sine causa
laborauerint in vobis. Si nos
sicut ego, quia & ego sis-
cut vos. Fratres, obscuro
vos. Nihil me laetissis. Scis-
tis autem, quod per infir-
mitatem carnis euangelizanti
vobis iam pridem, & tetationem
vestram in carne mea non
dormiisti, neque respuisti:
sed sicut angelum Dei ac-
cepisti me, sicut Christum
IESVM



so we also, when we were children, were
in bondage vnder the traditions of the
woylde. But when * the fulnesse of the
tyme was come, God sente hys sone bo-
rne of a woman, * put vnder the lawe, to
redeeme them which were vnder the lawe,
that we myght receaue the adoption
of the chyldren. * And because ye be the
children of God, God hath sent the spere
of his sonne in to yonce hartes, cryenge:
Abba, father. Therfore is he not now a
seruaunte, but a sonne. yf he be a sonne,
he is heyre also chozow God. *

Not wythstandyng when ye knewe not
God, ye serued them * þof nature are no
Goddess. But now that ye knowe God,
yee, rather are knowe of god, * how hap-
peneth it, that ye turne agayne to the
weak and beggerlye tradicions, wher vnto
ye desyre agayne affresh to be in bon-
dage: ye obserue dayes and monethes, &
tymes, & yeares. I am in fear of you, lest
I haue laboured in vayne among you. Be-
ye as I (bretthren) I praye you, for I am al-
so as you. ye haue not hurte me. But ye
know, þ a whyle ago I dyd preach vnto
you the gospell thowgh the weaknesse of
the flesh, & your owne weaknesse in my
fleshe haue ye not despyfed, neither haue
ye abhored it: but lyke * an angell of
god dyd ye receaue me, yee eue as Christe
CC Jesu.

Gen. xlix. b.
Dan. ix. d.

Mat. v. b.

Roma. viii. b.

i. Cor. viii. a.

Coloss. iii. c.

Mala. ii. a.

Ad Galatas.

Iesu. Where is then the good case that ye were in? For I beare you reuolte, that yf it might haue bene done, ye wolde haue put out your eyes and haue geue the vnto me.

Am I therfoze become an enemy vnto you, tellynge you the truth? They are gelous ouer you amysse, yee they wyll shut you out, that ye maye be seruent to them warde. But couet alwaye the thyng that good is, feruently in goodnesse, & not onely whan I am presente with you. **My litle chyldzen of whom. * I trauayle** * in byrth agayne, vntill Christ be fastio ned in you. I wolde be wyth you now also, & chasge my voyce: for I am ashamed of you. Tell me, ye that wyll be vnder the lawe, haue ye not red the lawe?

*** For it is wytten: that Abraham had** two sonnes: * of a hande mayde. * and one of her that was fre. * He that was bozne of the handemayd, was bozne after the flesh: but he that was bozne of the frewoman, was after the promise: which thynges are spoken by an allegory. For these are two testamētes: The one truly on monte Sina, engēdyng vnto bondage, the whych is Agar (for Sina is a mountayne in Arabia, whych is ioynd vnto it, that now is Jerusalem) and is in bondage wyth hyr chyldzen. * But that Jerusalem that is on hygh, is fre, whych is our mother. For it is wyttē: * We glad thou barren, whych bearest not: breake forth and crye, thou that byrngest no chyldzen, forth: for the desolare hath many mo chyldzen, than she that hath a husband. As for vs brethzen, we are the chyldzen of promysse after Isaac. * But like as thā, he that was bozne after the flesh, byd persue hym þ was bozne after the spete: enē so now also. But what sayeth the scripture? * Cast out the hādemayde & hyr sonne: for the sōne of the hādemayde shall not be heyre wyth the sonne of the frewoman. Therfoze brethzen are we not the chyldre of the hādemayde, but of the frewoman, with the which fredome Christ hath made vs fre. **K**

The

IESVM. Vbi est ergo beatitudo vestra? Testimonium enim perhibeo vobis, quia si fieri potuisset, oculos vestros eruissetis, & dedissetis mihi.

Ergo inimicus vobis Quis sum, verum dicens vobis? Emulantur vos non bene, sed excludere vos velle, vt illos amolamini. Ego autem amolamini, in bono semper, & non tantum praesens sum apud vos. Filii mei, quos iterum pariturus, donec formetur Christus in vobis. Vellē autē esse apud vos modo, & mutare vocem meam, quoniam confunder in vobis. Dicite mihi quid lege vultis esse, legem non legistis?

Scriptum est enim: Quoniam Abraham duos filios habuit, vnum de ancilla, & vnum de libera. Sed qui de ancilla, secundum carnem natus est, qui autem de libera, per repromissionem: quod per allegoriam dictum, licet enim sunt duo testamenti. Vnum quidem in monte Sina, in seruitutem generans, quae est Agar. Sina enim est mons in Arabia, qui coniunctus est ei, qui nunc est Hierusalem) & seruitum filiis suis. Illa autem quae libera sum est Hierusalem, libera est, quae est mater nostra. Scriptum est enim: Latens sterilis, quae non parit, est peperit & clamat, quae non parit, magis quam eius quae habet virum. Nos autē fratres secundum Isaac promissum filii sumus. Sed quemadmodum tunc is qui secundum carnem natus fuerat, persequi batur eum, qui secundum spiritum: ita & nunc. Sed quid dicit scriptura? Eice ancillam & filium eius: non enim haeres erit filius ancillae cum filio liberae. Itaque vos tres, non sumus ancillae filii, sed liberi, quia libertate Christus nos liberavit.

CAPIT.

Ioh. xvi. c.
I. Cor. iii. c.

Gen. xvi. d.
Gen. xxi. a.
Rom. ix. a.

Apo. xxi. a.
Esa. liii. d.

Gen. xlvii. g.
Gen. xxi. b.

CAPVT V.

Tate, & nolite
iteru iugo fers
ututis contine
ri. Ecce ego
Paulo dico vos
bis, quonia si

circumcideris, Christus vos
in nihil proderit. Testificor
autem rursus omni homini
circumcidenti se, quonia faci
tore est vniuersae legis faci
to. Circumcisi estis a Christo
qui in lege iustificamini, a
puta excidistis. Nos enim
per fidem spem iustitiae
aspiramus. Nam in Chris
to IESU, neq; circumcisio
aliquid valet, neq; prapusa
tium, sed fides quae per chas
ritatem operatur. Currebatis
hinc, qui vos impediunt ves
tiam non obedire. Nemini
consentientis. Persuasio hac
non est ex eo qui vocat vos.
Modicum fermentum tota
massam corrumpit.

Ego confido de vobis
in domino, quod nihil aliud
scipitis qui autem contura
bit vos portabit iudicium,
quonia est ille. Ego autem
lantes, si circumcisio ad
hoc pando, qd adhuc pers
ecutione patior. Ergo euas
nam est scandalum crus
tis. Vt nam & abscedantur
qui vos conturbant. Vos est
in libertate vocati estis fra
tres, parui ne libertate in oc
casionem detis carnis: sed per
charitatem spiritus, seruite in
sicut. Ois est lex in vno fers
mone impleti Diliges proxi
mum tuum, sicut teipsum. Quod
si inuicem morderis & comes
dis, videte ne ab inuicem
consumamini.

Dico autem in Christo Spi
ritu ambulate, & desyderia
carnis non perficietis. Caro
enim concupiscit aduersus spi
ritum, spiritus aduersus car
nem. Haec enim sibi inuicem
aduersant, vt non quaecunq;
voluerit, illa faciat. Quod si
spiritus ducimini, non estis sub
lege. Manifesta sunt aut ope
ra carnis, quae sunt: fornicas
tio, immundicia, impudicitia,
luxuria,



Ande faste, and be not a
wapped agayne wryth
* the yoke of bondage. Esa. ix. 26
Beholde I Paul tell
you, that * yf ye be cir
cumcised, chust shall p
reue you not by nge. A. xv. 2.
agayne I testifie vnto

every man circumcising him selfe, that he
is bounde to kepe the whole lawe. ye are
gone quyte from Chust, ye that wylbe
made ryghteous by the lawe, ye are falle
from grace. For in spere by fayth we
waite for the hope of ryghteousnesse.

* For in chust Iesu dorch neither circum: Gala. vi. 6
cision anayle oughe, nor the vncircumci: i. Cor. xiii. 26
sion, but fayth, which * worketh by cha: Gala. iii. 26
rite. ye ranne well, * who was a let vnto
you yf ye shuld not obey the truth? A gre
vnto noman.) Thys counsell is not of
him, which dorch call you. * A lytle leue, i. Cor. v. 26
somewerth the whole lombe of dowe.

* I trust in the Lord concernyng you, &
that ye wyl mynde none other thyng:

but he that troubleth you, shall beare his
* iudgement, wharsoeuer he be. yf I be iere. xxiii.
thye do yet preach the circumcision, why Ezech. vii.
do I yet suffre persecution? Than is the
shlauder of the crosse boyded. Wolde
god that also were cut awaye, which trou
bleth you. for ye (bryeth) are called vnto
lybette, onely suffre not youre * liberte Rom. xiiii. 2
to be an occasid of the fleshy: but serue ech i. Cor. vii. 26
other by the lone of the spere. For all the
lawe is fulfyllid in one woide: * Thou Leuit. xix. 26
shalt lone thy neghbourne as thy selfe. yf Mat. xix. 26
ye byte & eate one another, take hede yf Rom. xii. 26
ye be not columed one of another. &

* I speake in chust: Walke in spere, &
fulfyll nor ye * the lustes of the fleshy. i. Pet. ii. 11
for the fleshy lusteth agaynst the spere, &
the spere agaynst the fleshy. These are
contrary one to the other, that ye ca not do
the thinges yf ye will. yf ye be led by the i. Tim. v. 26
spere, ye are not vnder the lawe. * The
dedes of the fleshy are manifest. whych
are: fornication, vncleannesse, vncleannesse,
lechery,

Ad Galatas.

ii. Cor. xii. c.

i. Cor. vi. b.
Eph. v. a.
Apo. xxii. c.
Eph. v. b.

i. Tim. i. b.
i. Pet. i. b.

lecherie, worshipping of Idols, witchcraft, * debare, stryfe, hatrede, warthe, chydnynges, dissensions, scetes, enuyge, manslaughter, dyonkenesse, banketrynges, & soche lyke, of the which I tell you afore, as I haue sayd in tyme past: * that they that do suche, shall not optayne the kyngdome of heauen. * But the frute of the spere is: lone, ioye, peace, paciēce, gentlenesse, goodnesse, longesufferynge, mekenesse, fayth, sofnesse, temperaunce, chastite. * A gaynst soch is not the lawe. * But they that are Chyttes, haue crucified they: flesch with the vices & lustes. * * yf we lyue in the spere, let vs also walke in the spere. Let vs not become desyous of vayne glorye, prouokynge one another, enuyenge one another.

The. vi. Chapter.

A



Brethren, yf a man be overtaken in any faute, ye that are spirituall, instruct soch one in the spere of sofnesse, confyderynge thy selfe, & thou also be not tempered.

Ioh. xiii. b.
Rom. xv. a.

* Beare ye the burthens one of another, and so shall ye fulfill the lawe of Chyste. For yf any man thynketh hym selfe ought, whan he is nothyng, he deceaueth hym selfe. But let euery man proue his owne worke, and so shall he reioyse onely in hym selfe, and not in another. * For euery man shall beare hys owne burthen. &

Rom. xv. d.
i. Cor. ix. b.
Luc. xvi. d.

* Let hym that is instrude with the worde, minstre in all good thynges vnto hym that doth instrude hym. Be not disceaused, God wyll not be mocked. * For the thynges that a man doth sow, the same also shall he reape. For he that soweth in hys fleshe, shall out of hys fleshe also reape corruption: but he that soweth in the spere, shall out of the spere also reape euerlastynge lyfe. * Let vs not be weary of well doying: for whan the tyme is come, we shall reape without ceasynge. Whyle we haue tyme therfore let vs do good

8. Tess. iii. b.

luxuria, idolorum seruitus, veneficia, inimicitie, contentiones, emulationes, iræ, invidia, dissensiones, sectas, homicidia, homicidia, ebrietates, comestationes, & his similia, quæ prædico vobis. Item prædixi: quoniam qui talia agunt, regnum dei non consequentur. Fructus autem spiritus est charitas, gaudium, pax, patientia, benignitas, bonitas, longanimitas, mansuetudo, fides, modestia, continentia, castitas. Adversus huiusmodi non est lex. Qui autem sunt Christi, carnem crucifixerunt cum vitiis & concupiscentiis. & Si spiritum vivimus, spiritum & amorem habemus. Non efficiamur inanis gloriæ cupidi, invicem provocantes, invicem iniudantes.

CAPVT VI.



Patres, & si præoccupatus fuerit homo in aliquo debito, vos qui spirituales estis, invicem talia.

huiusmodi instruite in spiritus lenitatis, considerans ipsum sum, ne & tu tentaris. Alter alterius onera portat. & sic adimplebitis legem Christi. Nam si quis existimat se aliquid esse, cum nihil sit, ipse se seducit. Opus autem suum probet unusquisque, & sic in semetipso tantum gloriatur habebit, & non in altero. Unusquisque enim onus suum portabit. &

Communicez autem is qui cathecizatur verbo, et quia cathecizet in omnibus bonis. Nolite errare, deus non irridetur. Quæ enim semina veritatis homo, hæc & metum. Quoniam qui seminat in carne sua, de carne & metum corruptionis: qui autem seminat in spiritu, de spiritu metum vite æternæ. Bonum autem facientes, non deficiamus in tempore enim suo metum non deficiemus. Ergo dum tempus habemus, operemur bonum.

bonum ad omnes, maxime
autem ad omnes domesticos
fideles. Videte qualibus li-
teris scripsi vobis mea ma-
nu. Quicunque enim volunt
placere in carne, hi cogunt
vos circumcidi: scilicet ut cru-
ci Christi persecutionem non
patiantur. Nec enim qui cir-
cuncidantur, legem custodient
sed volunt vos circumcidi, ut
in carne vestra glorietur.

Mihi autem absit gloria
digni in cruce Domini no-
strum Iesu Christi, per quem mi-
serandum crucifixus est, &
pro mundo. In Christo enim
legem, circumcissio aliquid
valeat, neque praputium sed nos
in creatura. Et quicumque hanc
regulam secuti fuerint, pax
super illos & misericordia, &
super Israel dei. De cetero
scio mihi molestus sit: ego
vero stigmata domini Iesu
in corpore meo porto. Gras-
ia domini nostri Iesu Chris-
ti, cum spiritu vestro frat-
res. Amen.

Fuit Epistola Pauli apo-
stoli ad Galatas.

EPISTOLA

PAULI APOSTOLI
ad Ephesios.

CAPVT I.

Dignus Apos-
tolicus Iesu
Christi per vo-
luntatem dei,
omnibus san-
ctis qui sunt
Ephesi, &
ad nos in CHRIS-
TO. Gratia vobis & pax
a deo patre nostro & do-
mino IESU CHRISTO,
Benedictus deus & pater dñi
nostri Iesu Christi, qui benedi-
xit nos in omni benedictione spi-
rituali in caelestibus in Christo,
sicut

good vnto all mē, * but moost of all vnto i. Tim. v. a.
them that be of the householde of sayth.
Beholde with what letters I haue writ-
ten vnto you * with myne owne hande. i. Cor. xvi. c.
For as many as wyll please in the fleshe,
constrayne you to be circumcised: onely,
that they shulde not suffre persecucion
with the crosse of Chyiste. For they them-
selues that be circumsised, do not kepe the
lawe: but will haue you to be circumsised, &
they maye reioyse in your fleshe.

But God forbyd that I shulde reioyse,
sane onely in the crosse of oure Lord Je-
sus Chyist, by the whiche the world is cru-
cified vnto me, & I vnto the world. * For Gala. v. a.
in Chyist Iesu deith nether circumcision
auayle ought, nor the vncircumcision: but a
new creature. * And whosoener do fol-
lowe this rule, peace be vnto them and
mercy, & vpon Israel of God. From hence-
forth let nomā trouble me, * for I beare ii. Cor. iii. b.
re the markes of the Lorde Iesus in my
body. Brethren, the grace of oure Lorde
Chyist be with your spere. Amen.

The ende of the Epistle of
Paul the Apostle to
the Galatians.

The Epistle of Paul the
Apostle, to the Ephesians.

The fyrst Chapter.



Dignus apostole of Je-
sus chyst by the will
of God, vnto all the
sayntes which are at
Ephesus, and to the
saythfull in Chyiste
Iesu: * Grace be vnto ii. Cor. iii. a.
you and peace fro
God oure father and
from the Lorde Iesus Chyist. * Blessed i. Pe. i. a.
be God & the father of our Lorde Iesus
Chyist, which hath blessed vs in euery spi-
rituall blessing i heauely thynges i Chyist,
CC iiij * as

Ad Ephelios.

Ioh. xv. b.
in Tim. i. b

Mat. iii. b
and. xvii. a
Collo. i. b
Heb. i. a

Collo. i. c

23

Galat. iii. a.

Rom. viii. a

Rom. viii. b.
ii. Cor. i. c
and ev. a

Phil. i. b.
Collo. i. a
ii. T. c. i. b.

Ioh. vi. c

* as he hath chosen vs in him before the makinge of the world, that we shuld be holy and vnspotted in hys syght in loue: Whych hath predestinate vs into the adopcio of the chyldre through Iesus Christ in hym selfe, accordyng to the purpose of hys wyll, vnto the prayse of the glory of hys grace: In the whych he hath made vs accepted in hys * beloued sonne, * in whom we haue redemption throughe his bloude, euen the remission of synnes, accordyng to the ryches of hys grace, whych hath bene excedyng plenteous in vs, in all wyse dome and pudentie: * In so much hat he hath declared vnto vs the mystery of hys wyll accordyng to his good pleasure: Whych he purposed in hym selfe, that it shulde be mynistrd abrode * (Whan the fulnesse of tyme was come) to set bp all thynges in Christ: this ges that be in heauen and þ be in earth, euen hym selfe whom also we lyke wyse are called in the inheritaunce, * predestinate accordyng to the purpose of hym, whych worketh all thynges after the counsell of hys owne wyll, that we myght be vnto the prayse of hys glory: Ene we which afore haue hoped in christ, In who you also belened, whan ye had herde the woorde of truth, that Gospell of your saluation, wherin also seing ye belened, ye * are sealed wyth the holy spere of promyse, whych is the earnest of oure inheritaunce for the redempcio that he hath purchased vnto the prayse of hys glory.

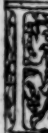
C * Wherefore I also hearinge of your sayth which is in Christ Iesu, & loue vnto all saytes, ceasse not geuynge thākes for you, makinge mencion of you in my prayers, that the God of glory * (the father of our LORD & Iesu Christ) maye geue vnto you the spere of wyse dome, and open vnto you the knowlege of hym selfe, and lyghten the eyes of your heart, that ye maye know what is the hope of hys callynge, and what be the ryches of the glorye of hys inheritaunce amonge the sayntes, and what is the excedyng greatnesse of hys power toward vs

whych

sicut elegit nos in ipso ante mundi constitutionem, ut essemus sancti & immaculati in conspectu eius in charitate, qui predestinavit nos in adoptionem filiorum per IESVM Christum in ipsum secundum propositum voluntatis sue, in qua gratificauit nos in dilecto filio suo in quo habemus redemptionem per sanguinem eius, remissionem peccatorum, cum omni diuina gratia eius quae superabundauit in nobis in omni sapientia & prudentia, ut notum faceret vobis sacramentum voluntatis suae, secundum beneplacitum eius, quod proposuit in eo in dispensatione plenitudinis temporum, inuiscerata omnia in Christo, quae in oculis, & quae in terra sunt in ipso. In quo etiam & nos bene vocati sumus, predestinati secundum propositum eius, qui operatur omnia secundum consilium voluntatis suae, ut simus in laudem gloriae eius, nos, qui ante peruenimus in Christo, in quo & rescripti audissemus verbum veritatis euangelium salutis, in quo & credentes signati estis spiritu promissionis, qui est pignus hereditatis nostrae, in redemptionem acquisitionis, in laudem gloriae ipsius.

Propterea & ego non cessavi vestram, quae est in Christo IESV, & dilectionem in omnes sanctos, incesso gratias agens pro vobis, memoriam vestri habens in orationibus meis, ut Deus (Domini nostri) IESVS Christi pater glorietur de vobis spiritu sapientiae & reuelationis in actionem eius, illuminatus oculos cordis vestri, ut scitis quae sit spes vocationis eius, & quae diuina gloriae hereditatis eius in sanctis, & quae sit supereminens magnitudo virtutis eius in vobis.

qui credunt
rationem
eius quae
Christum
in a m
ent ad d
testatur
opatum
virtutem
& omne
nator, &
loset ed
na suble
& ipsum
omnem
corpus ip
mus, qui
implet
CA



endum
in iecun
initia a
qui nunc
dilecti
aliquando
in dilecti
facientes
& cogita
mura fil
no Deus
in miseric
nam, ch
dilecti
mortui pe
ut nos Ch
eius salua
ni, & con
testibus, i
ut ostend
peruenien
diuitias g
tate super
IESV.
Gratia
per fidet
Dei enim
operibus, v
Ipsius en
creati in C
nibus boni
Deus, ut i
Propter q

quicredimus secundum ope-
rationem potentie virtutis
eius quam operatus est in
Christo IES V, suscitans il-
lum a mortuis, & constituen-
tem ad dexteram suam in cœs-
leis, supra omnem prin-
cipatam, & potestatem, &
veritatem, & dominationem,
& omne nomen quod nomi-
natur, non solum in hoc secu-
lo sed etiam in futuro. Et om-
nia subiecit sub pedibus eius,
& ipsum dedit caput super
omnem ecclesiam, quæ est
corpus ipsius, & plenitudo
eius, quoniam in omnibus
impletur.

CAPVT II. *



L vos cum
essetis mor-
tui delictis
& peccatis
vestris, in
quibus alio
quādo am-
bulastis, se-
-

cundum seculum mundi hu-
i secundum principem po-
tantis aeris huius, spiritus
qui nunc operatur in filios
disidentie, in quibus & nos
aliquando conuersati sumus
in desideris carnis nostræ,
facientes voluntatem carnis
& cogitationum, & eramus
admirati filii iræ, sicut & cæte-
ri. Deum autem qui diues est
in misericordia, propter ni-
sciam charitatem suam, qua
dilexit nos, & cum essemus
mortui peccatis, conuiuifica-
uit nos Christo. Oculis gratia
eius saluati, & conuersati
sunt, & confedere fecit in cœs-
leis, in Christo IES V:
ut ostenderet in seculis sus-
peruenientibus abundantes
diuitias gratiæ suæ, in bonis
tate super nos in Christo
IES V.

Gratia enim estis saluati
per fidem, & hoc non ex vobis
Dei enim donum est, non ex
operibus, ut ne quis gloriatur
Ipsius enim sumus factura,
erecti in Christo Iesu in ope-
ribus bonis, quæ præparauit
Deus, ut in illis ambulemus,
Propter quod memores estote,
quod

whych do becene accordyng to the woꝝ-
kyng of the myght of hys power, whiche
he hath wrought in Chyſte Iesu, rayſyn-
ge hym vp from the deed, and *ſettyng
hym at hys ryghthade in heauenly thyn-
ges, aboue all * rule and power & might,
and dominion, & aboue euery name that
is named: not onely in thys woꝝlde: But
also in the woꝝlde to come. * And all thi-
ges hath he ſubdued vnder hys fete, and
made hym * head ouer all the congre-
gacion, whych is his body, and the fulnes
of hym, that fylleth all in all.

The.ii. Chapter. *



Ad * you hath he quye
hened, whan ye were
deed thowwe your tres-
pases, and synnes, in the
whych ye walked som-
tyme accordyng to the
course of thys woꝝlde,
after the pynce (that ru-
leth in the ayre) whych is, the ſpyete
that now woꝝketh among the chyldꝝ of
vbeleſe: * In the whych thyngeſe also
we are all led: our conuerſacion ſomtyme
was euē in the liſtes of our fleſh, wyng-
the will of the fleſh, & of the thoughtes:
And by nature were we the chyldꝝ of
wꝝrath, euen aſwell as other. But God
whych is ryche in mercy, for hys exceſſe
dyngelones ſake, wherewith he loued vs
whan we were deed also thoww ſynnes,
hath quykened vs in Chyſte * (by who-
ſe grace ye are ſaued) and hath rayſed vs
vp with hym, and made vs to ſyte with
hym in heauenly thyngeſe thoww Chyſte
Iesu: That in tyme to come he myght
ſhewe the abundaunte rycheſe of hys
grace in goodneſſe toward vs in Chyſte
Iesu.

For by grace are ye ſaued thowwe
ſayth, and that not of your ſelues. For he
is the gyft of God, not of woꝝkes, leſt any
man ſhuld boaſt hymſelf. For we are
hys woꝝkemanshypp, created in Chyſte
Iesu * in good woꝝkes, whych God
hath prepared, that we ſhulde walke
in them, wherfore, be ye myndefull,
CC iij that

Pſa. cix. a.

Dani. x. b.

Pſa. viii. b.

Ephe. iii. b.

and v. c.

Collo. i. b.

Collo. f. b.

and. ii. b.

Collo. iii. a.

Eſay. xxv. b.

Actu. xv. b. i.

Titum. ii. b.

Ad Ephesios:

Phil. iii. a.
Collo. ii. b.

Rom. xv. a

Efay. ix. b
Collo. i. b

Efay. xlvii. c
Luce. ii. b

Ioh. xv. b.

i. Cor. iii. b
i. Petri. ii. a

that somtyme ye were theythen in the flesh, euen you whych were called vncircumcision from it that is called * circumcision, whyche is made wyth hande in the flesh: you whyche in that tyme wente astraye wythout Christe, being separated from the conuersation of Israell, and strangers from the Testaments, not hauinge * hope of the promyse, and wythout God in thys worlde.

But now in Christ Iesue that somtyme were asfarte of, are now made nye in the bond of Christ. for he is our * peace whych hath made both one, and broken downe the mydwall of the stopper: in hys flesh hath he put away the cause of the harred (euen the law of the commandementes conteyned in the law written): That in hymselfe he myght make of two, one new man, and make peace: for in one bodye he myght reconcile both vnto God thowgh the crosse, and kill the harred thowgh hys owne selfe. He came also, and * preached peace vnto you whych were asfarte of, and peace vnto the that were nye. for by him haue we both an in traſſice in one spere vnto the father

* * Therfor are ye not now gestes and strangers, but ye are citicens of the sayntes and of the house holde of God, buylded vpon the * foundation of the Apostles and Prophetes, * Iesus Christ beyng that hys corner stone, in whom euery buyldyng beyng made, groweth in to an holy temple in the LORD, in whom ye also are buylded together to be the habytation of God in the holy goost. ¶

The. iij. Chapter. *

Actu. xxi. b

Actu. xiii. a
and. xxii. b.
Gala. i. b.



Or thys thiges sake I Paul am * a prisoner of Iesu Christ for you theythen: yf so be yet that ye haue herde the offyce of the grace of God, * whyche is geuen vnto me asmonge you: for accordyng to * reuelacyon was the mystery declared vnto me, as I wrote afoze in fewe wordes: lyke

quod aliquando vos qui Gentis eratis in carne, quod dicebimini praprium ab ea que dicitur circumcisio in carne manufacta, qui eratis in illo tempore sine Christo, alienati a conuersatione Israel, & hospites testamentorum, promissionis spem non habentes, & sine Deo in hoc mundo:

Nunc autem in Christo IESU vos qui aliquando eratis longe, facti estis prope in sanguine Christi. Ipse enim est pax nostra, qui fecit utque vnum, & medium parietem maceris soluens inimicitias in carne sua, legem mandatorum decretis euacuat, ut duos condat in semetipso in vnum nouum hominem, faciens pacem, ut reconcilet ambos in vno corpore Deo, per crucem interficiens inimicitias in semetipso. Et veniens euangelizauit pacem vobis, qui longe fuistis, & pacem istam quae prope. Quoniam per ipsum habemus accessumambo in vno spiritu ad patrem.

Ergo iam non estis hostes & aduersarij, sed estis ciues sanctorum & domestici Dei, superedificati super fundamentum Apostolorum & Prophetarum, ipso summo angulari lapide Christo IESU, in quo omnis edificatio constructa, crescit in templum sanctum in Domino, in quo & vos coedificamini in habitaculum Dei in spiritu sancto.

CAPVT III.



Vnde et propterea ego Paulus propter Iesum Christum IESUM pro vobis Genui. Si enim audieritis dispensationem gratiae Dei, quae data est mihi in vobis, quoniam secundum reuelationem notum mihi factum est sacramentum, sicut supra scripsi in litteris,

quod aliquando vos qui Gentis eratis in carne, quod dicebimini praprium ab ea que dicitur circumcisio in carne manufacta, qui eratis in illo tempore sine Christo, alienati a conuersatione Israel, & hospites testamentorum, promissionis spem non habentes, & sine Deo in hoc mundo:

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lyke as whan you read it, ye maye perceaue myne vnderstanding in the mystery of Chyſt: Whych mystery in other generations hath not ben knowen vnto the chyldren of men, as it is now opened vnto hys holy Apostles and propheres in the holy goost, how that the theythe are lyke heyres, and of the same bodye, and lyke partakers of hys promise in Chyſt Jesu thoroꝝ the goſpell: whereof I am made a minſter accordyng to the gyfte of the grace of God whych is geuen vnto me, after the woꝝhyng of his powet.

For vnto me * the leest of all sayn: ¹⁵
tes is thys grace geuen: to preach amon ¹⁶ Cor. xv. 3
ge the theythen the vnſearcheable ry-
ches of Chyſt, and to make all men ſe,
what is the commiſſion of * the mystery ^{Colloſ. i. c.}
hys (ſence the worlde beganne) in God,
whych created all thynges: that vnto the
rulers and powers in heauenly thynges
myght be knowen by the congregacion,
the many folde wyſedome of God, accor-
dyng to the eternall purpose, whych he
hath ſhewed in Chyſt Jesu our LOR-
DE: In whom we haue confidence and
entraunce in boldeneſſe thoroꝝ the ſayth
of hym.

* * Wherefore I deſyre that ye fa- ^{Phil. i. b.}
ynt not in my troubles * for you, whych ^{i. Teſſa. iii. a.}
is youre glorye. For thys thynges ſake ^{Colloſ. i. c.}
do I bowe my knees vnto the father of
our LORDE Ieſus Chyſt (of whom
all fathes thode hath the name in heauen
and in earth) that accordyng to the ry-
ches of hys glorye he maye geue vnto
you powet to be ſtrengthened by hys ſpre-
te in the inwarde man, that Chyſt maye
dwel thoroꝝ ſayth in your hartes: That
you beyng rooted and grounded in lo-
ue, maye comprehend wyth all ſayn-
res, what is the bredth, and length and
heygth, and depth: To knowe alſo
the exceadyng loue of the knowlege
of Chyſt, that ye maye be fylled wyth
all fulneſſe of God. To hym whych
is able to do all thynges moze abunda-
untly than we deſyre or vnderſtande,
accordyng

pot potestis legentes in-
soluere prudentiam meam
in ministerio Christi, quod
in generationibus non est
equum filiis hominum, sicut
nunc revelatum est sanctis
Apostolis eius & Prophetis
in spiritu: Gentes esse cohae-
retes, & concorporales, & co-
promissos promissionis eius
in Christo IESU per euange-
lium, cuius factus sum ego
minister secundum 'donum
gracie Dei, quae data est mihi
in secundum operationem
virtutis eius.

Mihi enim omnium ſane-
tissimum minimo data est gra-
tia in ministerio Gentibus euange-
lizare inuestigabiles diuinitas
Christi, & illuminare omnes
quae sunt dispensatio sacramen-
ti in aeternum (a seculis) in Deo
qui omnia creauit, ut in nos
inter principibus & potes-
tibus in coelestibus per ec-
clesiam, multiformis sapien-
tia Dei, secundum praerogati-
uam in seculum, quam ſe-
cui in Christo IESU Domi-
no nostro. In quo habemus
fiduciam & accessum in con-
fidentiam per fidem eius.

* Propter quod peto, ne
deficiatis in tribulationibus
meis pro vobis, quae est glo-
ria vestra. Huius rei gratia
flecto genua mea ad patrem
Domini nostri IESU Chri-
sti, ex quo omnis paternitas
in caelis & in terra nominatur,
ut det vobis secundum
dignitatem gloriae suae virtutem
confirmari per spiritum eius
in interiori homine, Chris-
tum habitare per fidem in
cordibus vestris, in chari-
tate radicati & fundati, ut
possitis comprehendere cum
omnibus sanctis, quae sunt la-
titudo, & longitudo, & ſus-
tinitas, & profundum,
scire etiam supereminentem
solentiae charitatem Chri-
sti, ut impleamini in omni
nisi plenitudine Dei. Ei
autem qui potens est omnia
facere superabundanter quae
petimus aut intelligimus,
secundum

Ad Ephesios.

according to the power that worketh in vs, to hym be glozre in the congregacion and in Chyſt Jeſu thozow out all generations for euer and euer. Amen. **K**

secundum virtutem quam operatur in nobis, ipsi gloria in ecclesia & in Christo Iesu S V in omnes generationes seculi seculorum. Amen. **+**

The. iiii. Chapter. **+**

CAPVT III. **+**

Gen. xvii. a
i. Cor. vii. b
Phil. i. d
Collo. i. a
i. Th. i. i. a.



Itherfoze a pzeſoner in the **LORD**, beſeke ye ou, * that ye walke worthely of the callinge (where in ye are called) wyth all humblynes and mekenesse, wyth patience, for bearyng one another in loue, beynge diligent to kepe the byrte of the ſpyete in the bonde of peare. One body and one ſpyete, as ye be called in one hope of youre callinge. One **LORD**, one ſayth, one baptyſme: One God and father of all, whyche is aboue all, and thozow al, and in vs all. **K**

Rom. xii. a
i. Cor. xii. a
i. John. i. e
i. Cor. xii. c
i. Cor. xii. c

* * But vnto euery one of vs is geuen grace * accorpyng to the meſure of the gyfte of Chyſt. Wherefoze he ſayeth: * He is gone by on hye, and hath led adwaye captiuite, capryne: He hath geuen gyfres vnto men. That he wente by, what is it, but that he alſo came downe fyrſt into the lower partes of the earth? * He that came downe, theſame is he that alſo wente by aboue all the heauens, that he myght fulfyll all thynges. * And he made ſome truly Apoſtles, ſome prophetes, ſome Euangelyſtes, ſome Shepheherdes and Teachers, that the ſayntes myght haue all thynges to the vtremost, for of the worke of the myniſtracyon to the edifyenge of the body of Chyſt, tyll we all come into the byrte of ſayth and knowlege of the ſonne of God: to a perfecte man: euen to the meſure of the age of the fulneſſe of Chyſt. **K** * That we ſhulde not notwe be chyldren, * Waueryng, and caryed aboute wyth euery wynde of doctryne thozow the wyckednes of men in ſutylte, to the deceafulnes of erroure. But let vs create the truth, in all thynges growe in hym, * whych is the heade, eueſ Chyſt,

i. John. i. b
i. Cor. xii. c

i. Cor. xii. c
Collo. i. a

Eph. i. c
and v. c

Bſecro inape vos ego vin-
Chus in Dem-
no, vt digni
ambuletis ve-
ratione qua ve-
cati eius cum omni humi-
tate & mansuetudine, cum
patientia, ſupportantes mu-
cem in charitate, ſolliciti
uare unitatem ſpiritus in vi-
culo pacis. Vnum corpus, &
vni ſpiritus: ſicut vocati eſti
in vna ſpe vocationis verbe
Vnus Dominus, vna fides,
vnum baptiſma Vnus Deus,
& pater omnium, qui regit
omnes, & per omnia, & in
omnibus nobis. **+**

+ Vnicuique autem ſecun-
dum diſcretionem gratia ſerui-
um meſuram donauit
Chriſti. Propter quod diſci-
plinaſcendū in alium, capiti-
uam duxit captiuitatem, ſub-
dit dona hominibus. Quod
autem aſcendit, quod eſt pa-
ſi quia & deſcendit primum
in inferiores partes terre:
Qui deſcendit, ipſe eſt & qui
aſcendit ſuper omnes coelos
vt impleat omnia. Et ipſe
dedit quosdam quidam Apo-
ſtolos, quosdam autem Pro-
phetas, alios vero Euangel-
iſtas, alios autem Paſtores &
Doctores, ad conſumman-
nem ſanctorum in opus mi-
niſterij, in ædificationem cor-
poris Chriſti, donec occu-
mus omnes in unitate fidei,
& agnitionis filij Dei, in vo-
rum perfectum, in matura-
tatis plenitudinem Chriſti,
vt iam non ſimul parui in-
ſtantes, & circumferamur
omni vento de ſectis in ne-
quiſtia hominum, in adu-
ſa circumuentionem erro-
ris Veritatem autem faciemus
in charitate, creſcimus in
illo per omnia, quæſtiſcopus,
Cæſarij,

Quiluxet quo totum cor
per compactum, & conne
xum per omnem iuncturam
fornicationis, secundum
operationem in mensuram
vultus eius, mēbri, augmē
tum corporis facit in edifica
tione sui in charitate.

Hoc igitur dico & testifi
cor Domino, ut iam non
ambuletis, sicut & Gentes
ambulant in vanitate sensus
suum in obscurum has
lucet intellectum, alienat
a vi Dei per ignorantiam,
qui est in illis, propter cæci
tatem cordis ipsorum qui des
perantes, semetipsos tradid
erunt impudiciæ, in ope
rationem immundiciæ om
ni in auaritiā. Vos autem
non ita didicistis Christum,
sicut illum audistis, & in
ipso adfuit estis, sicut est ve
strum in 185 Videponere vos
secundum pristinam conuer
sationem veterem hominē,
qui corruptitur secundum des
ideria erroris.

Renouamini autem spūs
in membris vestris, & indui
tis nouum hominem qui se
cundum Deum creatus est in
iusticiā, & sanctitate veritas
est. Propter quod deponens
terram, loquimini ve
rumtatem unusquisque cō proximo
suo, quoniam sumus inui
ci et membra. Irascimini, &
nolite peccare. Sol non occi
dat super iracundiam vestrā.
Nolite locum dare diabolo.
Qui irabatur, iam non fure
tur magis autē laboret, ope
rans manibus suis quod
bonum est, ut habeat unde
solvat necessitatem patien
tibus.

Omnis sermo malus ex ore
vestro non procedat: sed si
quis bonus est ad edifica
tionem fidei, ut det gratiam a
udientibus. Et nolite contris
tare spiritum sanctum Dei,
in quo signati estis in die re
demptionis. Omnis amara
bitatio, & ira, & indignatio, et
clamor, & blasphemia tollas
a vobis cō omni malitia.
Vobis autē sicut benigni
miseria

Christ, of whom all the bodye is coupled
& knyt together thozow out euery ioynt
* Whereby one mynistrerh vnto another
(acco;dyng to the operaciō as euery mē
bre hath hys measure) & maketh increa
se of the bodye to the edifyenge of it sel
fe in loue.

* Thys I saye therfore and testifye
in the LORD, that ye walke not now
* as the theythen, also do walke, in the va
nitye of theyr owne mynde, hauinge their
vnderstandyng blynded thzough dark
nesse, beyng farre from the lyfe of God
thzow the ignoraunce that is in them, be
cause of the blyndnesse of theyr hartes
who fallynge into dyspayre, haue geuen
ouer them selues to vndennesse, to the
workynge of all fylthyngesse euen wyth
greedyngesse. But ye haue not so learned
Christ, yf so be yet that ye haue harde
of hym, and be instructe in hym, (as the
trithe is in Iesu.) * As touchyng the
olde conuerfacion, to laye from you the ol
de man, whych is corrupte wyth disce
ueable lusses of erreure. &

* But be ye renewed in the spere of
your mynde, and put on the new man, w
hych is shapē after God in ryghteousnes
se & holynesse of truth. * Wherefore putt
awaye lyenge, and speake the truth eue
ry mā wyth hys neyghboure, because we
are membris one of another. * Be ye an
grye, & synne not. Let not the Sonne go
downe vpon your wrath. Beue not ye
place to the deuill: he that dyd steale, let
hym now not steal: but rather let hym la
bour in workynge wyth hys hādes that
whych is good: that he maye haue whe
re of to geue vnto hym that hath need. &

* Let no euell cōmunicacion procede
out of yowre mouth, but yf any be good to
the edifyēge of fayth, that it maye geue
grace vnto the hearers. And geue not
ye the holy spere of God, where wyth
ye are * sealed agaynst the daye of redē
pciō. Let all bytternesse, & wrath, & indig
nacion, & cōplaynyng, and blasphemye
be remoued awaye from you wyth all ma
lyce. * But be courteous one to another,
mercy:

Rom. xii. a.
ii. Cor. xii. b.

Rom. i. c.
i. Pet. iiii. a.

Rom. vi. a.
Collo. ii. a.

Zach. viii. c.
i. Pet. ii. a.

Psal. iiii. a.

ii. Tess. iii. a.

Mat. xii. b.
Ephē. v. a.

ii. Cor. ii. c.

Collo. iii. b.

Ad Ephesios.

Mat. vi. b. mercifull, * forgering one another,
lyke as God also hath forgiuen you in
Christ.

The. v. Chapter. ✠

Mat.v.c.
Ioh.xii.b

Gala i.a.
Ephes. v.c

Ехo, xxi, b

Eccl̃i. xxiii. c

i. Cer. vi. b.
Collo. iii. a.

Cello.ii.a.

и.Телав.а

Gala.v.c.

Ioh.iii.c.

Esay. lx. a
Rom. xii. b

Collo.iii.b

Rom. xii. a
i. Tessa. iii. a

Be ye therfore * the fol-
lowers of God, as moost
deare chylizen: and wal-
ke in loue, lyke as Chust
also loued vs and gaue
* hymselfe for vs an obla-
cion, and sacrifice vnto
God, for an odoure of sweetnesse. As for
fornication and all uncleannesse or coue-
tousnesse, * let it not be named among
you, as it becommeth sayntes: or * fals
thyngesse, or fooly th talkynge, or iestyng
whych thynges pertaine not to the mat-
ter, but rather geuyng of thanks, * for
vnderstand and be ye sure of thys, that
euery fornicarour, or uncleane person, or
couetous person (whych is a seruyce of
Idols) hath no inheritance in the king-
dom of Chust, and of God. * Let no
man decease you wyth vayne wordes.
For because of these thynges commeth
the wrath of God vppon the chylizen
of vnbefese. Be not ye therfore parta-
kers of the m: for ye were somtyme dar-
kenesse, * but now lyghte in the 2. Co.
3. Walke ye as the chylizen of lyght
(* for the frute of lyght is in all good-
nesse, and ryghteousnesse, and truth) I
prounge, what is welpleasyng vnto
God: And haue not ye fellowshippe
wyth the vnfutefull woorkes of darknesse,
but rather reproue them. For it is shame
euen to name those thynges that are
done of them in secreete. * But all
thynges are manyfest, that are rebuked
of the lyght. For euery thyng that is
manifest, is lyghte. Wherefoe he sayeth:
* Wp thou that sleepest, and aryse from
the deed, and Chust shall geue the light.

✱ * Take hede therfore brethren
that ye walke circumspectly, not as
the vnwyle, But as the wyle, rede s
ninge the tyme, for the dayes are euil.
Wherfore be not ye vnwyle, but vn
derstand what ✱ the Lord of God is.
And

END

misericordes, donantes in
cem, sicut & Deus in Christo
donauit vobis.

CAPVT V. 4

Few people are aware that the

dilexit nos & tradidit
ipsum pro nobis oblationem
& hostiam Deo in odorem
suavitatis. Firmatio nostra
& omnis immundicia, aut
avaritia nec nominetur in vo-
bis, sicut decet sanctos: ne
torpido aut stultitia quiescat
aut feculentia, quae ad nos
pertinent, sed magis gratia-
rum actio. Hoc enim fuisse
intelligetis, quod omnia per
intellectus, immundiciae, in-
anarus, quod est idolorum
sacratus, non habet heredita-
tem in regno Christi & Dei.
Nemo vos seducat in istis
verbis: propter has enim re-
nitira Deo in filios diffiden-
tiae. Nolite ergo episcopi
capere eorum. Gratia enim
quando tenebrae, nunc aut
lux in Domino. Vi filii huius
ambulate. Propter enim las-
cis est in omni homine, &
culticia, & veritate, & probis-
tes quid sit beneplacitum
& nolite communicare ope-
ribus infructuosis tenebrarum.
magis autē redarguitis, quia
enim in ecclesia sunt qui
sunt, turpe est & dicere. Qui
nisi autem quae arguunt
lumine, manifestantur. Quo-
ne enim quod manifestum
lumini est. Propter quod di-
cite: Surge q dormis, & exi-
ge a mortuis, & illumi-
nabit te Christus.

+ Videte itaque
tres quomodo caute
buletis, non quasi
entes, sed vt sapientes,
mentes tempus, quomodo
dies mali sunt. Propterea
lite fieri imprudētes, sed
ligentes quę sit voluntas Dei.

Emolite inebriari vino, in
quo est luxuria, sed impleas
vultu spiritu sancto, loquen-
do voluunt et ipsi in psalmis,
hymnis, & canticis spiritibus
cantantes & psallentes
in cordibus vestris. Vos
omnes gratias agentes semper
pro omnibus in nomine
Domini nostri IESU Chris-
ti Deo & patri, subiecti in
verbo timore Christi. Mus-
lires vestri subditae sint, si-
cut domino, quoniam vir ca-
pit mulierem, sicut Chris-
tus caput ecclesiae: ipse
saluator corporis eius. Sed
et ecclesia subiecta est
Christo, ita & mulieres viris
sicut in omnibus.

Viri diligite vxores ve-
stras, sicut & Christus dilect
ecclesiam, & seipsum tra-
hit pro ea, ut illam sancti-
ficet, mundans eam lau-
acque in verbo vitae, ut
emitteret ipse sibi gloriosam
ecclesiam, non habentem
maculam, aut rugam, aut al-
iquid huiusmodi, sed sit sans-
ta & immaculata. Ita & viri
debent diligere vxores sicut
sua corpora sua. Qui suam
vnam diligat, seipsum dili-
git. Nemo enim vnquam car-
nem suam odio habuit, sed
semetipsum & fouet eam, sicut &
Christus ecclesiam: quia me-
mbrum suum corporis eius, de
carne eius & de ossibus eius.
Propter hoc relinquet ho-
mo patrem & matrem suam,
& adheret vxori suae, &
erunt duo in carne vna. Sa-
cramentum hoc magnū est:
ego autem dico in Christo
& in ecclesia. Veruntamen
& vos singuli vnusquisque
vnam suam sicut seipsum
diligat: vxor autem timeat

And * be not drunken wyth wyne, whe-
re in is voluptuousnesse, but be * fylled
wyth the holy goost, * talkynge among
your selues in psalmes, hymnes, and spi-
rituall songes, * syngynge & playenge in
yours hartes vnto the LORD, * ge-
uyng thanks alway vnto God the fa-
ther for all thynges in the name of our
LORD Iesu Chryst: submytting your-
selues one to another in the feare of
Chryst. * Let the women be in subiectiō
to theyr husbandes, as to the LORD:
* for the husbande is the heade of the wo-
man, as Chryst is the head of the congre-
gation. He is the sauour of hys body.
But lyke as the congregacion is subie-
cte vnto Chryst, so let the women be also
to theyr husbandes in all thynges.

Ye men, loue your wyues, as Chryst al-
so loued the congregacion, and * gaue hym
selue for it, to sanctifye it, * cleansynge it
wyth the fountayne of water in the wo-
rde of lyfe: that he myght make it vnto
hym selfe a glorious congregacion not ha-
uyng blemish or wrinkle, or any such
thyng, but that it myght be holy and vn-
defyled. Euen so ought men also to loue
theyr wyues as theyr owne bodies. He
that loueth hys wyfe, loueth hym selfe:
for a man hath hared hys owne flesh at
any tyme, but with his bone and cherysh it,
euen as Chryst doth also the congregaci-
on: for we be members of hys body, of
hys fleche and of hys bones. * For this
cause shall a man leaue hys father & mo-
ther, and cleue vnto hys wyfe, and they
two shalbe in one flesh. This is a grea-
te mystery. But I speake in Chryst and
in the congregacion. Nevertheless also
let euery one of you loue hys wyfe as
him selfe: but let the wyfe feare hyr hus-
bande.

Ecclesi. xxxi.

Colo. iii. b.

Colo. iii. b.

Psalm. xcvi. a.

1. Tess. v. c.

Collo. iii. c.

1. Pet. iii. a.

1. Cor. xi. a.

Ephes. v. a.

Galat. ii. a.

Titum. iii. a.

1. Pet. iii. c.

Genesis. ii.

Mat. xix. a.

Marc. x. a.

CAPUT VI.

Filiis, obedite pa-
tribus vestris
in Domino hoc
enim iustum est.
Honora patrem
matrem, & ma-
ximum, quod est manda-
tum primum in promissione,



* chryliden, obeye youre
fathers and mothers in the
Lorde: for this is right. * Ho-
nour thy father & thy mo-
ther, which is the first co-
mandement in the promise.)
that

A

Colo. iii. c.

Exo. xx. b.

Ad Ephelios.

that thou mayest prospere, and lyue longe vpon earth. And ye fathers, prouoke not your chyldre vnto wrath, but * byng them bp in the nurtour and informacion of the LORD. * ye seruautes, obey your bodely maysters wyth feare & trem- blyng in the synglenesse of your harte, as vnto Chryst: Not seruyng vnto the eye, as pleasynge men, but as the serua- uintes of Chryst, doynge the wyll of God from the hert wyth good wyl, doynge ser- uyce as vnto the LORD and not vnto men: knowynge, that euery man (what good thyng so euer he doth,) shall recea- ue the same of the LORD, whether he be bonde or fre. * And you maysters, do ye euen the same vnto them, putynge a- waye threatenynge: knowynge, that both they, LORD and yours is in hea- nen, * and ther is no acceptynge of per- sonnes wyth hym.

Exod. xii. d
Deut. xii. b.
vi. d. xi. c.
Psal. lxxvii. a
* Col. i. i. c.
Titum. ii. b.
i. Pet. i. c.

Eccell. xxxiii
d.
Collo. i. i. c.

Actu. x. d.
Rom. ii. b.
Collo. i. i. c.
i. Pet. v. b.

25

* Finally (brethren,) be ye stronge in the LORD, and in the power of hys myght. Put on the armour of God, that ye maye stande agaynst the assaultes of the deuell. For we wrestle not agaynst flesh and bloude, but agaynst rulers and powders, agaynst the gouernours of the world of these darknes, euen agaynst spirituall wyckednesse i heauely thynges. Wherefore take ye the armour of God, that ye maye resyst in the euell daye, and stonde perfect in all thynges. * Stonde ye therfore beynge gyrded aboute your loynes wyth the truth, & hannyng on the brestplate of ryghteousnesse, and yonre fete shod for the preparynge of the Gos- pellof peace.

Exo. xxviii.
a.
Deu. xxii. b.
Psal. cxxxi. a
Esay. xi. a.
Sap. v. c.
ii. Cor. x. a.

Heb. iiii. c.
Luc. xviii. a.
i. Tess. voc.

In all thynges takynge the shyld of fayth, where wyth ye may queneche all the fyre dartes of the most wycked. Take ye also the helmere of saluati- on and * the swerde of the spere, whych is the worde of God. * Pray- enge by all maner of prayer and sup- plicacion alwaye in the spere, and war- chynge in the same wyth all instance and supplicacion for all sayntes & for me, * that

vi bene sit tibi, & sit longus
nus super terram. Et vos pa-
tres, nolite ad iracundiam
prouocare filios vestros, sed
educate illos in disciplina &
correctione Domini. Serui
obedite dominis carnali-
bus, cum timore & tremore, in sin-
plicitate cordis noltri sicut
Christo non ad oculum sed
uitres, quasi hominibus su-
eentes, sed ut serui Christi
cientes voluntatem Dei et
animo cum bona voluntate,
seruientes sicut Domino, &
non hominibus. Scitis quod
vniuersus quisquis fuerit
noster, hoc recipiet a Domino,
sive seruus, sive liber. Et
vobis Domini eadem facite,
remittentes minas, sicut
quod & illis & velle. No-
minus est in oculis, & post
narum acceptio non est apud
eum.

* De cetero fratres
fortamini in Domino, in
potentia virtutis eius. Indu-
te vos armaturam Dei, ut
sitis stare aduersus insidias
diabolici quoniam non est
his collectio aduersus ce-
nem & sanguinem, sed
ueritas principum & potes-
tes, aduersus mundi rebo-
res tenebrarum harum, cu-
tra spiritualia neque in ce-
lestibus. Propterea accipe
armaturam Dei, ut possis
resistere in die malo, &
omnibus perfectis stare. Sta-
te ergo sicut in lumbis, cu-
stros in veritate, & calce-
loricam iustitie, & calce-
pe fides in preparationem
geli pacis.

In omnibus sumite
scutum fidei, in quo pos-
sit omnia tela nequiti-
e ignea extinguere. Et ge-
leam salutis assumite, &
gladium spiritus, quod est
verbum Dei. Per omni-
orationem & obsecrationem
orates omni tempore in
ritu & in ipso vigili-
in omni instantia, & ob-
cratide pro omnibus sanctis

pro me, et deor mihi ser
uati apertione oris mei cō
fida, potum facere myste
riū euangelii, i. pro quo lega
tus sum in ipso audeam, (pros
per oportet me) loqui. Vt au
tem & vos sciatis quæ circa
hanc, quid agam, omnia
vobis nota faciet Thychis
meus, carissimus frater & fi
lius minister in Domino,
quem misi ad vos in hoc ip
so, ut cognoscatis quæ cir
ca agam, & cōsoleatur cor
vestrum. Pax fratribus, &
caris, cum fide a deo pa
tre nostro, & Domino I E
S V Christo. Gratia cum om
nibus qui diligunt dominū
nostrum IESVM Christū
in corruptione. Amen.

¶ King epistolæ Pauli
Apostoli ad Ephe
sios.

EPISTOLA

PAULI APOSTOLI
ad Philippa
penes.

CAPVT I.



Paulus &
Timotheus
serui Iesu
Christi om
nibus san
ctis Chri
sto Iesu, qui
sunt Phil
ippis, cō

episcopis & diaconibus, gra
tia vobis & pax a Deo pa
tre nostro, & Domino I E
S V Christo.

¶ Gratias ago Deo meo in
cuius memoria vestri, semp
iternis orationi eius, & om
nibus vobis, cum gaudio dea
rationem faciens super
communicatione vestra in
euangelio Christi, a prima
die quæ nunc, confidēs hoc
vobis, quia qui caput in vo
bis opus bonum, perfectet
vobis in diem Christi IESV,
scilicet

*that the worde maye be geuen me in Collo. iiii. a
the openynge of my mouth wyth boldnesse, to declare the mystery of the Gos
pell, for the whych I am a messaunger in Adu. iiii. es
thys cheyne, so *that in it I may be bold
to speake as I ought. But that ye also
may knowe what case I am in, what I do,
Tychic the most deare brother & saythe
ful mynister in the LORDE, shall thew
you all. Whome I haue sente vnto
you for the same purpose, that ye maye
knowe what case we stonde in, and that
he maye cōforte your hartes. Deate be
vnto the brethren and loue wyth fayth
from God our father and the LORDE
Jesus Chryst. Grace be wyth all them
that loue our LORDE Jesus Chryst synce
rely. Amen.

¶ The ende of the Epistle of Paul
the Apostle to the Ephe
sians.

The Epistle of Paul the
Apostle to the Philip
pians.

The fyrst Chapter.



Paul and Timothee the
seruautes of Iesu Chryst
vnto all the sayntes in
Chryst Iesu that are at
*Philippis, wyth the
bythops and * minist
ers: * Grace be vnto
you and peace fro God
oure father, & the LORDE Jesus Chryst.

* I * thanke my God as oft as I remem
ber you (whyche I do allwaye in all my
prayers ad make instaunt prayer for you
with sore) because of youre fellowshipe
in the Gospell of Chryst, from the fyrst
daye hetherto: trustynge of thys one
thyng, that he whyche hath begonne
in you * that good worke, shall go forth
wyth it vntyll the daye of Chryste Iesu,

Adu. xvi. 31
* Adu. vi. 21
li. Cor. i. 21

Collo. i. a.
The. i. a.

ioh. vi. d.

Ad Philippenses.

as reason is for me to thynke that of you all, because I count you all partakers of my ioye in harte, and in my bandes, ad in the defendyng and stabllyshyng of the Gospel. For God is my * recorde how I do longe for you all euen from the harte toote i Iesu Chyrt. * And thys I praye, that your loue maye increace more & more in all knowlege, and in all vnderstandyng, that ye maye alowe the best, that ye be pure and wythout offence agaynst the daye of Chyrt, fylled wyth the frute of ryghteousnesse: howe Iesus Chyrt vnto the glorie and prayse of God. **K**

i. Tess. ii. a.
Ephe. i. c.
Collo. i. a.
ii. Tess. i. b.

Ephe. iii. b.

* But I wolde haue you to knowe (brethren,) my busynes happened to the greater furtheraunce of the Gospel, in so much that my bandes were made manifeste in Chyrt in euery iudgement house, and in all other places: so that many of the brethren (hauyng the more trust in the LORD by my bandes,) were bolde more plentyfully wythout feare to speake the worde of God. Some truly, both for enuy and stryfe: but some preache Chyrt for good wyll: and some of loue, knowyng that I am layde here for the defence of the Gospel: but some thew Chyrt of contencion, not sincerely, supposyng that they shall adde persecucion vnto my bandes. What therfore? So I Chyrt be pached anye maner of waye (whether it be by occasiō, or of true preaching) in I do I reioyce, yee and wyll reioyce. For I knowe, that it shall turne to my saluacion, * by your prayer, and the ministracion of the sperte of Iesus Chyrt, accordyng to my expectacion and hope, that I shall be ashamed in nothyng, but wyth all boldnesse, as alwaye so shall Chyrt now also be magnified in my body, whether it be, howe lyfe or deathe. For Chyrt is lyfe vnto me and to dye is my aduantage.

ii. Cor. i. b.

ii. Col. v. a.

¶ If it chaunce me to lyue in the flesh, thys is the frute of my labour: what I shall chose also I can not tel. But I am kepte in a stryete wyth two thynges, * havyng a desyre to be lawfed, & to be with Chyrt,

scit est mihi istum hoc letare pro omnibus vobis, in quod habeam vos in corde, & in vinculis meis, & in defensione & confirmatione Evangelii, socios gaudii mei omnes vos esse. Testis enim mihi est deus, quomodo cupi omnes vos in visceribus Iesu Christi. Et hoc oro, ut charitas vestra magis ac magis abundet in omni scientia, & in omni sensu, ut probetis potiora, ut sitis sinceri, & sine offensa in diem Christi, repleti fructu iusticie per Iesum Christum in gloria & laudem Dei.

Scire autem vos volo fratres, quod quæ circa me sit, magis ad profectum vestrorum euangelij, ita ut vincula mea manifesta fient in Christo in omni præsentia, & in cæteris omnibus: ut patres & fratres in Domino confidentes: in vinculis meis abundantius auderent sine timore verbum Dei loqui. Quidam quidem & propter inuidiam, et contentum quidam autem & propter bonam voluntatem Christi patiens cantis. Quidam ex hominibus scientes, quoniam in defensione Euangelij posui vitam quidam autem ex contumelia Christi annuntians, non sincere, existimantes pressuram in laboris vinculis meis. Quid enim? Dum omni modo: sine per occasionem, siue per ventum? Christus meus annuntians: & in hoc gaudeo, sed & gaudebo. Non enim, quia hoc mihi present ad salutem, per vestram orationem & subministracionem spiritus Iesu Christi, seculum expectacionis et sperem meam, in nullo confundar, sed in omni fiducia sicut semper, & magnificabilis Christi in tempore meo, siue per vitam, siue per mortem. Mihi enim vivere Christus est, & mori lucrificatio. Quod si vivere in carnis hic mihi fructus operis est, & quid eligi ignoro. Cuius autem & Iacobus: Iesum non habens dissolui & esse Christi.

multo magis melius:permanere autem in carne necessaria propter vos. Et hoc cōfitemur scio quia manebo & permanebo omnibus vobis, ad profectum vestrū, & gaudeam fidei, vt gratulatio vestra abundet in Christo IESU in me, per meum aduentum iterum ad vos. Tantum digne in euangelio Christi conuertamini, vt siue cō uerſo, & uidero uos: siue absens audiam de uobis, quia stans in vno spiritu, vnanimes, collaborantes fidei euāgelii, & in nullo terre amini aduersariis: quæ illis est causa perditionis, vobis autem salutis, & hoc a Deo. Quia vobis donatum est per Christum, nō solum vt in eum credatis, sed etiam vt pro illa loquāmini, idem certamen habebis, quale & vidistis in me, & nunc auditis de me.

Christ, the whych were moche more better: but to abyde in the flesh, is necessary for your sakes. And trustyng this, I knowe, þ I shall remayne & cōtinue with you all vnto the ende, to your p̄fite & reioyng of faith þ your reioysing may be pleȝteous in christ thowold me, by my cōmynge agayne vnto you. Onely let your cōuersacion be as it becommeth * the gospell of christ, þ (whether I come, & se you: or be absent) I maye heare of you, that ye cōtinue in one sp̄rite, being of one mynde, labouryng together in the fayth of the gospell, & that in nothyng ye be afrayde of the aduersaries: the which is vnto this a token of perdition, but vnto you a token of saluacion, and that of God. For vnto you it is geue for christes sake, not onely that ye shulde beleue in hym, but that ye also suffre for hym, hauyng in the syght, as ye sawe in me also, & now heare of me.

Ephē. iiii. a.
Col. i. a.
i. Tess. iiii. a.

The.ii. Chapter.

CAPVT II.

I qua ergo consolatione in Christo, si quid solatium charitatis, si qua societas spiritus, si qua vera miserationis, impleatur gaudium meum, vt idem loquar, eandem charitatem habetis, vnanimes, id ipsum sentientes: nihil percontens nomen, neq; per inanem gloriam, sed in humilitate, superiores sibi inuicem arbitrantur, non quæ sua sunt singuli considerantes, sed ea quæ altiorum.



Yf ther be therfoze any consolatione in christ, yf ther be any cōfozte of loue, yf ther be any fellowship of the sp̄rite, yf ther be any inward motion of pytie, fulfyll my ioye, * that ye do mynde of one thyng, hauyng one loue, beyng of one accorde, meanyng one thyng: þ nothyng be done thowold * stryfe nor bayne glozy, but in humblynelle, euery man estemyng another to be better then him self: and euery man loke, not for hyſ owne profit, but for the profit of other, superiores of other, euery one cōsyderyng not the thynges that be theyre, but the thynges of other.

Rom. xii. cō

i. Cor. iiii. a.

¶ Hoc enī. sentite in vobis, quod & in Christo IESU: qui cum in forma dei esset, non rapinam arbitratu est esse se æqualem deo, sed semetipsum exinas, formam serui accipiē, in similitudinem hominum factus, & habitu inuēus vt hominū: humiliatus semetipsum, factus obediens vsq; ad mortem, mortem autem crucis.

Propter

* * Let the same mynde be in you, þ was also in christ Iesu, whych when he was in the shape of God, thought it no robbery to be equal with God, * but he made hymselfe of no reputacion, takyng vpon hym the shape of a seruaunte, * & became like another mā, and in apparel he was founde as a man: he dyd humble him selfe, and became obediēt vnto death, euen the death of the crosse.

i. Pe. ii. c.

Psal. viii. b.

Heb. v. a.

DD

* foz

Ad Philippen.

mat. xxviii. c.
Heb. ii. b.
Esa. lxxv. c.
Dan. vii. c.
Rom. xiii. b.

* For the which cause God dyd also exalte hym, and gane hym a name, whych is aboue euery name, * that in the name of Iesus, euery kne shulde bowe, of thynges in heauen, of thynges in earth, and of thynges vnder the earth, and that euery tonge shulde knowlege, that the Lorde Iesus christ is in the glory of God the father. ¶

Act. xvi. b.

¶ Therefore my most dearly beloued, as ye haue alwaye obeyed, * not onely in my presence, but moche more now in myne absence, worke out your health with feare and tremblinge. * For it is God that worketh in you both to wyll and to pefourme, eue of hys owne good wyll. * Do all thynges without grudginges, & doubtynges, that ye maye be without cōplaint and innocēt chyldren of God, * without rebuke in the myddest of the euell & peruerse generacion: * among whom ye shyn as lyghtes in the world, holdyng fast the word of lyfe vnto my * reioyng agaynst the daye of christ, that I haue not runne in bayne, nether haue I laboured in bayne. * But although I am offered vp vpon the sacrifice and wyllinge seruice of your sayth, * I am glad also of the same, and reioyse with me.

Dau. viii. b.
Eze. xxxvi. a.
ii. Cor. iii. a.
Heb. xiii. d.
i. Pe. iii. b.

i. Pe. ii. b.

Mat. v. b.

ii. Cor. i. c.
i. Tess. ii. c.

Col. i. c.

Rom. xii. b.

Act. xvi. a.
i. Tess. iii. b.

i. Cor. xlii. a.

¶ I trust in the Lord Iesus * to sende Timotheus shortly vnto you, * that I also maye be of good cōforte, whā I knowe what case ye are in. For I haue nomā so lyke mynded to me, which with so pure affecciō careth for you. * For they all seke the thynges þe theyr owne, & not those þe Iesus christes. But knowe the pfe of hym: for as a chyld vnto the father, so hath he ministered with me in the gospel. Him therfor do I truste to sende vnto you, as soone as I haue looked to my busynes.

Philip. i. a.

* But I trust in the Lord, þe I my selfe also shall come shortly vnto you. Neuerthelesse I thoughte it expediente to sende the brother Epaphroditus, my cōpanyon in laboure & fellovsouldier (your apostle, & my minister at my neede) for he lodged for you all, & was sorry because ye had herd þe

Propter quod & deus exaltauit illū, & donauit illi nomen, quod est super omne nomen in nomine Iesu omne genu flectat, coelestium, terrestris, & infernorum, & omnis lingua cōfiteatur, quia dominus Iesus Christus in gloria est dei patris. ¶

Itaque charissimi mei, semper obediistis, non in presentia mea tantis, sed magis nunc in absentia mea, cum metu & tremore vestram salutē operamini. Deus est enim qui operatur in vobis, & velle & perficere per bonā voluntatē. Omnia autē facite sine murmuratione, & hesitatione, ut sitis sine querela & simplices filii dei, sine reprehensione in medio nationis prauae & peruersae inter quos lucetis sicut luminaria in medio, verbum vitae cōtinentes ad gloriam meam in diem Christi, quia non in vacuum exultis, neque in vacuū laboratis. Sed etiam immolatur supra faciem vāci & obsequiū fidei vestrae, gaudeo, & congratulor vobiscum vobis: idcirco autem & vos gaudeat, & congratulamini mihi.

Spero autē in domino Iesu Timotheū me cito mittere ad vos, ut & ego bono animo sim, cognitis quā circa vos sum. Neminē enim habeo in vnanimē, qui sincera affectione per vobis sollicitus sit. Omnes enim quae sunt quae rōnt, nō quae sunt Iesu Christi. Experimētū autē est cognoscere, quā sicut patri filius, meritis serauit in euāgelio, sicut uis. Spero me mittere ad vos, mox ut uidero quā circa me sit. Cōfido autē in domino, quod & ipse ueniat ad vos cito.

Necessariū autē existimauit Epaphroditū fratrem & cooperatorem & cōmunicem meū, uisum autē Apolosum & ministrū necessitatū mearū mittere ad vos: quoniam quidem omnes vos desiderabat, & maxime erat, propterea quod audierat, quod

hym infirmatum. Nam & infirmus est usque ad mortem, sed deus misertus est eius: non solum autem eius, verum etiam & mei, ne tristitia super tristitiam haberem. Festinanti ergo misi illum, ut visio iterum gaudeatis, & ego sine tristitia sim. Excipite itaque illum cum omni gaudio in domino, & eiusmodi cum honore habetote: quos visum propter opus Christi, usque ad mortem accessit, tradens animam suam, ut impleat id quod ex vobis deerat erga meum obsequium.

CAPVT III.



Ex cetero fratres mei, gaudente in domino. Eadem vobis scribere mihi quidem non pigrum, vobis autem necessarium. Videte canes, videte malos operarios, videte concisionem. Nos enim sumus circumcisio, qui spiritu seruimus deo, & gloriamur in Christo Iesu, & non in carne fiduciam habemus: quāquam & ego habeam confidentiam in carne. Si quis alius videtur confidere in carne, ego magis, circumcisus octauo die, ex genere Israel, de tribu Benjamin, Hebraeus ex Hebraeis, secundum legem pharisaeus: secundum emulationem persequens ecclesiam dei: secundum iustitiam quae in lege est, conuersatus sine querela.

Sed quae mihi fuerunt lustra, haec arbitratus sum propter Christum detrimenta. Verumtamen existimo omnia detrimentum esse propter eminentem scientiam Iesu Christi domini mei, propter quod omnia detrimentum feci, & arbitror ut stercorea, ut Christus lucrifaciam, ut & inueniar in illo non habens meam iustitiam, quae ex lege est, sed illam quae ex fide est Christi.

Quae

he was sycke. For he was sycke vntyll death, but God had mercy vpon hym: and not onely vpon hym, but also vpon me, lest I shulde haue sorowe vpon sorowe. I haue sente hym therfore the more speedly, that whan ye haue sene him, ye maye be toyfull agayne, and that I maye be without heynesse. Receaue hym therfore in the Lorde wyth all gladnesse, * & make much of such: for he wente euen nye vnto death, because of the woꝝke of christ: and put hys lyfe in ieopardy to fulfyll it that was wantyng on your behalfe towarde my wyllynge seruice.

The.iii. Chapter.



One ouer (my brethren) rejoice in the Lorde. To write one thyng vnto you, it is trulye not gtefe vnto me, but necessary vnto you. * Beware of dogges, beware of euell woꝝhmen, beware of diuision. * For we are the circumcision, euen we which serue God * in the spyte, and reioyse in Christ Iesu, & haue no confidence in the flesh: though I also haue wherof I myght reioyse in the flesh. * yf any other man seme to haue wherof to reioyse in the flesh, I haue more, beyng circumcised the eyght daye, of the nacion of Israel, of the trybe of Benjamin, an Hebrue of the hebrues, after the lawe * a Pharise: as concernyng feruentnes, * I persecutyd the congregacion of god: as touchyng the ryghteousnesse which is in the lawe, my conuersacion was without blame.

* But the thynges þ were anauantage vnto me, the same haue I couered losse for Christes sake. yee I counte all thynges but losse, for þ excellēt * knowlege sake of Iesu christ my lord, for whō I haue covered all thynges but losse, & esteeme the as dooſage, þ I may wyne christ, & þ I may be foude in him not hauyng myne owne righteounes, which is of the lawe, but the same þ cometh out of the fayth of christ.

DD ij

The

Mat. x. v.
Rom. xv.
1. Tess. v. c.

Esa. lvi. c.
Philippi. b.

Roma. ii. c.
Coloss. ii. b.
Ioh. iii. c.
Roma. i. a.

ii. Cor. xii.

Act. xxiii.
a. xxvi. a.
xxviii. c.
Act. ix. c.
Gala. i. b.

Mat. xiii. c.

Ioh. xvii. a.
Coloss. ii. a.

B

Ad Phil:ppen.

Rom. vi. 2.

The ryghteousnesse whych is of God, is in fayth, to knowe him, and the power of of hys resurrection, and the fellowshippe of hys passion, * that I maye be lyke fashioned vnto his death, yf by any meanes I maye attayne vnto the resurrection that is from the deed. Not that I haue attayned vnto it already, or that I am now perfecte: but I followe, yf by any meane I maye comprehend that, where in I am comprehended of Christ Iesu. Brethren I counce not my self yet to haue gotte it. But one thinge I saye: I forget the thynges truly that are behinde, and stretch my selfe to the thynges that are afore, I preasse to the appointed marche, euen to the rewarde of the hygh calling of God in christ Iesu.

Cor. iiii. c.
x. d.

om. xvi. b.

pl. iiii. a.

Cor. xv. f.

C Let vs therefore as many are perfecte, be thus mynded: and yf ye be other wyse mynded, God shall open thys vnto you also. Neuerthelesse as concernyng it where vnto we are come, let vs be of one mynded, and continue in one rule. * * We ye my followers brethren, and marke them that walke so, as ye haue vs for an ensample. For many do walke (of whom I haue ofte tolde you, but now I also tell it you wepyng) euen enemyes of the crosse of christ, whose ende is death * whose God is the belly, and whose glozys shall be to theyr shame, whiche do mynde earthly thynges. * But our conuersacion is in heauen, from whence also we do wayte for the sane onre, the Lorde Iesus christ, * which shall change oure vyle bodye þat it maye be lyke fashioned vnto hys glorious body: accordyng to the workyng, of his power, by the which also he is able to subdue all thynges vnto hym selfe. *

Quæ ex deo efficiuntur, in fide ad cognoscendum illum, & virtutis resurrectionis eius, & societatem passionum eius, configuratus morti eius, si quo modo occurrat ad resurrectionem quæ est ex mortuis. Non quod iam acceptum rim, aut iam perfectus sim: sequor autem si quomodo comprehendam in quo & comprehensus sum a Christo Iesu. Fratres, ego me non arbitror comprehendisse. Vnum autem: quæ quidem retro sunt obliuiscens, ad ea vero quæ sunt priora extendens me ipsum, ad destinatum persequor, ad brachium supernæ vocacionis dei in CHRISTO IESU.

Quicumque ergo perfecti sumus, hoc sentiamus: & si quid aliter sapimus, & hoc vobis deus reuelabit. Verumtamen ad quod peruenimus, id est sapimus, & in eadem permaneamus regula. Imitatores mei estote fratres, & obseruate eos qui ita ambulant, sicut habetis formam nos. Multi enim ambulantes, quos sæpe dicebam vobis, (nunc autem & fieri dico) in inimicos crucis Christi, quorum finis interitus. quorum deus venter est, & gloria in confusione spiritus, qui terrena sapiunt. Nostra autem conuersatio in cælis est, unde etiam saluatorem expectamus dominum nostrum Iesum Christum, qui reformabit corpus humilitatis nostræ, configuratum corpori claritatis suæ: secundum operationem virtutis suæ, quæ eam possit subicere sibi omnia.

CAPVT III.

A



The. iiii. Chapter.
Wherefore my most beloued brethren a moost longed for, my toyce and my crowne, stande so styll in the LORD ye moost beloued. I praye Euodias, and I beseeke



Taque fratres mei charissimi, & delectatissimi, quæcumque mecum & corona mea, sit stete domino charissimi Euodia rogo, & syn

Synti
super
go &
adua
horau
Cleme
ribus
sunt in
+ G
per se
delia
bus ho
pe esse
in om
tione,
ne pet
sali ap
quæ e
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& int
Christi
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tus, &
hac co
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m, & e
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iam in
Verum
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mez.
Sci
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tum a
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ration
vos fol
cam se
hi mis
ro dat
abſda

Syntiche deprecor, idipsum
 sapere in domino. Etiam ros
 go & te Germane compar,
 adiuuillas quæ mecum las
 brauerunt in euangelio cñ
 Clemente, & cæteris adiuto
 ribus meis, quorum nomina
 sunt in libro vitæ.

+ Gaudete in domino sem
 per, iterū dico, gaudete. Mo
 destia vestra nota sit omnis
 his hominibus. Domin⁹ ps
 pe est. Nihil solliciti stis, sed
 in omni oratione, & obsecra
 tione, cum gratiarum actio
 ne petitiones vestras innotes
 ciat apud deum. Et pax dei
 quæ exuperat omnem sens
 um, custodiat corda vestra
 & intelligentias vestras in
 Christo I E S V. + De cæte
 ro fratres, quæcunq; sunt ve
 ra, quæcunq; pudica, quæcunq;
 iusta, quæcunq; sancta,
 quæcunq; amabilia, quæcunq;
 que bonæ famæ, si qua vir
 tus, si qua laus disciplinæ,
 hæc cogitate. Quæ & didi
 cistis, & accepistis, & audis
 tis, & vidistis in me, hæc
 agite, & deus pacis erit vos
 benedicens.

Gaudis sum autem in do
 mino vehementer, quoniam
 tandem aliquando restitui
 tus pro me sentire, sicut &
 sentebatis: occupati autem
 eratis. Non quasi propter pe
 nuriā dico: ego enim didi
 ci in quibus sum, sufficiens
 esse. Scio & humiliari, scio &
 abundare. Vbiq; & in omni
 bus instructus sum, & satia
 ti, & esurire, & abundare, &
 penuriā pati. Omnia pos
 sum in eo qui me confortat.
 Veruntamen bene fecistis
 communicantes tribulationi
 meæ.

Scitis autem & vos Phis
 lippenſes, quod in principio
 euangelii, quando professus
 sum a Macedonia, nulla mi
 hi ecclesia communicauit in
 ratione dari & accepti, nisi
 vos soli: quia & Thessaloni
 cam semel & bis in vsum mi
 hi misistis. Non quod quæ
 ro datum, sed requiro fructū
 abundantē in ratione vestra.

Habeo

beseke Syntiche to mynde one thyng
 in the Lord. And I praye the my * faith
 full yockefellowe, helpe those women
 which haue laboured with me in the Gos
 pell, with Clement & mine other helpers,
 * Whose names are in the boke of lyfe.

Luc. x. b.
 Apo. xvii. b.
 i. Tess. v. c.

* * Reioyse ye in the Lord alwaye,
 agayne I saye, reioyse. Let your softnes
 se be knowen vnto all men. The Lord is
 nye. Be nothyng careful, but in euery
 prayer & supplicatio, let youre requestes
 be knowen vnto God with thankesgeyn
 ge. And * the peace of God (whiche pas
 serth all wytt,) kepe your hartes and your
 vnderstandynges in Christ Iesu. + Wo
 ouer brethrien, whatsoeuer thynges are
 true, whatsoeuer thynges are honest, what
 soeuer thynges are iust, whatsoeuer thin
 ges are holy, whatsoeuer thynges are to
 be loued, whatsoeuer thiges are of good
 repute, yf ther be any vertue, yf ther be
 any prayse of learnyng, haue ye those
 same in your mynde. The thynges þ ye
 haue both learned and receaued, and haue
 herde, & haue sene in me, do the same, and
 the God * of peace shalbe with you.

Ioh. xiiii. c.
 Rom. v. a.
 B

I reioyse greatlye in the Lorde, þ at
 the last ye are reuined agayne to care for
 me ye dyd care for me: but ye were occu
 pyed. I saye it not because of nede: for I
 haue learned in what cases that I am,
 * to be contente. I can both be lowe, and
 I can be full. I am taught euery where
 in all thynges, to be satisfiied, and to be
 hongry, and to haue plentye, and to suf
 fre nede. I cā do all thynges thowgh him
 that comforte me. Neuerthelesse ye ha
 ue done well bearynge parte with my tri
 bulacion.

i. Tim. vi. b.

But ye Philippians knowe also, that
 in the begynnyng of the Gospell (whan
 I wente fro Macedonia) no cōgregacion
 bare parte with me in the waye of gyfte
 & receate, saue ye alone: for ye sente once
 or twyse vnto Thessalonica also to my be
 hofe. Not þ I seke anye gyfte, but I re
 quyre a plentifull frute in your rekenyng.

DD iii

Fo

Ad Colossen.

om. xii. a.
ch. xiii. c.

Foz I haue all, & haue plenty. I was satisfyed, whā I receaued of Epaphroditus þe sente a sauoure of sweetnesse, and * an acceptable offeringe, pleasynge vnto God. Wy God accomplysh all your desyre, accordyng to hys ryches in glozy in Chyst Iesu. Wnto God our father be prayse for euer and euer. Amen. Salute euery saynte in Chyst Iesu. The brethzen that are wyth me, salute you. All the sayntes salute you, but specially they that are of the Emperours householde. The grace of oure LORD & Iesus Chyste be wyth your sprete. Amen.

Ha-beo autē omnia & abundo. Repletus sum, acceptis ab Epaphrodito quę misit in odore suauitatis, hostiis acceptis, placent deo. Deus autē meus impleat omne desiderium vestrū, secundū diuitias suas in gloria in Christo Iesu. Deo autē & patri nostro gloria in secula seculorum. Amen. Salutate omnem sanctum in Christo. IESV. Salutant vos qui mecum sunt fratres. Salutant vos omnes sancti, maxime autē qui de Cæsaris domo sunt. Gratia domini nostri Iesu Christi, cum spiritu vestro. Amen.

The ende of the Epistle of
Paul the Apostle to
the Philippians.

Finis Epistolę Pauli ap-
toli ad Philippenses.

The Epistle of Paul the
Apostle, to the Colossians.

EPISTOLA
PAVLI APOSTOLI
ad Colossenses.

The fyrst Chapter.

CAPVT I.

A



Paul an apostle of Iesus chyst by the will of God, and brother Timothe, vnto those sayntes and fayth full brethzen in Chyst Iesu, that are at Colossa: * Grace be vnto you and peace from God oure father. * We geue thanks vnto God and the father of oure LORD & Iesus Chyst, prayenge alwaye for you, hearynge youre fayth in Chyste Iesu, and the loue that ye haue towardes all sayntes, because of the hope that is layde vp for you in heauen: of the whych ye haue herde in the woode



Aulus Appollos
Stolus IESV
CHRIST I per vo-
luntate dei,
& Timotheus fra-
ter, his qui

sunt Colossis sanctis & dilectis fratribus in CHRISTO IESV: gratia vobis & pax a Deo patre nostro. Gratias agimus deo & patri domini nostri IESV CHRISTI, semper pro vobis orantes (audientes fidem vestram in CHRISTO IESV, & dilectionem quam habetis in sanctos omnes) propter spem quę reposita est vobis in verbis: quam audistis in verbo

la. f. 24
he. i. a.

philip. i. a.
ess. i. a.

veritati
permen
vnuer
tificat
vobis
& cog
in veri
Epaph
uo nos
vobis
fi, qu
nobis
in spir
Idem
miliu
pro vo
lantes
tione
ni sapi
rimali
Deo p
in om
ficant
entia
confor
tiam
ni pa
tatece
genti
gnos
tis fa
qui er
teneb
regno
in qu
nem,
terum
inuisi
miser
fo co
catis
miser
domi
patru
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ata su
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stanc
E
ris E
pian
tuis
prin
fo co
tudi
eum
ipf
guir
in te
sun

veritatis Euangelii, quod
peruenit ad vos, sicut & in
vniuerso mundo est & frus
trificat, & crescit, sicut & in
vobis, ex ea die qua audistis
& cognouistis gratiam Dei
in veritate: sicut didicistis ab
Epaphra charissimo confers
vo nostro, qui est fidelis per
vobis minister IESV Chris
ti, qui etiam manifestauit
nobis dilectionem vestram
in spiritu.

Ideo & nos ex qua die
audimus, non cessamus
pro vobis orantes & postu
lantes, vt impleamini agni
tione voluntatis eius, in om
ni sapientia & intellectu spi
ritualit ambuletis digne,
Deo per omnia placentes,
in omni opere bono fructifi
cantes, & crescentes in sci
entia Dei: in omni virtute
confortati secundum poten
tiam claritatis eius, in omni
patientia & longanimi
tatem gaudia gratias a
gentes Deo & patri, qui di
gnos nos fecit in partem sor
tis sanctorum in lumine: &
qui impuit nos de potestate
tenebrarum, & transtulit in
regnum filii dilectionis sue,
in quo habemus redemptione
nem, & remissionem peccas
torum, qui est imago Dei
inuisibilis, primogenitus om
nis creature: quoniam in ip
so condita sunt vniuersa in
coelis & in terra, visibilia &
inuisibilia, siue throni, siue
dominationes, siue princi
patui, siue potestates: & om
nia per ipsum & in ipso cre
ata sunt, & ipse est ante om
nes, & omnia in ipso cons
stant.

Et ipse est caput corporis
nis Ecclesie, qui est princi
pium, primogenitus ex mor
tuis, vt sit in omnibus ipse
primatum tenens, quia in ip
so complacuit omnem plen
itudinem inhabitare, & per
eum reconciliare omnia in
ipso, pacificans per sang
uinem crucis eius, siue quae
in terra, siue quae in coelis
sunt.

Et vos

Woꝛde of truthe of the Gospell, the which
is come vnto you, as it is also in the who
le world: * and byngeth frute and gre
werth, as it doth also amongst you, sence
that daye that ye haue herde and knowe
the grace of God in the truth: as ye haue
learned it of * Epaphras oure moost
dearly beloued fellow seruauit, whych is
a minister of Christ Iesu for you, whych
also hath shewed vnto vs youre loue in
the spere.

* * Therfoze we also, sence the day
that we herde of it, ceasse not prayenge
for you and asking that ye may be filled
wyth the knowlege of * hys wyll, in all
spirituall wysedome and vnderstandyng:
that ye may * walke worthely, pleasyn
ge God in all thynges, * bynngyng
forth frute in euery good woꝛke, and gro
wyng in the knowlege of God: beyng
strengthened in all power, accordyng to
the myght of hys gloꝛy in all pacience
and longsufferyng: geuyng thanks
vnto God the father wyth ioye, whych
hath made vs worthy to be partakers of
the enheritaunce of sayntes in the lygh
te, & whych hath deliuered vs out of the
power of darkenesse, and hath translated
vs into the kyngdome of hys beloued so
ne, * by whom we haue redemption
and remission of synnes, * whych is the yma
ge of * the inuisible God, the firstborne
of euery creature * for by hym are all
thynges made both in heauen & in earth,
the visiblie thynges and inuisible, whether
they be trones, or dominions, or rules or
powers: all thynges are created by hym
and in hym, and he is before all, & all thyng
ges consiste in hym.

* And he is the head of the body
euen of the congregacion, * he is the
begynnyng, * the first begotten fro
the deed, that he maye haue the pree
minence in all thynges: for it hath ple
ased the father, that all * fulnesse shulde
dwell in hym, and * to reconcyale all thyng
ges by hym vnto hym selfe, scerpyng at
one by the bloude of hys crosse the thyng
ges that are ether in earth or in heauen.

DD iij

And

Marc. iiii. a

Collo. iiii. b

Ephes. i. c

Phil. i. b

ii. Tes. iiii. a

Phil. i. j

Ion. xv. b

Ephes. i. a

ii. Cor. iiii. c

Hebres. i. a

i. Tim. ix. c

Psal. xxxii. a

Hebres. i. a

Ephes. i. c

and. i. ii. b

Apo. i. a

i. Col. xv. c

Collo. ii. b

Rom. iiii. c

i. Cor. v. c

Ad Collossenses.

* And where as ye were somtyme made straungers, and enemyes, your minde beyng set in enell woorkes, now hath he reconcyled you in the body of hys fleſhe by death, to make you holy and vnspotted and * vnblameable in hys ſyght: ſo that ye abyde * grounded and ſtedfaſt in fayth, and vnmoueable from the hope of the Goſpell, of the whych ye haue herde, that is preached * among all creatures that are vnder heauen, wherof I Paul am made a myniſter, whych * do now reioyce in my ſufferinges for you * and fulfyll the thynges that are lacking of the paſſions of Chriſte in my fleſh for hys bodyes ſake, whych is the congregacyon * wherof I am made, a myniſter, accor dyng to the godly office, whych is geuen me amonge you, that I ſhulde fulfyll the woorde of God, * the myſtery that hath bene hyd ſens the world began: but is now * made manifeſt vnto hys ſayntes, vnto whom God wolde make knownen the ryches of the glory of thys ſecrete amonge the heythen, the whyche thyng is Chriſte amonge you, the hope of glorye, whome we preach, rebukynge every man, and teachynge every man in all woꝛſedome, that we may make every man perfecte in Chriſt Jeſu: where in alſo I laboure, and ſtrve accor dyng to hys woꝛkyng, whych he woꝛketh, myghtely in me.

The.ii. Chapter. *

CAPVT II. *

IWold ye knowe what carefulneſſe I haue for you, and for them that are at Laodicia, and who ſoever haue not ſene my face in the fleſh: that they haues myght be comforted beyng inſtrudye in lone, & to all ryches of full vnderſtandynge, * vnto the knowlege of the myſtery of God the father, and of Chriſt Jeſu, * in

Er vos cum eſſetis aliqui do alienati & inimici ſentis, in operibus malis, nunc autem reconciliati in corpore carnis eius per mortem, exhibet vos sanctos & immaculatos, & irreprehensibiles coram ipso si tamen permanetis in fide fundati, & stabiles, & immobiles a spe Evangelii, quod audistis, quod predicatum est in vniuersa creatura quae sub caelo est, quia ius factus sum ego Paulus minister, qui nunc gaudens in passionibus pro vobis, & adimpleo ea quae desunt passionum Christi in carne mea pro corpore eius, quod est ecclesia, cuius factus sum ego minister, qui nunc gaudens in passionibus Dei, quae data est mihi in vobis, vt impleam verbum Dei, mysterium quod absconditum fuit a seculis & generationibus, nunc autem manifestatum est sanctis eius, quibus voluit Deus notari laetitia diuitias gloriae laetantibus huius in Gentibus, quod est Christus in vobis, spes gloriae, quem nos annunciamus corripientes omnes hominem, & docentes omnes hominem in omni sapientia, vt exhibeamus omni hominem perfectum in Christo IESU, in quo & laborem, certando secundum operationem eius, quam operatur in me in virtute.



et quicunque non vident faciem meam in carne, vt consolentur corda ipsorum in charitate, & in omnes diuitias plenitudinis intellectus in agnitione mysterii Dei patris, & Christi Iesu in q̄.

Ephes.v.c
Mat.xvi.c
Cor.iii.b

Gal.xviii.a

1.Cor.ii.a

Ephes.iii.b

Gal.ii.a

1.Tim.ii.a

1.Cor.iii.a

Ephes.iii.b

Mat.xi.c

Gal.vi.c

1.Cor.ii.c

Ephes.ii.b

Ioh.xvii.a

in quo sunt omnes thesauri
sapientie & scientie abscon-
ditæ. Hoc autem dico, vt ne
vos decipiat in sublimi-
tate sermonum. Nam est
corpore absens sum, sed spi-
ritu vobiscum sum, gaudens
& videns ordinem vestrum
& firmamentum eius quæ
in Christo est fidei vestræ.
Sicut ergo accepistis I E-
SVM Christum Domi-
num, in ipso ambulate, & ra-
tione & supersciscati in ipsa
testificati in fide, sicut
& didicistis, abundantes in
omni gratiarum actione.

Videte, ne quis vos des-
cipiat per philosophiam &
nomen fallaciam, secun-
dum traditionem hominum
secundum elementa mun-
di, & non secundum Chris-
tum. Quia in ipso inhabi-
tat omnis plenitudo diuinis
in corpore, & estis
in illo repleti, qui est caput
omnis principatus & potes-
tatis, in quo & circumcisi
estis circumcissione non ma-
nifesta in expoliatione cor-
poris carnis, sed in circun-
cissione Christi, consepulti
estis in baptismo, in quo & re-
surrexistis per fidem opere
reuerentis Dei, qui suscitauit
illum a mortuis. Et vos cum
mortui essetis in delictis &
preputio carnis vestræ, con-
crascatum cum illo, donans
vobis omnia delicta, & des-
tens quod aduersus nos erat
diuergentium decreit, quod
est contrarium nobis: &
ipsum tulit de medio, affi-
gentibus cruci, & expolis-
ans principatus & potestas-
tes, traduxit confidenter,
palam triumphans illos in
semetipso.

Nemo ergo vos iudicet in
esca, aut in potu, aut in par-
te diei festi, aut neomenia,
aut sabbatorum, quæ sunt
ombra futurorum, corpus au-
tem Christi. Nemo vos sedu-
cat, volens in humilitate &
religione angelorum, quæ
non vidit ambulans frustra,
inflatus

* in whom are hid all the treasures of
wisdom and knowledge. But * thus
I saye, that noman deceaue you with
hye wordes. * For though I am absent
from you in body, yet am I presente
with you in spere, reioycyng and seyn-
ge your order, and the stedfastnesse of
that sayth of yours, whyche is in Christ
Jesu. * As ye haue therfore receaued
the LORD & Jesus Christ, walk in him
beyng rooted and buylded in hym: and
stablyshed in fayth, as ye haue also lea-
ned, beyng plenteous in the same in ge-
uyng of thanks.

* Take hede lest any man decea-
ue you by philosophy and wayne deceate,
accordeyng to the tradicion of men, after
the ordinaunces of the worlde, and not
after Christe. * For in hym dwelleth
all * fulnesse of the Godheade bodely,
and ye are complete in hym, which is
the heade of all rule and power, in whom
also ye are circumcised * with a cir-
cumcision, not made with handes in spoy-
ling of the body of flesh, but with the cir-
cumcision of Christ, * beyng buried
with hym in baptyme, in the which ye
are risen also by the fayth of Gods wo-
rkyng, whyche raysed hym from the
deed. * you also whan ye were deed
in synnes and in the foresayned of your
fleshe, hath he quickened with hym,
forgeuyng you all synnes, & puttyng
out the hande wytyng of the obliga-
tion that was agaynst vs, and contrary
vnto vs: the same also hath he taken out
of the way, fastyng it vpon the crosse,
* and spoylyng rules and powers, and
hath made a shew of them boldly, trium-
phyng ouer them in hymselfe.

Let noman therfore iudge you in
meate or drynke, or in a parte of
the holydaye, or of the new moone, or of the
sabbats, * the which are the shadow
of thynges to come, but the body is Chri-
stes. * Let noman disceane you, that af-
ter hys owne ymaginacio walketh vaine-
ly in humblynelle & * religion of angels
thynges that he hath not sene, and is
puffe

Gala.iii.b.

Rom.xvi.b

ii.cor.vic.

Ioh.i.b

Rom.ii.c

Philip.iii.a

Rom.vi.a

Rom.v.a

Ephes.ii.a

collo.ii.b

Gen.ii.c.

Luc.xi.c

Ioh.xii.d

Leui.xi.a

Rom.xiii.a

Leui.xxiii.a

Hebre.viii.a

ix.b.x.a

mat.xviii.a

Mat.xxii.c

Ad Collossen:

pust bp in hys owne fleshy mynde, and
takerh no sure holde of the head, of w^ho
the whole body by knottes and ioyntes
receaueth nourishment, and is fastened to-
gether, and groweth to the greatnesse,
that cometh of God. * yf ye therfore
be deed wth Chyste from the ordinau-
ces of thys worlde, why then (as they
that be lyvinge in the worlde) do ye yet
make soch consciences? Touche not, tast
not, handle not, whyche thynges all do
hurte wth the very b^le, according to the
commaundementes and doctrines of m^e:
* Whych in dede haue an aperce of wy-
sedome in supersticio, and humblynesse,
and in that they spare not the body, ne
do it any honoure, to the sufficiency of
the fleshy.

inflatus sensu carnis sue, &
non tenens caput, ex quo in-
tum corpus pernix & et
iunctiones subministrat
& constructum, crescit in aug-
mentum Dei. Si ergo mor-
tui estis cum Christo ab ele-
mentis huius mundi, quid
adhuc tanquam viuentes in
mundo decernitis? Ne tan-
geris, neque gustaveris, ne-
que contrectaveris, que hu-
c omnia in interim ipso
secundum precepta & do-
ctrinas hominum que sunt
rationem quidem habent
sapientia in superstitione &
humilitate, & non ad per-
cendum corpori, non in ho-
nore aliquo ad satietatem
carnis.

The. iiii. Chapter. *

A If ye be therfore ryisen to-
gether wth Chyste, seke
the thyges that are aboue,
where Chyste is sittinge at
* the ryght hande of God.
Set youre myndes on tho-
se thynges that are aboue, not on those
that are vpon earth. For ye are deed,
* and your lyfe is hyd wth Chyste in
God. * But wh^o Chyste youre lyfe shall
appeare, chan shall ye also appeare in glo-
ry wth him. * 2 Woxye therfore your
membres that are vpon earth: fornication,
* vnclennesse, vnnatural lust, euell
concupiscence, and couetousnesse, whych
is a worshippe of ymages: * for the
whych thynges sake the wrath of god
doth come vpon the chyldren of vnbela-
fe: * in the whych thynges ye walked
somtyme, whan ye dyd lyue in them.
* But now laye alwaye all, wrath in-
dignacion, maliciousnesse, blasphemie, fyl-
thy communication out of your mouth.
Lye not one to another, * put of the olde
maⁿ wth hys workes, and put on that
new man, whych is renewed in to knowe
lege, after the ymage of hym that ma-
de hym: * Where ther is nother, there

CAPVT IIII.
Igitur si estis
resurrecti cum
Christo, que
sunt in celis
quaerite, vbi
Christus est in
dextera Dei sedens. Quo-
supra sunt spiritus, non qui
super terram. Mortui enim
estis, & vita vestra est ablat-
ta cum Christo in Deo. Cum
autem Christus apparuerit
vita vestra, tunc & vos appa-
rebitis cum ipso in gloria.
Mortificate ergo membra
vestra, quae sunt super terram:
fornicationem, immunditiam
libidinem, concupiscentiam
malam, & auaritiam, quae est
simulachrorum seruitus, pro-
pter quae venit ira Dei in fili-
os incredulitatis, qui ambul-
ant sicut aliquando, cum
viveretis in illis. Nunc autem
deponite & vos omnia in
indignationem, malitiam,
blasphemiam, turpem sermo-
nem de ore vestro. Nolite
mentiri inuicem, expoliante-
tes vos veterem hominem
cum actibus suis, & induen-
tes nouum eum, qui renoua-
tur in agnitionem, sicut &
autem imaginem eius, qui cre-
auit illum, vbi non est genus

Ephes. i. c.
Hebre. i. a
2. b. xii. a

i. Petri. i. c.
Phil. iii. c.
Ioh. iii. c.

i. Cor. vi. b.
Ephes. v. a
Deut. xxvii. c

Gen. vi. b
i. Cor. x. a

Ephes. ii. a

Rom. vi. a
Ephes. i. i. c.

Rom. xiii. b

Gala. vi. b.

then ner Jcwe, circumcission, ner bncircu-
cission, Barbarus ner Scitian, bond ner
fre, but Chyste is all, and in all.

* * Therfore as the electe of God, **15**
holy and welbeloued, put ye on entyer **Ephes. iiii. a**
mercy, kyndnesse, lowlynes, sofnesse, pa-
cience, forbearynge one another, and for-
geuynge one another, yf any haue a com-
playnte agaynst another: euen as the
LORDE hath forgeuen you, so do ye al-
so. And aboue all these thynges haue
* lone, whych is the bande of perfection **Mat. xxii. b**
and the peace of Chyst, reioyce in your
hartes, vnto the whyche also ye are cal-
led in one body, and be thankefull. Let
the worde of Chyst dwell plenteously in
you, in all wysedom, * teachynge and **Ephes. v. b**
exhortynge yourselues in psalmes and
hymnes, and spirituall songes, synge
thankfully vnto God in your hartes.
* Every thyng whatsoeuer ye do in **i. Cor. x. d**
worde or dede, do all in the name of
oure **LORDE** Jesu Chyst, * ge- **Ephes. v. c**
uynge thanks vnto God the father by **i. Cor. iiii. a**
hym. k

ye women, be obedient vnto youre
husbandes, as it is due in the **LOR-**
DE. ye husbandes, loue youre wyues,
and be not bytter towarde them. * ye **Ephes. vi. a**
chyliden, obeye youre fathers and mo-
thers in all thynges, for that is plea-
synge vnto the **LORDE**. ye fathers,
prouoke not your chyliden vnto anger,
that they waxe not feble mynded. * ye **Ephes. vi. a**
seruauntes, obey your bodyly maysters
in all thynges, not seruyng to the eye,
as pleasynge men, but fearynge God in
synglenesse of harte. Whatsoeuer ye
do, do it hartelye, as vnto the **LORDE**,
and not vnto men: knowynge, that ye
shall receaue of the **LORDE** the rew-
arde of the enherytance. Serue the
LORDE Chyst. * For who so doth **Rom. ii. a**
wryonge, shall receaue for the wrong that
he hath done, * and ther is no acce- **Act. v. f**
ptyng of persons wyth God. **Rom. ii. b**

The,

caput

NOTE

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Ad Collossen.

putt bp in hys owne fleshy mynde, and
taketh no sure holde of the head, of whō
the whole body by knottes and ioyntes
receaueth nouthment, and is fastened to:
gether, and groweth to the greatnesse,
that cometh of God. * yf ye therfoze
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ces of thys worlde, why then (as they
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* whych in dede haue an aperce of wy-
sedome in supersticio, and humblynesse,
and in that they spare not the body, ne-
do it any honoure, to the sufficiency of
the fleshy.

The.iii. Chapter. *

If ye be therfoze rylen to-
gether wyth Chyste, seke
the thyges that are aboue,
where Chyste is sittinge at
* the ryght hande of God.
Set youre myndes on tho-
se thynges that are aboue, not on those
that are vpon earth. for ye are deed,
* and your lyfe is hyd wyth Chyste in
God. * But whā Chyste youre lyfe shall
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cion, * vnclennesse, vnnaturall lust, euell
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* But now laye awayne all, wrath in-
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Lye not one to another, * put of the olde
man wyth hys workes, and put on that
new man, whych is renewed in to know-
lege, after the ymage of hym that ma-
de hym: * where ther is nother, theye
then

inflatus sensu carnis suae, &
non tenens caput, ex quo in-
tum corpus pernexus & ob-
iunctiones subministratum
& cōstruētum, creuit in aug-
mentum Dei. Si ergo mor-
tui estis cum Christo ad ele-
mentis huius mundi, quā
adhuc tanquam viuentes in
mundo decernitis? Ne con-
geris, neque gustaueris, ne-
que contrectaueris, quae sunt
omnia in interitu ipsius
secundum praecepta & in-
strina hominum, quae sunt
rationem quidem habentia
sapientiae in superstitione &
humilitate, & non ad pun-
cendum corpori, non in hon-
nore aliquo ad salutem
carnis.

CAPVT III.



Igitur si estis
resurrecti cum Chri-
sto: quae sunt
terrena, et
super terram. Mortui enim
estis, & vita uestra est ablat-
ta cum Christo in Deo. Quia
autem Christus apparuit
vita uestra, tunc & vos appa-
rebitis cum ipso in gloria.
Mortificate ergo membra
uestra, quae sunt super terram:
fornicationem, immunditiam,
libidinem, concupiscentiam
malam, & auaritiam, quae est
simulachrorum seruitus, propter
quae uenit ira Dei in fili-
os incredulitatis, qui non
ambulant sicut aliquando, cum
ueritatis in illis. Nunc autem
deponite & vos omnia ista
indignationem, malitiam,
blasphemiam, corpus serui-
tis de ore uestro. Nolite
metui inuicem, expulsi
vos veterem hominem
cum actibus suis, & induite
tēs nouum eum, qui renou-
tur in agnitionem, sicut &
dum imaginem eius, qui
auit illum ubi non est. Cor.

Ephes. i. c.
Hebre. i. a
2. b. xii. a

i. Petri. i. c.
Phil. iii. c.
Iohannis. c.

i. Cor. vi. b.
Ephes. v. a
Deut. xxvii. c

Gen. vi. b
i. Cor. x. a

Ephes. ii. a

Rom. vi. a
Ephes. i. i. c

Rom. xiii. b

Gala. vi. b.

then ner Jewe, circumcission, ner uncircumcission, Barbarus ner Scitian, bond ner free, but Chyſte is all, and in all.

* * Therfore as the electe of God, **B** holy and welbeloned, put ye on entyer mercy, kyndnesse, lowlynes, softnesse, patience, forbearynge one another, and forbearynge one another, yf any haue a complaynte agaynst another: euen as the **LORDE** hath forgiven you, so do ye also. And aboue all these thynges haue lone, whyche is the bande of perfection and the peace of Chyſt, reioyce in your hartes, vnto the whyche also ye are called in one body, and be thankefull. Let the worde of Chyſt dwell plenteously in you, in all wysedom, * teachynge and exhortynge yourselues in psalmes and hymnes, and spirituall songes, syngynge thankfully vnto God in your hartes. * Euery thyng whatsoeuer ye do in worde or dede, do all in the name of our **LORDE** Iesu Chyſt, * geuyng thanks vnto God the father by hym. **k**

ye women, be obedient vnto youre husbandes, as it is due in the **LORDE**. ye husbandes, loue youre wyues, and be not bytter towardes them. * ye chyldren, obeye youre fathers and mothers in all thynges, for that is pleasyng vnto the **LORDE**. ye fathers, prouoke not your chyldren vnto anger, that they waxe not feble mynded. * ye seruantes, obeye your bodyly maysters in all thynges, not seruyng to the eye, as pleasyng men, but fearyng God in synghenesse of harte. Whatsoeuer ye do, do it hartelye, as vnto the **LORDE**, and not vnto men: knowynge, that ye shall receaue of the **LORDE** the reward of the enherytance. Serue the **LORDE** Chyſt. * For who so doth wronge, shall receaue for the wrong that he hath done, * and ther is no acceptyng of persons wyth God.

The,

caput

Ad Colloſſenſes.

The.iiiij.Chapter.

CAPVT IIII.

A Rohe.vi.a.
ii. Colossim.a



E * mayſters gene vnto
your ſeruantes that whych
is miſt and equal: beyng ſu
re, that ye alſo haue a may
ſter in heauen. Continue in
prayer, watchynge therein

whyth thankſgeuyng, prayenge for vs
alſo, that God maye open vnto vs the do
re of the worde, to ſpeake the myſtery of
Chriſte: (for the whych thyng alſo I
am bounde,) that I maye brete it, euen as
it becometh me to ſpeake. * Walke why
ſely towarde them that are whythout, re
demynge the tyme. Let your ſpeeche be
alwaye fauoureable, ſeaſoned whyth * ſal
te, that ye maye knowe howe ye oughte to
anſwere euery man. Tycheus the moo
ſte deare brother, and faythfull miniſter,
and fellow ſeruante in the LORD, &
ſhall certifie you of all thynges (what ca
ſe I am in) whom I haue ſente therfore
vnto you, that he maye knowe howe ye
do, and that he maye comforte your har
tes, whyth * Onesimus onre moſt deare
& faythfull brother, whych is one of you
whyth ſhall certifie you of all thynges
that be done here * Ariſtarchus my fel
low priſoner ſalureth you, and ſo doth
* Marke Barnabas ſyſters ſonne, of
whom ye haue receaued commaundeme
tes.

If he come vnto you, receaue hym, &
Jeſus whych is called Juſtus, whych are
of the circumciſion. Theſe only are my
helpers in the kyngdome of God, whych
haue comforted me. * Epaphras, a ſeru
ante of Jeſus Chryſte, whych is one of
you, ſalureth you beyng alwaye carefull
for you in prayers, that ye maye ſtāde per
fecte and full in euery wyll of God. for
I beare hym recorde, that he hath mu
che labourde for you, and for them that are
at Laodicia, and at Hierapolis. The
moſt deare phyſician Lucas ſalureth you,
and ſo doth * Demas. Greete the bre
thren that are at Laodicia, & Nympha,
& the congregation that is in hyr houſe.
And whan thys letre is red whyth you,
cauſe



celo. Orationi inſiſtate, prop
lantes in ea in grabatibus
ſitione, orantes ſemel & pro
nobis, vt Deus aperiat vobis
oculos ſermonis ad in
quendum myſterium Chri
ſti propter quod etiam vo
ſcitis ſum, vt manifeſtū ſit, qu
ita vt oportet me loqui in
ſapientia ambulare ad vos
qui foris ſunt, tempus vobis
mentes. Sermo vester ha
per in gratia ſale ſi condit
tus, vt ſciatis quomodo vo
porteat vobis viciuſque reſpon
dere. Quae circa me ſunt, an
nia vobis nota ſunt. Tychi
cus chariſſimus frater, & ſol
delis miniſter, & conſortium
in Domino: quem miſi ad
vos ad hoc ipſum, vt expo
ſcat quae circa vos ſunt. Qui
ſoletur corda veſtra. Quo
ſimo chariſſimo & ſolici
tre, qui ex vobis eſt, aqua
nia quae hic aguntur non in
cient vobis. Salutat vos Ar
ſtarchus & Cepherus meus, &
Marcus & Cloſobius & Ampho
de quo accepiſtis mandatu
Si venerit ad vos, ſaluta
te illum, & Jeſus qui dicitur
Juſtus, qui ſunt ex circum
ſione. Hi ſoli ſunt adiutores
mei in regno Dei, qui miſi
fuerunt ſolatio. Salutat vos
Epaphras, qui ex vobis eſt,
ſeruus Chriſti. IBSV, ſolici
ſollicitus pro vobis in orationi
bus, vt ſitis perfecti & ſtā
ni in omni voluntate Dei. Ti
ſtimoniam enim illi prebe
reo, quod habet multum labo
rem pro vobis, & pro illis
qui ſunt Laodiciae, & qui in
Hierapolis. Salutat vos Lucas
medicus chariſſimus, & Demas
ſalutate ſuos qui ſunt Laodi
ciae, & Nympha, & congrega
tio eius eſt eccleſia. Et ſi ſci
ſta fuerit apud vos epiphani
in q

Tecell xxviii.
b.
Ephes.v.b.

Mat.v.b.c.
Map.ix.e.

Philip.i.b.

A.R. xxviii.a
ii. Tim. iij.b

Collo.i.a.

ii. Tim. iiii.b

III.

in Laodicē
legatur: & ea
Laodicēsum est. vt vos
legatur. Et dicite Archip
pide ministerium quod
cepisti in Domino, vt ille
impleas. Salutatio mea
pauli. Memores esto
memoriarum meorum. Gra
tias nostras IESV Chris
to. Amen.

Finis epistole Pauli
Apostoli ad Col
lossenses.

EPISTOLA

PAULI APOSTO
li ad Thessalonicos
ses prima.

CAPVT I.

PAULUS &
SYLVANUS
& TIMO
THEUS ECA
clesie thes
salonicē a
fio in deo
patre nos
stro, et do

min IESV Christo: gratia
vobis & pax. Gratias agim⁹
vobis semper pro omnib⁹ vo
rum memoriam vestri facien
tes orationibus nostris si
ne intermissione, memores
vestri fidei uestra, & labo
rum & charitatis, & sustinen
tie ipsi Domini nostri Iesu
Christi, ante Deum & patrē
nostrum. Scientes fratres di
lecti a Deo, electionem ves
tram, quia euangelium nos
trum non fuit ad vos in ser
mone tantum, sed & in vir
tute, & in spiritu sancto, & in
potestate multa, sicut scis
qui quales fuerimus in vobis
operante vos.

Et vos imitatores nostri
fidei eius & domini, excipie
tes verbum in tribulatio
ne multa, cum gaudio spiri
tus sancti, ita vt facti sitis for
mationibus credentibus in
Macedonia & Achaia.

A vobis

cause it to be red also in the congregaciō
of the Laodicians: and let the same thar
is the epistle of the Laodiciāns, be red vnto
you. And saye vnto Archippus: Take
hede to the office, wher thou hast recea
ned in the LORD, that thou fulfill it
The saluracō wryth the hande of me
Paul. We mynde ful of my bādes. * The
grace of our LORD & Iesus Chryst be
wryth you. Amen.

i. Tess. iii. b.

The ende of the Epistle of
Paul the Apostle, to the
Collossians.

The fyrst Epistle of Paul
the Apostle to the Thessa
lonians.

The fyrst Chapter.

PAULUS &
SYLVANUS
& TIMO
THEUS ECA
clesie thes
salonicē a
fio in deo
patre nos
stro, et do

Aul and Syluanus and A
Timothens vnto the cō
gregaciō of the Thessa
lonians in God our fa
ther and the LORD
Jesus Christe: * Grace
be vnto you and peace.

i. Cor. i. a.

Gala. i. a.

* Philip. i. a.

Collo. i. a.

* We thanke God al
waye for you all, makynge mēciō of you
in our prayers wythout ceassynge, cal
lynge to mynde the woꝝke of your sayth,
and laboure, * and loue, and pacience of
the * hope of oure Lorde Iesus Chryst,
before God our father. We knowe (brie
thren beloued of God) your electiō: * for
our Gospell was not vnto you in woꝝde
onely, but also in potet and in the holy
goost, & in much perfeccēse, * as ye kno
we what maner of men we haue ben amō
ge you for youre sakes.

i. Tess. iii. b.

* i. Tim. i. a.

i. Cor. ii. a.

and. iiii. c.

i. Tess. ii. a.

And ye became the followers of vs,
and of the LORD, receaynge the
woꝝde in muche trouble wyth ioye of
the holy goost, in so much that ye are
become an ensample vnto all the bele
uynge in Macedonia and in Achaia.

For

i. Thessalonicensis.

For ſed you ys the worde of the LORD
noy ſed, not onely in Macedonia and A-
chaia, but your fayth alſo, (why ch is to
God warde,) is gone out in euery place,
ſo that it is not ne deſull for vs to ſpeake
ought. For they them ſelues ſhewe of vs
what entraunce we haue had vnto you,
and how ye turned vnto God from yma-
ges, to ſerue the lyvinge and true God,
and from heauen to wayte for hys ſonne
* Whom he rayſed from the deed,) euen
Jeſus, why ch hath deliuered vs from
* the wrath to come.

Att. i. b.

Iohan. iii. e.

The .ii. Chapter.

A O ye brethren your ſelues al-
ſo knowe our entraunce vnto
you, that it was not in bayne
but we ſuſtred many thynges
afoze, and were * ſhameful-
ly intreated (as ye knowe) at Philippi,
and were boldened in oure God * to ſpea-
ke vnto you the Goſpell of God in gre-
at carefulneſſe. For our exhortacion was
not of erreure, nor of vnderneſſe, nor in
deceate: but as we are allowed of God,
(that the Goſpell ſhulde be commytted
vnto vs,) euen ſo ſpeake we: * not as ple-
aſynge men, but God, why che tryeth ou-
re hartes. For we neuer wente aboute
wyth flatterynge wordes (as ye knowe,)
nor wyth occaſion of couerouſneſſe (* God
is recorde,) nor ſekynge prayſe of men, ne-
ther of you, nor of other. When we mygh-
te haue bene chargeable vnto you as A-
poſtles of Chyiſte: but we were tender ac-
mong you. As yf a noyſe ſhulde cheryſh
hyr chyldren, ſo lyke wyſe had we ſoch,
harty affection, towarde you, & we wol-
de haue dealt vnto you, not onely the Go-
ſpell of Chyiſt, but oure lyues alſo becau-
ſe ye were moſt deare vnto vs.

Actu. xvi. c.

Actu. xvii. a

Gala. i. b.

Philip. i. b.

B For ye brethren are myndefull of
our labour and weeryneſſe, * how we
wrought nyght and daye, leſte we ſhulde
be chargeable vnto any man, & preached
amonge you the Goſpell of God. ye are
wytnesſes, and ſo is God, how holyly and
iuſtly,

Act. xx. e.

i. Cor. iii. b.

ii. Theſſa. i. a

A vobis enim diffuſus
eſt ſermo Domini, non ſolum
in Macedonia & in Achaia,
ſed & in omni loco ſcitis
veſtra quae eſt ad Deum
ſecta eſt, ita vt non ſit
neceſſe quicquam loqui
ſi enim de nobis ſcitis
qualem introitum habui-
mus ad vos, & quomodo
uerſi eſtis ad Deum a
luchris, ſervire Deo
vero, & expectare filium
deſcendens (quem ſcitis
mortuus) IESVM, qui
puit nos ab ira veniſſe.

CAPVT II.

M O vobis fratres
ſcitis quomodo
ad vos perueni-
mus, & quomodo
ante vos
ta, & contumeliis afflicti
ſumus, ſicut ſcitis in Philippi,
ſed etiam habuimus in Deo
noſtro loqui ad vos Euangelium
Dei in multa ſollicitudine.
Exhortatio enim noſtra
non de errore, neque de
mundicia, neque de dolo, ſed
ſicut probati ſumus a Deo,
vt crederetur a vobis Euangelium
geſtiſſe, ita loquimur: non
ſed hominibus placemus, ſed
Deo, qui probat corda noſtra.
Neque enim aliquando
fuiſmus in leuione auaritia
tionis (ſicut ſcitis), neque
occasione avaritiae, ſed
ſtis eſt, nec quaeſitus ab ho-
minibus gloria, neque
his, neque ab aliis, cum po-
ſſus vobis oneri eſſe, ut
ſi Apoſtoli, ſed ſicut
paruuli in medio vobis.
Tantum ſi nunc loquar
lios ſuos, ita deſideramus
vos cupide, volebamus
dere vobis non ſolum Euangelium
Dei, ſed etiam animas
noſtras: quoniam chariſſi
nobis facti eſtis.
+ Memores enim
tres laboris noſtri & ſollicitudinis,
noctes & die operantes,
nequaquam vellet
uaremus, praedicamus
his Euangelium dei. Vobis
ſtes & deus quam iuſte

et sine querela vobis
testificatis, affimus: si
qualiter vnumquod
vstrum (sicut pater filios
deprecantes vos & cō
fitemur, testificati sumus,
et volaretis digne Deo,
et vocaret vos in suum re
gnum & gloriam. Ideo &
gratias agimus Deo sibi
in remissione, quoniam effu
ditis a nobis verbum
vostri Dei, accepistis illud
et verbum hominum,
et est vere verbum dei,
et in vobis qui cres
citis.

Vos enim imitatores fa
citis fratres ecclesiarum
de qua sunt in Iudæa, in
Ierosolymis, quia eadem
est etis & vos a contribu
tione vestris, sicut & ipsi a
nobis, qui & dominum oc
cupamus IESVM, & pro
phetas, & nos pleuit sunt,
& Deo non placent, & om
nia hominibus aduersant
et aduersantes nos Gentis
in loqui, ut salui fiant, ut im
peterent peccata sua semper
remissionem ira dei super
nos viget in finem. Nos aus
tius fratres desolati a vobis
et tempus horæ, aspectu, nō
habundantius festinas
vobis hanc vestram vides
in multo desyderio, quos
et volumus venire ad vos
quod quid Paulus & semel &
semel sed impediuit nos sa
tanas. Quæ est enim nostra
per nos gaudium, aut coro
na gloriæ? Nonne vos ante
dominum nostrum IESVM
Christum in aduentu eius? Vos
enim estis gloria nostra &
gaudium.

CAPVT III.

Propter quod non susti
nentes amplius placuit no
bis remanere Athenis (so
lus & missimus Timotheum
sacrum nostrum & minis
trum dei in euangelio Chri
sto ad confirmandos vos &
exhortandos pro fide ves
tra, ut nemo moneat in tri
bulationibus istis: ipsi enim sci
tu quod in hoc posui sumus.
Nam

usly, and wythout blame we haue ben
wyth you whych haue beleued as ye
know, howe we besought enery one of
you (as a father hys chyldren) and cōfoz
ryd you, & requyred you, * that ye wold
walke worthely before God, whych hath
called you vnto hys kyngdome and glo
ry. Therfore do we also geue thākes vnto
God wythoute ceasynge, because that
whan ye receaued of vs the worde of
the preachynge of God, ye receaued it
not as the worde of mē, but (as it is in de
ce) the worde of God, whych worketh in
you that haue beleued. R

For ye (brethren) are become the fol
lowers of * the congregations of God,
that are in Jewry in Chyst Jesu. For ye
haue suffred euen such thynges of your
companions, as they also of the Jewes,
whyche dyd put to death both the Lorde
Jesús, and the prophetes, and haue per
sued vs, and do not please God, and be cō
trary to all mē, * for brydnyng vs to spea
ke vnto the heythē (p they myght be sa
ued) eue to fulfill the synnes allwaye:
for the wrath of God is come vpon the
vntyl the vtremost. But we brethren beyng
ge keppe fro you for the space of an hou
re, (out of syghte, not out of harte,) ha
sted more spedely wyth great desyre to se
you personally. For we wold haue come
vnto you, (verely I Paul,) two tymes *
but satanas dyd let vs. For what is our
hope, or ioye, or crowne of glory? Are
not ye it be fore our LORDE Jesus Chyst
in hys commynge? For ye are our prayle
and ioye. The.iii. Chapter.



Vnde, seing we coul
de no longer for beare,
we thought it good to
remayne alone at R
thens, & seure tyme
the, our brother and mi
nister of God i the f
spell of Chyriste, to sta
bly sh you, and to exhorte you cōcernyng
your faythe, * that noman shulde be mo
ued in these tribulacyons: * for ye your
selues knowe, p we are appoynted thereto.
For

I. Tessa. iiii. e.

Heb. x. d.

Act. xviii. a. b

Dan. xx. b.

ii. Cor. i. a. b.
Philip. i. b.

A. A. xviii. c.

Rom. vii. b.

* Ioh. xv. b.
ii. Thim. iii. c.

Item & Gentes que ignorat
deum: & ne quis supergre-
ssus, pely circumueniat in
apulo fratris suum. Quon-
iam vindex est dominus de
his omnibus, sicut pædixia-
uit vobis, & testificati sus-
citauit. Non enim vocauit nos
deus in immundiciam, sed in
iustificacionem.

Item qui hæc spernit, non
hominem spernit, sed deum:
qui etiam dedit spiritum suum
sanctum in nobis. De chari-
tate autem fraternitatis, non
nouit habemus scribere vo-
bis. Ipsi enim vos a deo dis-
tincti, ut diligatis inuicem.
Item illud facitis in omni-
bus, ut in vniuersa Mac-
cedonia. Rogamus autem vos
tunc, ut abunde magis,
& operam detis ut quieti sit
vobis, ut vestrum negotium
quiescat, & operemini manibus
viris, sicut præcepimus vos
hæc, & honeste ambuletis
ad eos qui foris sunt, & nola-
tis aliquid desideretis.

Item Nos autem vos igno-
rantes de dormientibus,
ut non contristemini, sicut
et ceteri qui spem non ha-
bent. Si enim credimus quod
ille mortuus est, & resur-
xit, & deus propter qui dor-
muerunt per Iesum, adducet
etiam eos. Hoc enim vobis di-
cimus in verbo domini. Quia
eos qui vixerunt, & residui su-
nt in adventu domini, non
promouemus: eos qui dormier-
unt, quoniam in ipse dominus in
iudicio, & in voce archangel-
i, & in tuba dei descendet de
caelis, & morietur qui in Chris-
to sunt resurgant primi. De-
inde nos qui viuimus, qui re-
surreximus, simul rapiemur
cum illis in nubibus obuiam
Christo in aera, & sic semper
cum domino erimus. Ita que
consolamini inuicem in ver-
bis istis.

CAPUT V.

In temporibus au-
tem & momentis
fratres, non indis-
cretis ut scribam
vobis, ipsi enim di-
ligenter

* as the they then do, whych knowe not
God, and that noman passe his boundes,
nother begyle his brother in barginyn-
ge. For the Lorde is the auenger of all
these thynges, as we haue sayd and wit-
nessed, vnto you before. For god hath not
called vs vnto vndernesse, but vnto ho-
lynes.

Wherfore, * he that despyseth these
thynges, despyseth not man, but God,
* whych also hath geue his holy spireteli
vs. * But of brotherly loue it is not ne-
de full for vs to wyte vnto you: * for ye
your selues haue lerned of God to loue
one another. For ye do it to all the bre-
thre in whole Macedonia. But we praye
you brethre, that ye increace more, & more
and endeuoure youre selues to be quiete,
and medle wyth youre busynesse, * and
keepe wyth your handes, as we haue co-
maunded you, that ye also maye walke
honestly towarde the that are wythoute,
and desyre nothing of ony mans.

* We wolde not (brethre) that ye shul-
de be ignorant concerning the slepe,
that ye knowe not also, as other do, which
haue no hope. For yf we beleue that Je-
sus dyed and rose agayne, eue so the also,
which are a slepe thowgh Iesus shall god
bring forth hym. For thys we saye vnto
you in the worde of the Lorde: * That
we that lyue, whych remayne, vnto the
commynge of the Lorde, shall not preuente
them that haue slepte. * For the Lorde
hym selfe shall come downe from heauen
wyth a commaundemente and wyth the
voyce of the Archangel, and the trompe
of God: and the deed that are in Christe,
shall rise fyrt. Then we that lyue, and
remayne, shalbe caught vp together with
them in the cloudes, to mete the Lorde in
the heyre, & so shall we be euer wyth the
Lorde. Wherfore comforte your selues
one another wyth these wordes. ¶

The. b. Chapter.

In of the tymes (brethren) and
seasons ye nede not, that we do
wyte vnto you. For ye your sel-
ues

Ro. i. c.

Luc. x. b.

i. Cor. iii. b.

& vi. c.

B

i. Tess. i. a.

Ioh. vi. c.

Act. xx. c.

ii. Tess. iii. a.

Sap. ii. b.

i. Cor. xv. f.

Mat. xxiii. c.

Ioh. v. c.

Act. i. b.

ii. Tess. ii. a.

Ad Thessalonicen. i.

mat. xxiii. d.
ii. Pe. iii. d.
Apo. iii. a.
Iere. xv. b.

ues knowe, perfectly, that * the daye of the LORD shall come as a thefe in the nyght. For whā they shall saye it is peace and no daunger, * than shall soden destruction come vpon the, euen as the payne of her that is greate with chyld, and they shall not escape. But ye brethren are not in darkenesse, that daye shulde come vpon you as a thefe. * For ye are all the chyldren of lyght and the chyldren of the daye, we are not of the nyght neither of the darkenesse. * Let vs therefore not slepe also, as the other do, but let vs watch & be sobze. For they that slepe, in the nyghte: and they that are dronke, are dronke in the nyght. But let vs that are of the daye, be sobze, * armed wyth the brest plate of fayth & loue, & the helmet of saluacion.

Rom. xiii. b.

Ista. lix. c.
Ephe. vi. b.

For God hath not appoynted vs vnto wrath, but to opraue saluacion thowso oure Lorde Iesus Christ, whych dyed for vs, that (* whether we wake or slepe) we shulde lyue together with him. Wherefore comforte one another, and edifye one another, as ye do also. And we beseeke you brethren * that ye knowe the which labour amonge you, and haue the outsyghte of you in the Lorde and exhort you, that ye loue them the moze because of theyr laboure: haue peace wyth them. And we beseeke you brethren, rebuke the that are vnruelye, comforte the feble minded, receaue the weake, be patient toward all men. * Se that noman redye euell to any mā, but folloio alway it that good is, among your selues & toward all men.

ii. Cor. v. b.

Gala. vi. a.
ii. Tim. v. b.

Mat. v. c.

* Reioyse alway. * Praye without ceasynge. * Geue thanks in all thynges. For this is the wyll of God in Christ Iesu toward you all. * Quench not the spret. Despise not propheties: Proue all thynges. Kepe that good is. Abstayne from all suspicious thynges. The very god of peace sanctify you thowso out, that your whole sprete, and soule, and body maye be kepte blamelesse in the comynge of oure LORD Iesus Christ. * Faythfull is he that hath called you,

Philip. iii. a.
Luc. xviii. a.
Ephe. v. b.
i. xCor. iii. d.

i. Cor. i. a. &
x. c.

ligenter scitis, quia dies domini sicut fur in nocte, ita veniet. Cum enim dixerint pax & securitas, tunc repentinus eis superueniet interitus, sicut dolor in vtero habentis, & non effugient. Vos autem fratres non estis in tenebris, ut vos dies illa tanquam lucus comprehendat. Omnes enim vos filii lucis estis, & filii diei non sumus noctis, neque tenebrarum. Igitur non dormiamus sicut & ceteri, sed vigilemus & sobrii simus. Qui enim dormiunt, nocte dormiunt: & qui ebrii sunt, potestate ebrii sunt. Nos autem qui dei sumus, sobrii simus: armati lorice fidei & charitatis, & galea spem salutis.

Quoniam non posuit nos deus in iram, sed in acquisitionem salutis per dominum nostrum Iesum Christum, qui mortuus est pro nobis, ut siue vigilemus, siue dormiamus, simul cum illis vivamus. Propter quod consolamini invicem, & edificare alterutrum, sicut & facitis. Rogamus autem vos fratres, ut non cessetis qui laboratis inter vos, & presunt vobis in domino, & consolamini in charitate propter opera boni: pacem habete cum eis. Rogamus autem vos fratres, corripite inquit, consolamini, confortemini, invicem, inquit, firmos, patientes estote ad omnes. Videte ne quis malum pro malo alligat reddat, sed semper quod bonum est sectamini in invicem, & in omnes.

Semper gaudete, sine intermissione orate. In omni tempore agite. Hec est enim voluntas dei in Christo Iesu in vobis. Spiritus vobis exhortetur: prophetias nolite spernere. Omnia autem probate. Quod bonum est tenete. Ab omni specie mala abstinete vos. Ipse autem deus pacis sanctificet vos per omnia, ut in integritate spiritus vestri, & animae, & corporis sine macula, in adventu domini nostri Iesu Christi exhiberi velis. Fidelis est promissio.

Whyth

qui faciet. Fratres, ora-
te pro nobis. Salutate fratres
omnes in osculo sancto. Ad
huc vos per dominum, ut le-
gatur epistola hac omnibus
sanctis fratribus. Gratia do-
mini IESV CHR I
in vobiscum. Amen.

Which shall also do it. Brethren, praye for
vs. * Eere all the brethren with an ho-
ly kysse. I charge you by the Loyde, that
this epistle be red vnto all the holy bre-
thren. * The grace of our Loyde Iesus
Christ be with you, Amen.

Rom. xvi. b.
1. Cor. xvi. c.
ii. Cor. xiii. c.

Pauli prime Epistolae
Pauli apostoli ad
Thessalonicen-
ses.

The ende of the fyrst Epistle
of Paul the Apostle to
the Thessalonians.

The seconde Epistle of the
Apostle Paul to the Thes-
salonians.

The fyrst Chapter.

EPISTOLA
PAULI APOSTOLI
ad Thessaloni-
enses secunda.

CAPVT I.

Paul' & Syl-
uan' & Ti-
motheus ec-
clesiae The-
salonicen-
sum in deo
patre no-
stro, & do-
mino IESV CHR I-

STO: gratia vobis & pax
a deo patre nostro & domi-
no IESV Christo. Gra-
tias agere debemus semper
deo pro vobis fratres: ita ut
dignum est, quoniam supra
creuit fides vestra & abun-
dit charitas vniuscuiusque
vestrum in invicem: ita, ut
& nos ipsi in vobis glorie-
mur in ecclesiis dei, pro pa-
tientia vestra & fide in om-
nibus persecutionibus vestris
& tribulationibus, quas susti-
nemus in exemplum iusti iudi-
cii dei, ut digni habeamini
in regno dei, pro quo & pas-
sumus.

Si



Paul, and Sylua: A-
uan' and Timo-
theus vnto the
congregation of
the Thessalo-
nians in God oure
father, & the Lo-
de Iesus Christ:
* Grace be vnto
you and peace
from God our fa-
ther, and the Lo-
de Iesus Christ.

ii. Cor. i. a.
Eph. i. a.

We are bounde to geue
alwaye thanks vnto God for you bre-
thren, as it is mete, because your fayth in-
creaseth, and the loue of euery one of you
is plenteous towarde eche other: insomuch,
that we our selues also make boast
of you in the congregations of God, for
youre patience and fayth in all your per-
secutions and troubles, which ye suf-
fer for an ensample of the iudgement of
God, ye maye be counted worthy in the
kingdom of God, for the whych ye also
suffre.

Et ii

For

Mat. xxiii. c.
& xxv. c.

i. Pe. iii. a.

Rom. ii. a.

Sap. v. a.

Esa. lii. b.

Col. i. a.

For it is a ryghteous thing with God,
to recompence tribulation vnto the that
trouble you: and to you (that are troubled)
rest with vs, * in the appearing of the
Lorde Iesus from heauen with the an-
gels of hys power in * the flame of fyre,
genyng vengeaunce vnto them whych
haue not knowen God, * and that do not
obeye the Gospell of oure Lorde Iesus
Christe, whych men * shall suffice euer:
lastyng punishmente with destruction,
* from the face of the Lorde, and fro the
glory of hys power, whan he shall come
to be glorified in hys sayntes, and to beco-
me maruelous in all the that haue bele-
ued, because ye beleued our wytnesse of
that daye: in the whiche thinge also * we
praye allwaye for you, that our God wyll
make you worthy of hys callinge, that
he maye fulfill all his good pleasure, and
the woike of fayth in power, that the na-
me of our Lorde Iesus Christe maye be
prayed among you, & you in the same, ac-
cordinge to the grace of our God, and of
the Lord Iesus Christe.

The. ii. Chapter.

A



I beseeke you brethren
by the commynge of
our lord Iesus Christe,
& in that we shall assem-
ble vnto hym, that ye
be not hastily moued
from your mynde, nor
be afrayed, nether by
an epistle, as sent by vs, * as though the
daye of the Lord were at hande, Let no-
man deceaue you by any meane for (the
Lord commeth not) excepte * the depar-
tyng come fyrst, and the synfull man be
disclosed, euen the chyld of perdition,
whyche is the aduersary, and is exalted
aboue all that is called god, or that is wor-
shipped: insomuch that he doth sit * in the
temple of God, * boastynge hym self, as
though he were God.

Do not ye remembre, that whan I was
yet with you, I tolde you these thynges:
And now ye knowe what doth withholde
it, eue that he may be disclosed at his tyme.
(* For

Si tamen infirmus est apud
deum retribuere reus
nem sit qui vos tribuat, neque
vobis q tribulamini, neque
nobiscum, in reuentione do-
mini I E S V de celo cum
angelis virtutis eius in flam-
ma ignis, dantis vindictam
iis q nō nouerūt deū, & qui
non obediunt euangelio do-
mini nostri I E S V CHRI-
STI, qui penas dātum in
interitū aeternū, a facie do-
mini, & a gloria virtutis ei-
us, cū venerit glorificari in ho-
ctis suis, & admirabili in
in omnibus qui crediderūt,
quia credidim eū testamē-
tū nostrum super vōis
ille illos in quo etiam nūc
semper pro vobis, vt digne-
tur vos vocatione sua dispo-
ster, vt impleat omnes vo-
luntatem bonitatis suae, &
opus fidei in virtute, ut di-
ficetur nōmē domini nobis
I E S V Christi in vobis, &
vos in illo, secundum grati-
dei nostri & domini I E S V
Christi.

CAPVT II.



Oportet autem
vos fratres per
aduentum do-
mini nostri I E
S V Christi, &
nostri conuen-
tationis in ipso, vt non in-
tinueamini a vobis
suis, neque terramini per spi-
ritum, neque per sermo-
nem, neque per epistolam,
tanquam per nos nullam,
quasi infestis dies domini. Ne
quis vos seducat vilo modo,
quoniam nisi venerit dñs
suo primum, & reuer-
sit homo peccati, sicut pro-
phetia, q dicitur, & ex-
tollitur supra omne quod
citur deus, aut quod colitur,
ita vt in templo dei sedet,
ostendens se tanquam de-
us.

Nam retinetis quod cum
adhuc essem apud vos, &
dicebam vobis, & nūc
quid dēmetur scitis, vt non
ueletur in suo tempore.

ii. Pe. iii. a.

Jan. ix. c.
i. Tim. iii. a.

i. Cor. iii. b.
& vi. c.
Dan. xi. c.

nam myſterium iam opera
ur iniquitatis, tantum vt
qui tenet, nunc ten eat, donec
de medio fiat. Et tunc reues
bitur ille iniquus, quē Do
minus IESVS interficiet
ipſius oris ſui, & deſtruet illa
ſolitatione aduentus ſui, et
omnis eſt aduentus ſecum
dem operationem ſatanæ,
in omni virtute, & ſignis &
prodigiis mendacibus, & in
omni ſeductione iniquitas
viri qui pereunt, eo quod
charitatem veritatis non res
eperunt, vt ſalvi fierent.
Ideo mittet illis Deus opes
nitionem erroris, vt credat
mendacio, vt iudicentur om
nes qui non crediderunt ves
titi, ſed conſenſerunt in in
iquitatem.

Nos autem debemus gra
ti agere Deo ſemper pro
vobis, fratres dilecti a Deo,
quod elegerit vos Deus pri
marum in ſalutem, in ſanctis
ſcrmoniſ ſpiritus, & in fide
veritatis: Ad quod & vocas
et vos per euangelium nos
trum, in acquiſitionem glo
ria Domini noſtri IESV
Chriſti. Itaque fratres ſtate,
& tenete traditiones: quas
didicistiſ, ſive per ſermonē,
ſive per epiſtolam noſtram.
Ipſe autem Dominus noſ
ter IESVS Chriſtus, &
Deus, & pater noſter, qui di
lexit nos, & dedit conſolas
tionem æternam, & ſpem bo
nam in gratia, exhortetur
verba veſtra, & confirmet
in omni opere & ſermone
bono.

A CAPVT III. 4



Et cetero
fratres ora
te pro nos
bis, vt ſer
mo dei cur
rat & clari
ſceat, ſicut
& apud vos
& vt liberemur ab importu
nis & malis hominibus: nō
eſt omnibet fides. Fidelis
eſt domin⁹ eſt, quō cōfirma
bit vos & cuſtodiet a malo.
Conſo

* For the myſterye of iniquite doth wor
he already, only he that holdeth, let hym
holde now, tyll he be taken awaye. And
than ſhall that wyched be dydoſed,
* Whom the LORD Ieſus ſhall ſlaye
wyth the ſpyete of hys mouth, and ſhall
deſtroye wyth the appareance of hys
commynge, euen hym, whoſe commynge
is * after the woorkyng of Satan, * in
all power, and token and lyenge won
ders, and in all deceat of wychedneſſe
vnto them that peryſh, becauſe they ha
ue not receaued the loue of the truth, to
be ſaued. * Therfore ſhall God ſende
them the operacion of erreure, that they
maye beleue lyes, that all they maye
be damned, whych haue not beleued the
truth but * haue conſented vnto wy
chedneſſe.

But we ought to gene God thanks
alwaye for you bzerthen beloued of God
that God hath from the begynnyng cho
ſen you vnto ſaluacion, in the ſanctifyeng
of the ſpyete, and in beleuyng of the
truth: Vnto the whych he hath called
you alſo thowow oure Goſpell, to oprayne
the glory of our LORD Ieſus Chriſt.
Therfore bzerthen ſtande ye faſt, and
kepe, the ordinances, that ye haue lears
ned, ether by oure preachynge, or by ou
re epiſtle. And the ſame Ieſus Chriſt
oure LORD, and God oure father
(whyche hath loued vs, and geuen vs
euerlaſtyng conſorte and a good hope in
grace) exhorte youre hartes, and ſtably
ſhe you in euery good woꝝke and woꝝ
de.

The.iiij. Chapter. *



Etthermoze bzerthen
* pray for vs, that the
woꝝde of God maye pro
ceade and be gloufyed
as it is alſo wyth you,
and that we maye be de
lynared from impoure
and euell men: * for all
men haue not fayth. But the LORD
is faythfull, whych ſhall ſa
blyſhe you, and kepe you from euell.

Et iiij

we

1. Ioh. ii. c
Ioh. xv. d
Eſay. xi. a
Dani. viii. d
Ioh. viii. d
Deut. xiii. a
mat. xxiii. b
Zacha. v. a
Roma. i. d
Oſee. vii. a

A
Mat. ix. d
Ephes. vi. c
Collo. iii. a

Iohā. vi. c

Ad Thessalonsen.

11.

We trust in the Lorde (of you brethren) that ye both do & wyll do, what soeuer we commaunde: and the Lorde * gyde & our hartes in the lone of God, & patience of Chyuste. * But we w^e warne you (brethren) in the name of our Lord Iesus chyst, that ye wythdraw yourselues fro enery bro- ther & walkyrh in ordinarly, & not accor- dyng to the ordinaunce whych they haue receaued of vs. * For ye your selues knowe, how ye ought to followe vs, for we were not troublous amonge you, ne- ther dyd we eate anye mans bread for naught: * but wrought nyght, & daye in labour & in weerynesse, lest we shulde be chargeable to any of you. Nor as though we had had no auctorite, but & we myght gene oure selues for an ensample vnto you, to followe vs.

For whan we were wyth you also, we warned you of thys: That yf ther were anye which wold not worke, the same shulde, nos eate. For we haue herbe saye, that ther are some which walke amonge you inordinarily, workyng nothyng, but are busye bodies. * But to the that are such we commaunde & beseke in the lorde Iesu, that they labour wyth quyernes, & eate theyr owne bread. But neuertheles (brethren) * be not ye weerye of well doying. yf ther be any that both not obey our word, shewe vs of hym by a letter, & haue nothing to do with hym, & he maye be ashamed: & cownte him not as an ene- my, but warne him as a brother. The ve- ry God of peace geue you euerlastyng peace in enery place. The Lorde be with you all. * The saluraciō of me Paul with myne owne hāde, which is the token in enery epistle, so do I wyte. * The gra- ce of oure Lord Iesus chyste be with you all. Amen.

Cōfidim^{us} autē de vobis bon- tres in dño, & quicquid prae- cipim^{us}, & facitis & bonitas dñs autē dirigat corda v^{ost}ra in charitate dei, & pauli Christi. Denſicam^{us} autē vo- bis fratres in nōle dñi nostri Iesu Christi, vt subtrahant vos ab oī hac ambiguitate inordinate, & nō sedetis in diuonē quā acceperim^{us} a- bis. Ipsi em^{us} scyus quidam dñi oportet imitari nos, qm̄ nō inquieti sum^{us} inter v^{ost}ros neq^{ue} gratis panē manduca- mus ab aliquo, sed in labo- re et fatigandō nocte et die op- rantes neq^{ue} vestri grauius mus. Non quasi nō habeam^{us} potestati, sed vt nolim^{us} ipsos formam darem^{us} v^{ost}ris ad imitandum nos.

Nam & cum esset^{is} apud vos, hoc denſicabam^{us} vobis: Qm̄ si q^{ui} nō vult operari nō māducat. Audiam^{us} etiam v^{ost}ros quosdā ambulantes in quiete, nihil operantes, sed in- rioso agētes. Iis autē & quō- modi sunt denſicam^{us} & dñs seceram^{us} I dñs Iesu, vt dñs lētiō operātes, iūti panē nō ducēt. Vos autē fratres, pau- lite deficere benedictiōis. Quod si q^{ui} nō obedit verbo nostro, per epistolā hanc no- tate, & ne cōmitemini ei illo, vt confundatur: & vobis te quasi inimicū existimā, sed corripite vt fratrem. Ipse autem deus pacis, det vobis pacem sempiternam in om- ni loco. Domini sit cum omnibus vobis. Salu- tio mea manu Pauli, quod est signum in omni epistola, ita scribo, Grata domini n^{ost}ri Iesu Christi cum omni- bus vobis. Amen.

Deu. xxix. a
& xxx. b
Iere. xxiii. b
1. Cor. v. b.

1. Cor. iii. c.

A. xviii. a.
& xx. e.
1. Cor. xi. b.
1. Tess. ii. a.

B

1. Tess. iii. b.

Gal. vi. a.
1. Ioh. 6. b.

Col. iii. b.

Philip. iii. c.
1. Tess. v. c.

The ende of the seconde Epistle of
Paul the Apostle, to the Thesa-
lonians.

Finis secundae epistolae
Pauli apostoli ad
Thessalonien-
ses.

183 V
deo di
gratia,
pax a L
183 V
ut voga
Epistol
colonia
quodid
rem, neq
iulio &
sicut, qu
sunt ma
torem I
finit ac
dianitas
conſcient
ſſim. A
terrantes
vando qu
legis doct
gouas, ne
ne, nequ
mans.
+ Scim^{us}
ne eſt lex,
ne vitatur,
lex inſito
inimicitis, &
piti, & pec-
tis, & con-
dit, & mar-
formarilis
ambitoribus
dabus, &
quid aliis
adverſatur
dom Ead
beati Dei
ſt mibi, C
me conſo-
183 V D

EPISTOTA

PAULI APO^a

Ad Timotheum

primam.

The fyrst Epistle of
Paul the Apostle to
Timothee.

The fyrst Chapter. *

CAPVT I. *



Aulus A^a
postolus IE
SV Christi
secundum
imperium,
Dei salua
toris nostri,
& Christi

IGSV spe nostrae, Timothee dilecto filio in fide & gratia, & misericordia, & max a Deo patre & Christo IESV Domino nostro. Si ut rogavi te ut remaneres Ephesi cum irem in Ma^acedoniam ut denunciare quibdam ne aliter docerent, neque intenderent falsis & genealogiis in terminis, quae quaestiones praestant magis quam aedificatio bonum Dei, quae est in fide. Sicut autem praeceptum est caritas de corde puro, & conscientia bona, & fide non ficta. A quibus quidam aberrantes, conversi sunt in vaniloquium, volentes esse legi doctores, non intelligentes, neque quae loquuntur, neque de quibus affirmant.

* Scimus autem quia bonum est lex, si quis ea legit timore, sciens hoc: quia lex incho non est posita, sed in iustis, & non subdilis, impii, & peccatoribus, scelera tibus, & contaminatis, patriciis, & matricidis, homicidis, fornicariis, maliciorum conculcatoribus, plagiaris, mendacibus, & periculis, & si quid aliud sanae doctrinae adversatur, quae est secundum Evangelium gloriae beati Dei, quod creditum est mihi. Gratias ago ei qui me confortavit in Christo IESV Domino nostro, quia fidelis

10

Paul an Apostle of Iesus Christe accordynge to * the commaundement of God our saviour, and of Christ Jesus * our hope, unto Timothee my beloved sonne in the sayth :

* grace and mercy and peace from God the father and Christ Iesu our LORD. As I byd pray the that thou shiddest remaine at Ephesus * (whan I went into Macedonia) enen so gene thou charge vnto some, that they teache none otherwyse, * nether gene hede vnto fables and genealogies that are endelese, whych do rather moue questions, than edifyenge to Godwarde, whych is by sayth. * For the ende of the commaundement is charite out * of a pure harte, and a good conscience, and sayth vnto sayned. From the whyche some haue erred, and are turned vnto bayne tanglinge, wyllinge to be teachers of the law, not vnderstandynge nether the thynges that are spoken, nor wherof they affirme.

* * We knowe that the lawe is good, yf a man do vse the same lawfully, knowynge thys: That the lawe is not ordyned for the ryghteous, but vnto the vnyghteous and disobedient, to the wicked and vncleane, to the murtherers of father and mother, to murtherers, to whoremongers, to * them that abuse them selues wyth mankynde, to menstealers, to ryars, and to them that be perjured, & what soeuer thyng els doth wythstande wholsome doctrine, whych is accordynge to the gospel of the glory of the blessed God, whyche is commyted vnto me. I thanke hym that hath comforted me in Christ Iesu ouce LORD, because he

Et iii

hath

i. Testa i. a

Actu. xvi. a

i. Cor. i. a

Gala i. a. a

Actu xix. c

ii. tim. ii. c

Tu. iii. b

Rom. xiii. b

Gala. vi. a

Actu. xv. b

Rom. vii. b

Gala. v. c

Rom. i. a

i. Timotheum.

hath counted me faythfull, setrynge me in the office, whych was fyfte a blasphemet and * persecuter, and a doer of iniurie, but I haue prayned the mercy of God, for I byd it ignorauntly in beleefe. But the grace of oure LORD was plenteous wyth the fayth & loue, whych is in Christus Iesu. †

2 Tim. ix. a.
Gal. ii. a.

Mat. ix. b.
Ioh. iii. c.

Collo. i. b

1 Tim. ii. b
1 Tim. iii. b
1 Cor. v. a

* Thys sayenge is true, and by all meanes worthy to be accepted: * That Christ Iesu byd come into thys world to saue synners, wherof I am the chefe. But I haue prayned mercy for thys cause, that in me Christus Iesus myght principally shewe all patience, to the in-
formacion of them, that shuld beleue hym vnto lyfe euerlastyng. Wro the euerlastyng kyng immorall, * inuysible, euen vnto God onely, be honoure & glorye for euer and euer. Amen. † Thys commaundemente do I commytte vnto the my sonne Timothe, accordyng to the prophesynges whych in tymes past were prophesied of the, that thou fyghte in them a goodfyght, hauyng fayth and a good conscience, the whych some haue put awaye, and (as concernyng fayth) haue suffred shipwreke: of the which is. * Tymeneus and Alexander, * whom I haue delynered vnto Satan, that they maye learne, not to blaspheme.

The.ii. Chapter. *

I Exhorte thefore, that be-
foze all thynges supplica-
tions, prayers, intercessions
and thankesgynges be
made for all men, * for
kynges, and for all that are
ordnyed in hygh degre, that we maye
lyue a quyet and peaceable lyfe in all
Godlynesse and honestye: For that
is good and acceptable in the syght of
God oure Saueour, whych wyll haue
all men saued. And to come vnto the
knowlege of the truth. * For ther is
one God, * and one mediatour betwene
God and men euen the mā Christ Iesus,
whych

Iere. xxix. b
Baruc. i. c

Ioh. xvil. a.
Gal. iii. c
Hebre. ix. c

Adem me exultantem
nens in ministerio qui prius
blasphemus fui, & persecu-
tor, & contumeliosus superbi
seruicordiam Dei consecutus
sum, quia ignorans feci in im-
credulitate. Superabundauit
autem gratia Domini nobiscum
fide & dilectione quam
est in Christo IESU.

* Fidelis sermo & omni
acceptione dignus: Quod
Christus IESUS venit in
hunc mundum peccatores sal-
uos facere, quorum primus
ego sum. Sed ideo misere-
diam consecutus sum, ut in
me primo ostenderet Chri-
stus IESUS omnem pa-
tientiam, ad informacionem
eorum qui crediderunt iusti-
tiam in vitam eternam. Regis
item seculorum immortalis
uisibilis, soli deo honor & glo-
ria in secula seculorum amen.
Hoc praeceptum commendo
tibi fili Timothee secundum
praedictas in te prophetas
ut milites in illis bonam mili-
tiam, habens fidem & bonam
conscientiam, quam quidam
repellentem circa fidem non
fragauerunt, ex quibus
Hymeneus & Alexander,
quos tradidi Satanae, ut dis-
cant non blasphemare.

CAPVT II.



Dilectio pro omnibus homi-
bus, pro regibus & omni-
bus qui in sublimitate con-
stituti sunt, ut quietam & qui-
etillam vitam agamus in omni
pietate & castitate: hoc
enim bonum est & acceptum
coram saluatore nostro Deo,
qui omnes homines vult sal-
uos fieri, & ad agnitionem ve-
ritatis venire. Vnus est Deus,
vnus & mediator Dei & ho-
minum homo Christus Iesu.

quod de illi se
conem pr
tutemum
a confirm
pudus for
& Apostoli
non men
tum in fide
Volo ergo
omni loco,
omni ita
Similiter &
hinc orator
& sobrieta
non in torti
m, aut mari
prediola, se
hanc promi
per opera b
iuno dilata
actione. De
iustitiam per
nitent in vi
sibus. Ad
firmatus es
Adam non
let autem
nacione fin
nem per fili
nem, si per
dilectione
cum sobrietate

CAP

Decorative initial 'D' with a circular design inside, likely representing the word 'Dilectus' or 'Dilectio'.

piscopum
de primis
homo, p
policum, h
rem, non
percellere
non in ipso
sed in do
thum, sicut
dus cum
si quis aut
esse nequit
de Dei di
Non neop
periam
dicat di
tem & illi
bere bonu

Whych hath geuen hymselfe a redem-
ption for all men, whose wyrtulle is con-
firmed at hys tymes, wherein * I am
ordyned a preacher & an Apostle (I tell
the truth, I lye not) a teacher of the they
then in the sayth and treuth. x

I wyll therfore that men praye in eue-
ry place, lyfrynge bp pure handes, wyth
oute wrath or dyspuryng. * Lyke-
wyse also the women arayenge themsel-
ues in comly apparell, wyth shamefast-
nesse and sobernesse, not in broided hee-
re, or gold, or pearles, or precious cloth,
but that be cometh women, promysyn-
ge Godlynesse thowold good workes. i. Cor. xiii. c
* Let the women learne in silence with
all subiection. I do not permytte a wo-
man to teach, * nor to vse authorite
ouer the man, but to be asyll. For Adam
was made fyrst, and then Eua. And A-
dam was not begyled, but the woman
was begyled, and was in the transgres-
sion. Not wythstanding thowold bearing
of children the shalbe saued yf the re-
mayne in sayth, loue and sanctifyng with
sobrenesse.

Roma. i. a

Ioh. vii. c
psa. cxxxii. a
Esaie. i. b
Tit. ii. a.
i. Petri. iii. a.Gene. ii. c
Ephe. v. c

CAPVT III. *



Idem ser-
moni quis
episcopatu
desyderat,
bonum o-
pus desyde-
rat. Oportet enim ea

episcopum irreprehensibilem
esse, sicut virum, so-
lem, prudentem, ornatum
pulchrum, hospitalem, docto-
rum, non violentum, non
peruolentem, sed modestum,
non iniquum, non cupidum,
sed sui domus bene propos-
itum, morum habentem subs-
tans cum omni caritate.
Si quis autem domui sue pro-
prie desit, quomodo ecclesie
Dei diligentiam habebit
Non neophytum, ne in
peribam elatus in iudicium
accidat diaboli. Oportet autem
et illum testimonium ha-
bere bonum ab iis qui foris
sunt,

The. iij. Chapter. x



This is a true worde: & A
yf any man desyre the
office of a byshop, he
desyret a good worke
For a byshop must be
vncrebukeable, * the
husbande of one wyfe,
sober, wyse, manerlye,
chaste, harberous, a te-

Leuit. xxi. b
Eze. xliiii. d
Titum. i. b
ii. Tim. ii. c

cher, no dysharde, no fyghter, but asyll,
no stryuer, nor conetous, but one that can
rule hys house well, hauynge chylde-
n obedient wyth all chastite. But yf any
can not rule hys owne house, how shal
he care for the congregation of God?
He maye not be a yong scolar, lest he be-
ynge heaued bp into pride, to fall into the
daunger of the reuell. & he must also haue
a good repoyte of them which are wyth-
out

i. Thimothe.

out, that he do not fall into rebuke, and into the denels snare.

A *Actu. vi. a*
Mat. xiii. b
and. xxv. b
Mat. xvi. c
Ioh. i. b
Luc. ii. b
Ephes. iii. b
Phil. ii. a
i. Tim. iii. a
ii. petri. iii. a
iude. i. c
i. Tessa. ii. b
Gene. i. d
Mat. xxvi. d
Actu. xxvii. d
Gene. i. d
Ecc. xxxix. f
Actu. x. b

* The ministers must lyke wyse be chaste, not dubble tynge, not genen to muche wyne, not followynge fylthy lurre, hauninge the mystery of fayth in a pure consciēce. And let these also be proued fyrst, and so let them minystre, hauninge no blame. Thei wyne lyke wyse must be chaste, not backbyrynge, sobze, faythfull in all thynges. Let the ministers be the husbādes of one wyse, whych gonerne theyr chyldzen well, and theyr houses. * For they that minstre well, shall get them selues a good degre, and much lybertye in the fayth whych is in Christ Iesu.

These thynges do I wyte vnto the my sonne Tymothe, trustyng shortly to come vnto the: but yf I tary longe, that thou mayest knowe how thou oughtest to behaue thy self in the house of God, the whych is the congegacion of the lyuynge God, the flaye and * stablyshment of the truthe. And playnly: great is the mystery of Godlynesse * whych was shewed in the flethe, was iustified in the spete, * dyd appeare vnto the angels, was preached vnto the Genyils, was beleneid in the worlde, * was taken vp in glory.

The. iiii. Chapter. *



The spete sayeth evidentlye, * that in the later tymes some shall * departe from the fayth, geuynge hede vnto spetes of errour and deuelysh doctrines of them that speak lyes in hypocrisy, and haue theyr conscience marked wyth an whore yzon, forbyddyng to mary, commaunding to abstaine from the meates, whych god hath created * to be taken wyth * thankefgeuynge of them that beleue and of them that haue knowledge of the truthe. For * euery creature of God is good, and nothyng to be refused is receaued wyth thankefgeuynge: for it is hallowe d thowde the worde of god, and

sunt, vt non in opprobrium incidat, & in laqueum diaboli.

Diacōnes similiter pasci cor, non bilingues, non multo vino deditos, non cupidi crimin sceleris, habentes mysterium fidei in conscientia pura. Et hi autem probentur primum, & sic ministri nullum crimen habentes. Mulieres similiter probatas, non detrahentes, sicut in fideles in omnibus. Diacones sint vnius uxoris viri, qui suis bene praeferant & suorum domibus. Qui enim bene ministrauerint, gradum boni sibi acquirunt, & multam in fide quae est in Christo Iesu.

Hac tibi scribo fili Tymothee, sperans me ad te venire cito: si autem tardauerit, scis ut quomodo operante in domo Dei conuincatur, quae est ecclesia Dei viua columna & firmamentum veritatis. Et manifeste magis est pietatis sacramentum, quod manifestum est in carne, iustificationem et gloriam, apparuit angelis, praedicatum est Genibus, creditum est in mundo, illamque est gloria.

CAPVT



attendentes spiritibus reuerentis, & doctrinis diuinitatis in hypocritis loquentium in dactum, & caeterarum habentium suam conscientiam prohibentium nobiscum, abstinere a cibis quos Deus creauit ad percipiendum gratiarum actione fideles, & iis qui cognouerunt veritatem. Quia omnis creatura Dei bona est, & nihil reiciendum, quod cum gratiarum actione percipimus, sanctificatur enim per verbum Dei.

orationem. Hec propositus fratribus bonus eris misit Christus IESU, enutritus verbis fidei. & bonae doctrinae quam affectus es. Ineptas autem & aniles fabellas deuita, exerce autem tripsum ad pietatem. Nam corporalis exercitatio ad modicum utilis est pietas autem ad omniavtilis est, promissionem habens vitae quae nunc est, & futurae. Fidelis sermo, & omni acceptatione dignus.

In hoc enim laboramus, & maledicimur quia speramus in Deum vitam, qui est filiator omnium hominum, maxime fidelium. Praeceptum hoc doce. Nemo adolescentiam tuam contemnat, sed exemplum esto fidelium in verbo, in conversatione, in charitate, in fide, in castitate. Dum venio, attende lectioni, exhortationi, & doctrinae. Noli negligere gratiam quae in te est, quae data est tibi per prophetiam cum impositione manuum presbyteris. Hic meditare, in his esto ut profectus tuus manifestus sit omnibus. Attende enim tibi, & doctrinam instila in istis. Hoc enim facies, & te ipsum saluum facies, & eos qui te audiunt.

CAPVT V.

Senorem ne increpaueris, sed obsecra ut patrem: inuenies, ut fratres: an, ut matres, suoculas, ut sorores, in omni castitate. Viduas honoras, quae verae viduae sunt. Si quae autem vidua filios aut nepotes habet, disce primum domum suam regere, & mutuum vicem reddere parentibus: hoc enim acceptum est coram Deo. Quae autem vere vidua est & de solata, speret in Deum, & in selet obsecrationibus orationibus nocte & die, Nam

and prayer. yf thou put the brethren in mynde of these thynges, thou shalt be a good minister of Christ Iesus. * beyng nourished wryth the wordes of fayth and good doctrine. Whych thou hast attayned vnto. * But eschue vnicomly and olde wyrtsh fables, and exerce te thy selfe vnto Godlynesse. * For bodely exerceise is proffrable vnto lytle, but Godlynesse is proffrable for all thynges, hauryng prayse of * the lyfe that now is, and of it that is to come. This is a faythfull sayenge, & by all meanes worthy to be receayned.

For therefore do we labour & are euell spoken of, because we hope in the living God, whych is the Sauoure of all men, specially of them that beleue. Commaunde thou these thynges, and reach them. * Let noman despyse thy youth, * but be an ensample (of such as beleue) in word, in conuersacion, in loue, in fayth, in chastite. Gene hede vnto readyng, exhortacion, ad doctrine, vntyl I come. Despyse not the grace that is in the, whyche is geue vnto * the by prophesy with the layeng on of handes by auctorite of the presthode. Thy nke vpo these thynges, be diligente in them, that thy increasse maye be manifest vnto all men. Take hede vnto thy selfe and vnto reachyng, and be diligent in them. For doying this thou shalt saue both thy selfe, and them that heare the.

The. v. Chapter.

Reuerence not an Elder, but praise hym as a father: the younger men, as brethren: the elder women, as mothers: the younger women, as sisters, in all chastite. Honour the wedowes, such as are wedowes in dede. yf any wedowe hath chyldezen or chyldebers chyldezen, let them learne fyrste to rule theyr owne house, and * to recompence theyr parentes: for that is acceptable before God. * She that is a ryght wedowe. and forsaken, let her hope in God, and continue in supplications and prayers nyght and daye. For

ii. Tim. iii. b.

1. Tim. i. a.
ii. Tim. ii. a.
Collo. ii. c.

Leui. xviii. a

Titum. ii. a.
Tit. ii. a.
i. Pet. v. a.

Act. vi. b.
and vii. a.
ii. Tim. i. b.

1. Lew. xix. g.

Eccle. iii. b.
Luc. ii. f. f.
1. Cor. vii. d.

i. Timotheum

For the that syneth in pleasures, is deeb
beyng yer a lyue. And comaunde thys,
that they be wythout blame. * But
y^e many man dorch nor care, and specially
for the of hy^e householde, the same hath
denyed the sayth, * and is worse than an
infidelle.

Let no wedowe be chosen vnder
the scoze y^e are olde, whych hath be the
wyse of one husbade, harynge a good res-
pore in good workes, yf the had brought
vp chyliden, * yf the hane bene barbe-
rous, yf the hath washen the sayntes feet,
yf the hath ministred vnto them p^r sus-
tente tribulation, yf the hath followed euery
good worke. But eschue the yonger
wedowes. For whan they wyll mary, ha-
uyng damnacion, because they haue ab-
horred the fyrst sayth: * ad be also ydle,
and learne to go aboute fro house to house:
not only beyng ydle, but also full of
wordes ad busy bodyes, speahyng thynges
that they ought not. * But I wyll
haue the yonger women to mary, to bryn-
ge forth chyliden, to be house wyues, to
geue no occasion vnto the aduersary to
speake enell. For some are turned backe
already after Satā. yf any sayth full mā
hath wedowes, let hym minstre vnto the
that the congregacion be not charged, p^r
they whych are true wedowes may haue
ynough.

The Elders that rule well, let them
be couēd worthy of dubble honoure: spe-
cially they that labour in the worke and
doctrine. For the scripture saierh: * Thou
shalt not moue the mouth of the ore p^r
treedyth out the corne. And: The * la-
boure is worthy of hy^e rewarde. * Re-
ceiue no accusation agaynst an Elder, sa-
ue vnder two or thre wytnesses. Them p^r
synne, rebuke in the presence of all, that
the rest also maye be afrayed. I testifie
before God, and Chyist Iesu, and hy^e ele-
cte angels, that thou kepe these thynges
wythout hasty iudgement, doynge no
thyng of parcialite. * Laye not han-
des hastily vppon any man, neither
be partener of other mens synnes.

kepe

Nam quæ in deis est, vi-
uēs mortua est. Et hoc pro-
cipe, vt irrephensibilis sis.
Si quis autem suorum & ma-
xime domesticorum curam
nō habet, idem negat, &
est infideli deterior.

Vidua deligatur non vi-
nus sexaginta annorū, quæ
fuerit vnus viri vxor, in opo-
ribus bonis testimonium ha-
bens, si filios educarit, si be-
pitio recepit, si sanctorum
pedes lauit, si tribulationem
patientibus sustinuerit, si
cane opus bonum solus
cuta est. Adolefcenter autem
vidua deuita. Cuius est
luxuriata fuerit in Christo
nubere volunt, habentes di-
nationem, quia primam vi-
dem iritam fecerunt: simul
autem & ocioſa dicuntur
cumque domos non solū ei-
osæ, sed & verbosæ, & cu-
riose loquentes quæ non im-
portet. Volo autem iuniores
nubere, filios procreare, ma-
tres familias esse, nullam oc-
casionem dare aduersario
maledicti grauiam enim
quædam aduersa sunt retro
post satanam. Si quis fidelis
habet viduas, labamini eis
illis, vt nō grauentur ecclesiæ,
vt is quæ vere vidua sit,
sufficiat.

Qui bene præsumunt proba-
teri, duplici honore digni ha-
beantur: maxime qui labo-
rant in verbo & doctrina.
Dicit enim scriptura: Nō mo-
ligabis os boui triturantis.
Et: Dignus est operarius mer-
cede sua. Aduersus presby-
teram accusationem nō re-
cipere, nisi sub duobus aut
tribus testibus. Percontari
eoram omnibus argue, vt &
ceteri timorem habeant. Te-
stator coram Deo & (hæc
sio IESU, & electis me-
gelis eius, vt hæc custodiat
sine preiudicio, nihil faciat
in alterā partē decernens.
Man' cito nemini potest
neg' edicere: pelli alicui
Tepius

Gala. vi. b.

i. Petri. ii. d.

25

i. Pet. iii. b.

Tim. ii. a.

i. Cor. vii. a.

Dent. xxv. a.

i. Cor. ix. b.

Mat. x. a.

* Deu. xix. c.

i. Tim. ii. b.

Templum casti custodi. Nos
habeat aquam bibere, sed
modico vino utere propter
domachum tuum & frequen-
ter tuas infirmitates. Quos
quidam hominum peccata
manifesta sunt, precedentia
ad iudicium: quorundam au-
tem & subleuantur. Similia
autem & facta bona manifesta
sunt, & quae aliter se habent,
aliqui si non possunt.

CAPVT VI.

Quicumque sunt in
ego serui, domus
nos suos omni
nonore dignos
irbitrentur, ne
nomen Domini
si & doctrina blasphemetur.
Quia autem fideles habent o-
minos, non contemnunt quia
fideles sunt, sed magis ser-
uiant, quia fideles sunt & di-
lecti, quia beneficii participi-
pes sunt. Haec doce, et ex-
hortare. Si quis aliter docet,
& non acquiescit scriptis
seruandis Domini Iesu Chri-
sti, & ei quae secundum pie-
tatem est doctrinae, superb-
us habili sciens, sed linguas
acerbae quaestiones & pugnas
verborum, ex quibus oriuntur
ira inuidiae, contentiones,
blasphemiae, suspiciones ma-
le, conuersationes homini-
bus corruptorum, & qui
a veritate priuati sunt. existi-
mantium quaestum esse pie-
tatem.

Hic autem quaestus mas-
gus pietatis cum sufficiat.
Nihil enim inuolumus, in hoc
mulum, haud dubium quia
ne austerius quid possumus.
Habentes autem alimenta
& quibus tegamur, his con-
temi simus. Nam qui volunt
diuites fieri, incidunt in tenta-
tionem & in laqueum dia-
boli, & desideria multa inu-
oluit & nocina, quae mergunt
homines in interitum & per-
ditionem. Radix enim om-
nium malorum est cupidi-
tas, quam quidam appetens
ter, errauerunt a fide, & in-
seruerunt se doloribus: mul-
ti. Tu autem o homo dei hec
fuge,

Keep thyself chaste. * Wrynke nomore
water, but vse a lytle wyne because of
thy stomake ad thyne often syknesses.
Some mens synnes * are manifest, goyn
ge afoze to the iudgemēt, and the synnes
of some do folloowe after. Lykewyle also
are good dedes manyfest: & they that are
otherwyle, can not be hyd.

The. vi. Chapter.



Et as many * seruantes as
are vnder the yoke, reuente
they: masters worthy of all
honoure, lest the name and
doctrine of the LORD be
enel spoke of. But they
that haue faythfull masters, let the not
despyse them because they are brethren:
but serue them rather, because they are
faythfull and beloued, for they are parta-
kers of the benefyie. Teach thou ad ex-
hort these thynges. * yf any man teach
otherwyle, & agree th not vnto the whol-
some wordes of the LORD Iesu Chyste,
(and vnto that doctrine, whych is accor-
dyng to Godlynesse,) he is proud, know-
yng nothyng, but wasteth hys braynes
about questions and stryuynges of wor-
des, * of the whych spryng enuy, con-
tencion, blasphemies, enel sury syn-
ges, disputynges of men that are corrupt
mynded, & * that are robbed of the truth
supposyng Godlenesse to be lucre.

And truly Godlynesse * is a greate ba-
ntrage. When a man is cōrent wyth that
he hath. * For we brought nothyng into
this worlde, and no doure, it is that we
can cary nothyng awaye. * But haue
we foode and cayment, let vs be content
wvth it. * For they that wvll be made ry-
che, fall into temptation and the snare of
the deuill, ad in to many inprofytable &
noy some lustes, which drawe men vnto
death and perdition. For the roote of all
enel is conecousnesse, whych some lu-
synge after, haue erred from the fayth
and haue tangled them selues wvth ma-
ny sojornes. * But (thou O man of God)
flee,

Eccl. xxxi. d

Gala. v. c.

i. Cor. vii. c.

Eph. vi. a.

i. Pet. ii. c.

Gala. i. b.

i. Tim. i. a.

Tit. iii. b.

ii. Tess. ii. b.

Pro. xv. b.

Heb. xii. c.

* ioh. i. c.

Eccl. xxxi. d

Pro. xxii. a

Mat. xiii. c.

i. Tess. ii. c.

1. Thessalonicensis

flye soch thynges: follow ryghtrousnes,
Goodynes, farrh, loue, paciēce, mekenes:
 fyght a good fyght of fayth, laye holde
 vpon eternall lyfe, vnto the whych thou
 arte called, and hast made a good profes-
 sion befoze many wyrmesles.

i. Reg. ii. b.
 Actu. xvii. c.

I gene the charge befoze God, (whych
 *quyckenerh all thynges,) and befoze
 Chyyst I esu, whych wyrmesles a good
 wyrmesles befoze Wōm^o Wilare, that thou
 kepe the commandemēt wythout spot,
 vnreprouable, vntyll the commynge of
 our **LORDE** Iesus Chyyst, whom, (at
 hys tyme) he thar is blessed, and onely
 myghty *hyng of hynges, and **LOR-**
DE of **LORDES**, whych only hath immor-
 talite, and dwellerh in the lyght that no
 man can arrayne, *whom noman byd
 uer se, nether can se, vnto whom be ho-
 noure and empyze euerlastynge. Amen.

Apo. xvii. c.
 and. xix. c.

D Charge thou, the ryche mē of thys world,
 not to be hye mynded, nether to trust in
 the vncertainte of ryches, but in the ly-
 uynge God, (whych geneth vs all thynges
 plentyfully to enioye,) to do good,
 to be ryche in good woorkes, to geue wyth
 a good wyll, to distribute, *to gather the
 selues a treasure, a good foundation aga-
 inst the tyme to come, & they may laye
 holde vpon the true lyfe. O **Timothe** kepe
 that whych is comytted vnto the, & schy-
 ynge vngoodly new boyces, and appo-
 sitions of a false name of knowlege: the
 whyche whyle some professed, they byd
 fall awaye as touchynge fayth. Grace be
 wyth the. Amen.

Mat. v. c.

¶ The ende of the fyrste Epistle of
 the Apostle Paul to
 Timothe.

fuge, seclare vero inhiat,
 pietatem, fidem, charitatem,
 patientiam, misericordiam
 Certa boni certamen fide,
 apprehende vitam aeternam,
 in quam vocatus es, & con-
 fessus bonam confessionem
 coram multis testibus.

Præcipio tibi coram Deo,
 qui viuificat omnia, & Oni-
 sto IESV, qui testimonium
 reddidit sub Pontio Pilato
 bonam confessionem, & huius
 ues mandatum sine macula,
 irreprehensibile, usque in ad-
 ventum Domini nostri IESV
 Christi, quem suis theo-
 ribus ostendit beatum & ho-
 lus potens rex regum & Do-
 minus dominans iam, qui lu-
 lus habet immortalitatem,
 & lucem inhabitat inaccessi-
 sibilem, quem nullus homi-
 num vidit, sed nec videre po-
 test, cui honor & imperium
 in sempiternum. Amen.
 Diuinitibus huius seculi præ-
 cepe non sublimi sapere, se-
 que sperare, in incerto diuini-
 tiarum, sed in Deo vivo (qui
 præstat nobis omnia ab omni
 deo & fruendum) bene agere,
 diuites fieri in bonis opo-
 ribus, facile tribuere, commu-
 nicare, thesaurizare sibi
 fundamentum bonum in seculum
 ut apprehendant vitam
 aeternam. O Timothee, des-
 positum custodi, deuote pa-
 phanas vocum reuocantes, &
 oppositiones falsi nominis
 scientie, quam quidam pre-
 mittentes, circa fidem erudi-
 derunt. Gratia tecum. Amen.

¶ Finis primæ epistolæ
 Pauli Apostoli ad
 Timotheum.

EPIS
 PAULI
 ad TI-
 MOTH.



Christo IESV
 charissimo
 laus gloria
 vno fide
 Dominus noster
 go Deo me
 genitoribus
 pura, quod
 ne habeam
 vana non du-
 be de se de
 memor laus
 reus, ut gau-
 ordinatione
 fide, quæ e-
 que & habet
 mia tua Lu-
 ra Timothee
 q & in te
 iam admo-
 nes gratiam
 teget impu-
 nearum.
 his de sp
 vitatis &
 heretatis.
 Noli ite
 limonib
 ne vin du-
 bora esan-
 tuem dei
 & vocant
 non secun-
 sed secun-
 & gratia
 blin Ch
 thora se
 in est au-
 tionē sal-
 Christi, q
 met & il
 & incorre-
 ptiū, in
 pnd, & in
 magister

EPISTOLA

PAULI APOSTO
ad Timotheum ii.
CAPVT I.The seconde Epistle of Paul
the Apostle to Timothee.

The fyrst Chapter.



Paulus Ap-
postolus Ie-
su Christi
per volun-
tate Dei,
secundum
promissio-
nem vite,
quæ est in
Christo IESV, Timotheo
clarissimo filio: gratia & mi-
serordia & pax a Deo pa-
tri nostro & Christo IESV
Domino nostro. Grattas as-
po Deo meo, cui seruis a pa-
pulis meis in cõscientia
pura, quod sine intermissio-
ne habeam tui memoriã in
uisionibus meis, nocte ac
die desiderans te videre,
memor lachrymarum tua-
rum, ut gaudium implear re-
uerentiam accipiens eius
fidei, quæ est in te non ficta,
quæ & habitauit primum in
matre tua Loide, & matre
tua Eunice. Certus sum autẽ
quod & in te. Propter quod caus-
am admono te, ut resuscites
in gratiam Dei, quæ est in
asper impositionem manu-
um mearum. Non enim dedit nos
ibi deus spiritum timoris, sed
virtutis & dilectionis & soa-
brietatis.

Notitatis erubescere scia-
mus in domino nostro, neque
me vincitum eius, sed colla-
bora euangelio secundum vi-
rum dei, qui nos liberavit
& vocauit vocante sancta,
non secundum opera nostra,
sed secundum propositum suum
& gratiam, quæ data est in
Christo IESV ante
tempora secularia. Manifesta-
ta est autẽ nobis per illumina-
tionem saluatoris nostri Iesu
Christi, qui destruxit quicquid
obstat illuminationi autẽ vitæ
& corruptionem per eu-
angelium, in quo posuit sum ego
predicator, & Apostolus, &
magister Gentium.

Ob



Paulus Apostolus of Ie-
sus Christ by the Wyll
of God, accordyng to the
promyse of the lyfe wo-
hych is in Christ Iesu,
vnto Timothee my moost
deare sonne: * Grace
mercy ad peace fro God
oure father, and from Christ Iesu oure Lo-
de. I thanke my God, * Whõ I serue fro
my foelders in a * pure cõscience, & with-
out ceassyng I make mencion of the in
my prayers, desyryng nycht ad daye to
se the, beyng myndfull of the teares:
so that I am fylled wyth ioye. Whan I re-
membze that sayth, Whych is vnfayned
in the, ad whych dwelte fyrst in Loide thy
graundmother, & in Eunice thy mother:
and am assured that it dwelleth in the al-
so. For the whych cause I exhorte the, &
thou sterte vp the grace of God whych is
i the, by the layng on of my hãdes. * For
God hath not geuen vs the spere of fea-
re, but of powder, and loue, and of sobrie-
nelle.

* Be not therfore ashamed of the wyt-
nesse of oure LORD, nor of me * hys
presoner, but laboure wyth the Gospell
accordyng to the powder of God, whych
* hath deliuered vs, & called vs wyth an
holy callynge: not accordyng to oure wor-
kes, but accordyng to hys purpose and
grace, whych is geuen vs in Christ Ie-
su before the tyme of the worlde. But
is now made manifest by the appearyng
of our sãne our Iesus Christ, * Whych
truly hath destroyed deathe, and hath
brought lyfe and immortalite to lyght by
the Gospell, * Where vnto I am ordey-
ned a preacher, and an Apostle and tea-
cher of the Iewen.

foj

i. Cor. i. 2.
Gala. i. 2.* A. xxxii. 2.
Philip. iii. 2.
* Rom. i. 2.

Rom. viii. 5.

Rom. i. 6.
* Ephe. i. 2.
Titum. i. 2.i. Cor. xv. 2.
Heb. ii. 2.Rom. i. 2.
i. Timoth. i. 2.

ii. Timotheum

For the whych cause also I suffer these thynges, but am not ashamed. For I knowe whom I haue belened, and am sure that he is able to kepe it that I haue comynitted vnto hys keepyng, vntyll that daye. * Haue thou the ensample of the wholsome wordes, whyche thou haste herde of me, in fayth and in loue in Chryste Iesu. Kepe the good thyng that is comynitted vnto the; thowold the holy goost, whych dwelleth i vs. For thys thou knowest, that they are all turned fro me, whych are in Asia, of whose sorte is Phygelus, and Hermogenes. God geue mercy vnto the house of * Onesiphorus, for he hath ofte refreshed me, & was not ashamed of my cheyne: but whan he came to Rome, * he sought me diligently, and dyd fynde me. The LORD & graunt hym to fynd mercy of God in that day. And howe great thynges he dyd for me at Ephesus, thou knowest very well.

The.ii. Chapter. *

ii

BE thou therfore ströge my sonne in the grace whych is in Chryste Iesu: and the thynges that thou haste of me by many wytnesses, * the same comynitte thou to faythfull me, whych shal be mere also to teach other. Labour as a good loundy our of Chryste Iesu. Roman warrynge, goyng a warre fare vnto God, tangleth hym selfe wyth worldly busynesses, that he may please hym, whych hath allowed hym. For he also that stryueth for a maystrye, shal not be crownded, wythout he stryue lawfully. * The labouryng husbandman must fyist receaue of the fruites. Mark e what I saye: for god shal geue the vnderstandynge in all thynges. *

Remembze that the LORD & Iesus Chryste beyng * the sede of Dauid toke agayne fro the dead, accordyng to my word spell, in the whyche I labour enen vnto bandes, as an euil doer: but the worde of God is not bounde. Therfore do I suffer all thynges for the choses sake, that they all so maye prayne the saluaciō, which is in Chryste

Ob quam causam etiam hæc patior, sed non confundor. Scio enim cui credidi, & certus sum quia potens est depositum meum seruari illum diem. Formis habeo sanctorum verborum, quæ me audisti in fide et in dilectione in fide & in dilectione in Christo IESU. Bonum depositum custodi per hunc tuum sanctum qui habitat in nobis. Scis enim hoc, quod non sunt a me omnes qui in Asia sunt, ex quibus est Phygelus & Hermogenes. Propter misericordiam Domini Onesiphori domui, quæ sepe me refrigeravit, & carceris mei non erubuit, sed cum Rómam venisset, sollicitus me quaesivit & inuenit. Denique Dominus inuenire misericordiam a Deo illa die. Et quæta Ephesi ministravi mihi, tu mihi noscitur.

CAPVT II. *

Tu ergo fili mi, commorare in gratia quam est in Christo IESU. V. Quæ me multos testis, hæc commendanda fidelibus locutionibus, qui idonei erunt & alius doceant. Labora sicut bonus miles Christi IESU. Nemo militans Deo, implicat se negotiis secularibus, ut ei placeat qui se probat. Nam & qui certat in agone, non coronabitur, nisi legitime certauerit. Laborantem agricolam oportet primum de fructibus suis accipere. Intellige quæ dico: Dubit enim non Deus minus in omnibus iustis sum. *

Memor esto Domini IESVM Christum resurrexisse a mortuis ex semine Dauid, secundum Evangelium meum, in quo laboro vincula, quasi mala operari, sed verbum Dei non est alligatum. Ideo omnia sustineo propter electos, ut et ipsi salutem consequantur, quæ est in Christo

ii. Tim. iii. b.

ii. Tim. iii. c.

Mat. xxv. c.

Tit. i. b.

i. Cor. ix. b.

Rom. i. a.

Ast. xx. c.
Eph. iii. a.
Collo. i. c.

CHRIS

gloria eorum
Nam
et ceteri
nam, & ceteri
gaudent
non si non
delis per
dam non p
cedi fican
Noli com
nihil enim
ad labuer
sollicita a
probabile
operari
de tra fican
natus.

Proph
loqua de
proficiti
temo eor
piter qu
et Phyle
ciderunt
fioem
laboer
dem. Sed
des itat
hoc. Cog
ta, & d
als q ino
magna a
fani val
sed & li
quæ q
di aut
ergo em
ent vas
ti & vtil
opus bon
louem
na fuge
tiam, si de
et pact c
Domini
Sultas a
plena qua
ens quia
num aute
in ligga
esse ad o
tinentem
peritem
rpati, pe
in pœni
fandum
plicitat
quo cap
voluntat

CHRISTO IESU, et
gloria celesti. Fideles se-
ra-
mus Nam si comortui sumus,
& eueniemus: si saluati
sumus, & cõregnabimus: si ne-
gauerimus: & ille negabit
nos non credimus, ille si-
delis permanet: negare seipsa-
lum non potest. Hæc cõmone
iustificans coram domino.
Noli contendere verbis: ad
nihil enim vile est, nisi
ad subuersionem audientium.
Sollicite autem cura te ipsum
probabilem exhibere Deo,
operarium inconfusibile, rea-
de tractantem verbum ves-
titiis.

Prophana autem & vania
loquia deuitat multum enim
proficiat ad impietatem, &
semo eorum ut cancer sers-
perit quibz est Hymeneus
& Philetus, qui a veritate ex-
cedunt, dicentes resurre-
ctionem esse iam factam, &
subuertunt quorundam fra-
trem. Sed firmum fundamentum
delit, habens signaculum
hoc. Cognouit dñs qui sunt
falsi, & dilexit ab iniquitate
eius qui inuocat nomen dñi. In
magna autem domo, non solum
vasa aurea, & argentea,
sed & lignea & fictilia: &
quædam quæ in honorem, quæ-
dam autem in contumeliis. Si quis
ergo emulauerit se ab istis,
aut vas in honorem sanctifica-
ti & vile domino ad omne
opus boni paratum.

Iuuenilia autem desydes
na fuge, sectare vero iustitia-
m, fidem, spem, charitatem,
& pactum cum iis qui inuocant
Dominum de corde puro.
Stultas autem & sine disci-
plina questiones deuota, scia-
mus quia generant lites. Ser-
uum autem domini non oportet
litigare, sed manifestum
esse ad omnes, docibile, pas-
sibilem, cum modestia corri-
pientem eos qui resistunt ve-
ritati, ne quando deus dei il-
lus poenitentiam ad cognos-
cendum veritatem, & resis-
piscant a diaboli laqueis, a
quocapdiu tenentur ad ipsi-
voluntatem.

CAPVT

christe Jesu, with heavenly glory. Thys is
is a true sayenge: * For yf we be deed
with hym, we shall also lyue wyth hym:
* yf we haue paciece, we shall also ray-
ne wyth hym: * yf we denye hym, he
shall also denye vs: * yf we beleue not,
he abydeyth saythfull, he cā not deny him
selfe. But thou the in remembraunce of
these thynges, and requyre befoze the
Lorde. Stryue not with wordes, for that
is profytable for nothyng, saue to the
subuertyng of the hearers. Study to
shew thy selfe a laudable workman vnto
God, not brynging ashamed, treatyng the
woorde of God aryght.

* As for vnholy and bayne talkynges,
do thou eschue them, for they auail
much vnto vngodlines, and they
furtherer as a canker: of the whych soze
is * Hymeneus & Philetus, whyche are
fallē awaye from the truth, sayenge, that
the resurrection is past already, and haue
ouerthrowen the sayth of some. But the
sure grounde of God doth stande, hauing
thys seale: * The Lorde knoweth the
that are hys. And let euery one that cal-
leth vpon the name of the Lord, departe
from wyckednesse. * In a great house
are vessels not onely of golde and syluer,
but also of woodd & of earth: & some trulye
vnto honour, but some vnto dishonoure.
yf any man therfore shall chēse him selfe
fro these, he shalbe a vessel vnto honour
beyng hallowed & mere for the Lorde,
ready vnto euery good worke.

* Flye the lustes of youth, but follothe
ryghteousnesse, sayth, hope, loue, & peace
with them that call vpon the Lorde with
a pure harte. * Eschue such questions as
be foolish & without lernyng, knowyng
that they do but engender stryfe. The
seruaunte of the Lorde ought not to stry-
ue, but to be gentle toward all men, * apte
to reach, paciente, * with softnesse rebu-
kyng them that wythstande the truth, yf
God at any tyme wyll geue them repen-
taunce to knowe the truth, & repent from
the snares of the deuell, of whō they are
holdē captiue after hys wyll.

As

The

Rom.vi.b.

Rom.viii.b.
Luc.xii.2.Mat.xxii.c.
Rom.iii.2.i.Tim.i.2. &
i.Tim.ii.2.

i.Tim.i.c.

Ioh.x.b.

C
Roma.ix.c.

i.Tim.vi.c.

i.Tim.i.c.

i.Tim.ii.b.
Tit.iii.b.i.Tim.iii.a.
Gala.vi.a.

ii. Timothy.

The.iii. Chapter.

CAPVT III.

i. Tim. iiii. a.
ii. Pet. ii. a.
Iude. i. c.



Be sure of thys, that
* in the last dayes shall
come perylous tymes, and
men shall be louers of the
felnes, conerous, byghmy-
ded, proude, cursed spea-
kers, not obeying fathers

* in others, vnkynde, wyched, without af-
fectio, without peace, accusers, lecherous,
vnnmercifull, without kindnesse, traitours,
headre, puffe vp, louers of pleasures more
thā of god, hanynge truly a thyne of God
lynes but denyge the power of it. And
soch abyode. * For of them are they þ go
thorow from house to house, & bring in to
bondage women ladē with tynnes, which
are led with sundery lustes, euer lernyn-
ge, & neuer attaynyng vnto the knowle-
ge of the touth. * But as Iannes and
Mambres withstode Moses, euen so do
they also resyste the truth, beyng men
corrupte of mynde, lewde concernyng fa-
yth, but farther shall they not profyt: for
they folow shall be manifest vnto all men,
as they is was.

15

But thou hast attayned vnto my doctri-
ne, exsample, purpose, fayth, longe suffe-
rynge, loue, patience, persecucions, suffe-
rynges, such as happened vnto me * at
Antioche, Iconium, Lystris, what ma-
ner of persecucions I haue suffred: and
out of them all hath the Lord deliuered
me. * And all they that wyll lyne God:
ly in Christ Iesu, shall suffice persecutio.
But wyched mē & disceauers shall ware
woyse & woise, erryng, & bringyng into
erroure. * But continue thou in those
thynges that thou hast learned, & are com-
mitted vnto the, knowyng of whō thou
hast learned them, and that thou hast
from thy youth knowen the holy scrip-
tures, the whych are able to instructe the
vnto saluacion, thorow the fayth that is
in Christ Iesu. * For all scripture genen
by inspiration of God, is profytable to
reach, to rebuke, to improue, to enfourme
in ryghteounesse, that the man of God
maye be perfecte, taught vnto every
good worke.

The



Seiplos amātes, cupidi, glori-
fieri, blasphemii, parenti-
bus non obediētes, ingrati,
scelerati, sine affectione, sine
pace, criminales, inconti-
nentes, immites, sine ben-
gnitate, peditores, pteriti, im-
modici, voluptatum amatores
magis quam Dei, habentes
speciem quē pietatis, virtutem
autē ei⁹ abnegantes: Et hec
denota. Ex his est is qui per-
neurat domos, & caput
ducit mulieres, oneratas
peccatis, quae ducunt variis
delictis, semper discit,
& nunquā ad sententiā
se perueniētes. Quosdam
dō autē Iannes & Mambres
resisterūt Moysi, & huius-
modi veritati, hoīes corrupti
mente, reprobi, circa fidē, sed
ultra nō proficiūt: iniquitia
eius eorū manifesta est omnib⁹,
sicut & illorū sunt.

Tu autē assensu meam
doctrinā, instructionē, possi-
tū, fidē, longanimitatē, dis-
tinctionē, patientiā, persecutio-
nes, passionē, & quālibet mihi
facta sunt Antiochiē, Iconi-
um, Lystris, quales persecucio-
nes sustinui: & ex omnib⁹ eripuit
me domin⁹. Et oīes qui per-
vult vivere in Christo Iesu, sa-
lectionē patiēst. Mali autē
hoīes & seductores p̄sunt
in pei⁹, errantes, & in erro-
mitētes. Tu vero permane
in his quae didicisti, et credita
tibi sunt, scilicet a quo didice-
ris, & quod ab infantia sus-
ceperas licet eas noli, quia te pos-
sunt instruere ad salutē per-
fidem quae est in Christo Iesu.
S. T. O. IESU. Omnis
scriptura diuinitus inspirata
utilis est ad docendum, ad
arguendum, ad corripien-
dum, ad erudiendum in ius-
titia, ut perfectus sit homo
dei ad omne opus bonum
instructus.

CAPVT

Titum. ii. c.

Exo. vi. c.

Act. xiii. c.
& xiiii. a.
ii. Cor. i. b.

Psal. xxxiii. c.
Ecclesi. ii. a.

ii. Pet. d.

ii. Timothe. c.



ipsum
verbu
portu
crepa
doctri
cum
fufine
deria c
gistro
a verit
aerter
eduer
omnib
gelit
ple, Job
Ego
tempu
fati. B
cursum
uani.
mibi co
reddet
die iust
autem
ligunt
ad me
enim m
hoc secu
nec, Cr
Titus in
est me
me, & a
mibi vti
dicitur
Penuā
de apud
ter tecu
autē me
marit⁹
dū, red
opera ei
ta i valo
his noī
In pr
nes me
illis im
autem i
fortanit
dicatio
diant o
heratus

CAPVT IIII.

The. iiii. Chapter.



Testificor corā
deo & IESV
Christo, qui ius
dicaturus est vi
uos & mortuos,
os, per aduersū
ipsum & regnū eius: prædica
verbum, in ita opportune im
portune, argue, obsecra, ins
crepa in omni patientia &
doctrina. Erit enim tempus
cum sanam doctrinam non
sustinēbunt, sed ad sua desy
deria coaceruabunt sibi mas
gistros prurientes auribus, &
a veritate quidem auditum
auertent, ad fabulas autem
conuerſent. Tu vero vigila, in
omnib; labora, opus fac eū
gelistæ, ministeriū tuum im
ple, sobrius esto.

Ego enim iam delibor, &
tempus resolutionis meę in
stat. Bonū certamē certauī,
cursum cōsummaui, fidē sers
uam. In reliquo, reposita est
mihi corona iustitiæ, quam
reddet mihi dominus in illa
die iustus index: non solum
autem mihi, sed & his qui di
ligunt aduentū eius. Festina
ad me venire cito. Demas
enim me reliquit, diligens
hoc seculū, & abiit Thessalo
nicā, Crescens in Galatiam,
Titus in Dalmatiam. Lucas
est mecum solus. Marcus
p̄ſus me, & adduc tecū: est enim
mihi utilis in ministerio. Ty
chicus autē mihi Ephesum.
Penulā quam reliqui Troas
de apud Carpum veniēs, aſa
ſer tecum, & libros, maxime
autē mēbranas. Alexander
ararū multa mala mihi oſtē
dit, reddet illi dominus secundū
opera eius, quem & tu deus
ta i valde enim reſtituit vers
his nostris.

In prima mea defensione
uenio mihi adſuit, sed o
nes me dereliquerunt: non
illū imputetur. Dominus
autem mihi aſtitit, & con
fortauit me, vt per me præ
dicatio impleatur, & au
diant omnes Gentes, & ſi
beratus ſum de ore leonis.
Libes



Testifye befoze God & Je
sus Christ, whych shall iud
ge the quicke and deade by
hys cōmyng, and hys kyng
dome: preach thou the wor
de, be earnest in season and
out of season, reprove, beseeke, rebuke
with all patience and doctrine. For the tyme
shall come, whan they shall not suffice
wholsome doctrine, but accordyng to their
owne lustes shall they (whose eares itch)
get them an heape of teachers, & from
the truth shall they turne theyr hearyn
ge, and shalbe geuen vnto fables. But
watch thou, labour in all thynges, accō
plyſhe the worke of a preacher, fulfill
thy seruice, be sober.

* For I am now ready to be offered, and
the tyme of my departyng is at hande. I
haue foughte a good fyght, * I haue ful
fylled my course, I haue kept the sayth.
More ouer, ther is layed vp for me, * a
crowne of ryghteousnesse, which the lo
rd the ryghteous iudge shall geue me in
that daye: and not only vnto me, but also
vnto the that loue hys comyng. Ma
ke hys to come soone vnto me. For
* Demas hath leſte me, louyng thyſ
worlde, and is gone to Thessalonica, Cres
cens in to Galatia, Titus to Dalmatia,
Lucas onely is with me. Take * Mar
ke and brynge hym with the, for he is p
fyttable vnto me in the mynistracion. Ti
chicus haue I sent to Ephesus, The clo
ke that I leſte at Troas with Carpus,
brynge with the (whā thou comest) & the
booke, but specially the parchemente.
* Alexander the copperſmyth hath done
me much enell, the Lorde shall rewarde
hym accordyng to his workes, of whom
be thou ware also: for he dyd greatly
withſtande our wordes.

In my fyrst anſweryng, noman dyd
aſſiſte me, but they all forſoke me: I
praye God, ſ it be not layed to the
charge. But the lorde ſtoode by me, & cōforted
me. ſ by me the preachinge ſhulde be ful
fylled, and that all naciōs might heare, &
I am deliuered out of the Lyons mouth.

ff if

The

ii. Pe. i. c.

Ioh. xvi. a.

i. Cor. ix. d.

i. Pe. v. a.

Col. iii. b.
Philip. i. c.

Col. i. a.

i. Tim. i. c.

Ad Titum.

The Lorde shall deliuer me from euery
euell worke, and shall kepe me vnto hys
heauenly kyngdome: vnto whom be glo
ry for euer & euer. Amen. Grete * Wils
calla and Aquila, and the house of One
phorus. * Erastus dyd remayne at Corin
thus. But * Trophimus haue I lefte
sycke at Miletus. Wake haist to come
before wynter. Cubulus, and Pudens, &
Linus, and Claudia, and all the brethren
salute the. The Lorde Iesus Churke be
with the. Grace be with you. Amen.

Act. xviii. a.
Rom. xvi. a.
Rom. xvi. c.
Act. xxi. d.

Liberavit me dominus ab
omni opere malo, & saluum
faciet in regnum suum cele
ste: cui gloria in secula seculi
lorum. Amen. Saluta Presbi
tam, & Aquilam, & Ones
phori domum. Erastus re
mansit Corinthi. Trophimus
autem reliqui infirmum Mi
leti. Festina ante hyemem
venire. Saluta te Cubulum,
& Pudens, & Linus, & Clau
dia, & fratres omnes. Do
minus IESVS CHRIS
TUS cum spiritu tuo. Gra
tia vobiscum. Amen.

The ende of the seconde Epistle
of Paul the Apostle to Ti
mothe.

Finis secundæ epistolæ Pau
li Apostoli ad Tima
theum.

The Epistle of the Apostle Paul to Titus.

The fyrst Chapter.

EPISTOLA

Pauli Apostoli ad
Titum.

CAPITULUM I.

A



Paul the seruante
of God, and an
Apostle of Je
sus Churke, accor
dyng * to the
sayth of the es
lete of god, and
knowlege of the
truth, whych is
according to god
linessse to the ho
pe of eternall liu
ge lyfe, the whych * God (that doth not
lye) hath promysed before the synes of
the worlde: but hath at hys seasons the
wed hys worde by preachynge, whych
is committed vnto me accordyng to the
commaundement of God oure Sauour,
vnto * Titus my deare sonne after the
commune sayth, grace, and peace from
* God the father, and Churke Iesu oure
Sauour.

ii. Tim. i. b.

Rom. iii. a.

ii. Cor. viii. c.

Eph. i. a.



Autem ser
uus dei, ap
stolus iesu
christi, secun
dum electio
nem dei &
agnitione

nem veritatis, quæ secundum
pietatem est in spem vitam
aeternam, quam promissit cui
non mentitur, Deus ante ista
pœna secularia manifestauit
autem temporibus suis verbum
suum in predicatione,
quæ credita est mihi secundum
dum præceptum saluatoris
nostri dei, Titus dilectio filio
secundum commune fidei
gratia & pax a deo patre &
CHRISTO IESU sal
uatoris nostro.

For

How

Huius rei gratia reliqui te
Creta, vt ea quæ defunt, cor-
rigas, & constituas per ciui-
tates presbyteros, sicut &
ego disposui tibi. Si quis sis
ne crimine est, vnus vxoris
vir, filios habens fideles, nō
in accusatione luxuriæ, aut
non subditos. Oportet enim
episcopum sine crimine esse,
sicut dei dispensatorem, non
superbum, non iracundum,
non vinolentum, non percu-
sorem, non turpis lucri cupi-
dum: sed hospitalem, benignū,
prudētem, sobrium, iustum,
sanctum, continentem, am-
plexantē eum qui secundū
doctrinam est fidelis, sermos
nem, vt potens sit exhortari
doctrina sana, & eos qui cō-
trahunt arguere.

Sunt enim multi inobediē-
tes, vaniloqui, et seductores:
maxime qui de circumcisio-
ne sunt, quos oportebat res
cargui, qui vniuersas domos
laborant, docentes quæ nō
oportet, turpis lucri gratia.
Dixit quidam ex illis pros-
picius ipsorum propheta: Cre-
tenses semper mendaces, ma-
la bestia, ventres pigri. Tes-
timonium hoc verum est.
Quam ob causam increpa il-
los dure, vt sani sint in fide,
non attendentes Iudaicis fa-
bulis, & mandatis hominum
auerlantium se a veritate.
Omnia munda mundis: cos
inquinatis autem & infideli-
bus nihil est modum, sed in-
quinata sunt eorum et mens &
conscientia. Confitentur se
nosse deum, factis autē ne-
gant: cum sint abominati,
& incredibiles, & ad omne
opus bonum reprobi.

Fo: thys thynges sake lest I the in
Creta, that thou shuldest redresse the thynges
that are lacking, and shuldest orde-
ne Elders thowout the cyties, as I al-
so haue apoynted the. yf any be without
blaine, the husbände of one wyfe, hauyn-
ge saythfull chylde, not accused of ryot,
ner dishobedient. * Fo: a byshop must be
blamelesse, as * the steward of God, not
proude, not angry, not geuen to moche wy-
ne, no fyghter * not greedy of fylthy lu-
cre: but harberous, gentle, wyse, sobre,
ryghteous, holy, temperate, * enbriacy-
ge that saythfull woode, whych is accor-
dyng to doctrine, that he maye be able to
admonish with wholsome doctrine, and to
improue them also that saye against it.

* Fo: ther are many dishobedient, bay-
ne tanglers and deceauers: specially they
that are of the circumcysion, whyche
ought to haue ben rebuked, * whiche sub-
uerthe whole houses, teachyng thynges
that they oughte not, because of fylthy
lucre. One of they: owne pphetes sayd:
The Cretians are alwaye lyers, euell
beastes, slowe bellies. Thys witnesse is
true. Wherefore, rebuke thou them sharpe-
ly, that they maye be soude in the sayth,
not geuyng hede to Jewyshe fables, and
cōmaundementes of men, turnyng from
the sayth. * All thynges are cleane vnto
the cleane: but * vnto the vncleane
and vbeleuyng is nothyng cleane, but
they: mynde and conscience are defyled.
They saye that they knowe God, but
with the dedes they denye hym: seynge
they are abhominable, and vbeleuyng,
and vnnete vnto euery good woike.

i. Tim. iii. a.
mat. xxiii. d.
i. Cor. iii. a.
Leui. x. c.
Ephe. v. b.
ii. Efd. iiii. c.

C
Act. xv. a. t.
ii. Cor. xi. c.
ii. Tim. iii. a.

Mat. xii. a.
& xxiii. c.
Rom. xiii. c.

CAPVT II.

The. ij. Chapter.



V autem loques-
re quæ decent, sa-
nam doctrinam.
Senes, vt sobrii
sint, pudici, pruden-
tes, sani in fide,
in dilectione, in patientia.
Anus



Wt speake thou the thyn-
ges that become wholsome
learnynge: That the
elder men be sobre, chaste,
wyse, founde in sayth, in
loue, in patience. * The
elder

i. Tim. ii. b.

Ad Titum.

Tim. v. b

elder women lyke wyse, that they vse ho-
ly apparell, * nor beying false accu-
sers, not geuen to much wyne, that they
teachye well, that they enforme, the
yonger women, to loue theyr husbendes,
to loue theyr chyl dren, to be wyse, chaste,
sober, carynge for theyr house, gentle,
* obediente vnto theyr husbendes, that
the worde of God be not euell spoken of.
Exhorte the yonge men lyke wyse, that
they be sober. In all thynges shewe thy
selfe * an ensample of good woorkes, in
learnynge, in vpryghrenesse, in graunte,
in the wholsome worde, (whyche is vnre-
prouable) that * he that wythstanderh,
may be ashamed, hauinge no euell thyng
to saye of vs. * The seruantes to be
obediente vnto theyr maysters, to please
them in all thynges, not answerynge as
gayne, nether to be prykers, but shewyn-
ge good faythfulnesse in all thynges, that
in all thynges they maye do worthyp to
the doctrine of God oure Saueroure,

iene, iii. c

Tim. iii. b

Petri. v. a

Petri. ii. b

nd. iii. b

phel. vi. a

ol. iii. c

B

* For the grace of God oure Saue-
oure hath appeared vnto all men, tea-
chynge vs, that we denyenge vngodly-
nesse and * worldly lustes, shulde lyue
soberly, ryghteously, and Godly in this
worlde, waytyng for the blessed * hope,
and the commynge of the glozy of the
great God, and oure Saueroure Iesus Chri-
ste, * whyche gaue hymselfe for vs, to
redeeme vs from all wychednesse, and * to
pouge vs to be vnto hymselfe, an accepta-
ble people, a follower of * good woorkes.
Speake these thynges, and exhorte, &
and rebuke wyth all earnest. * Let no
man despyse the.

Ioh. ii. c

at. xxv. c

om. vii. a

ala. iii. b

ctio. xv. b

phel. v. c

phel. ii. b

Tim. iii. b

The. iij. Chapter. *



A

om. xiii. a

Petri. ii. c

o. n. xli. b, c

Dmoryth * them to be
obediente vnto prynces,
and powders, to obeye at a
worde, to be ready vnto
euery good worke, * to
speake euell of noman, to
be no stryvers, but softe, shewynge all
gentyl-

Anus similiter in habitu fan-
cto, non criminatrices, non
multo vino seruientes, bene
docentes, vt prudentiam do-
ceant adolescentulas, vt vi-
ros suos amant, filios honesti-
ligant, prudentes, castas, sob-
rias, domus curam habens-
tes, benignas, subditas suis
viris, vt non blasphemetur
verbum Dei. Iuuenes simi-
ter hortare, vt sobrii sint. In
omnibus te ipsum probet ex-
plum bonorum operum, in
doctrina, in integritate, in
grauitate, verbum sanum, in-
reprehensibile: vt is qui ex-
aduerso est, veretur, nihil
habens malum dicere de no-
bis. Seruos dominis suis sub-
ditos esse, in omnibus plac-
tes, non contradicentes, non
fraudantes, sed in omnibus
fidem bonam ostendentes,
vt doctrinam saluatoris nos-
tri Dei ornent in omnibus.

* Apparuit enim grana
Dei saluatoris nostri omni-
bus hominibus, eruditus nos
vt abneget aures impietatem &
secularia desyderia, sobrie,
& iuste, & pie viuam in hoc
seculo, expectantes beatam
spem, & aduentu glorie magis
Dei, & saluatoris nostri Ie-
su Christi, qui dedidit semet-
ipsum pro nobis, vt nos redi-
meret ab omni iniquitate &
mundaret sibi populum ac-
ceptabilem, sectatorem bon-
norum operum. Hec loquere
& exhortare, & argue
cum omni imperio. Nemo
te contemnat.

CAPVT III. *



Dmone ih-
los pncipi-
bas & pote-
statibus
ditos esse,
disce obe-
dire, ad om-
ne opus bo-
num parat-

tos esse, nemini blasphemas-
re, non litigiosos esse, sed mo-
deslos, omnem ostendentes
mansuetudinem.

mansuetudinem
homines. E-
quando &
increduli, et
desyderantes
bus variis, in
sua agente
tes inuicem
mgnitas &
mni saluato-
ex operibus
cimus nos,
am quierice
fieri per la-
nomis & re-
tastantur q-
nos abunde
Christum
thrum vt
ipsum, hære-
dam spem
delis sermo-
lo te confi-
bonis oper-
credunt D-
Hac su-
hominibus
questione
& contem-
legis deuti-
ies & vana
minum po-
dam corre-
sorum qui
culmodi
cum sit po-
denatur
te Artem
testina ad-
polime ite-
mare. 2.
& Apollon-
vt nihil
astem &
ribus pra-
larios, vt
S. Saluta-
omnes, S-
mant in
omnibus

71m

mansuetudinem ad omnes
homines. Eramus enim alii
quando & nos insipientes,
increduli, errantes, seruientia
ter delyderis, & voluptatis
bus variis, in malitia & inui-
dia agentes, odibiles, odien-
tes inuicem. Cum autem be-
nignitas & humanitas appa-
ruit saluatoris nostri Dei, non
ex operibus iustitiarum quae fec-
imus nos, sed secundum su-
am misericordiam saluos nos
fecit, per lauacrum regenera-
tionis & renouationis spiri-
tus sancti quem effudit in
nos abunde per IESVM
Christum saluatorem nos-
trum, ut iustificati gratia
ipsius, haeredes simus seculum
vitae aeternae. & Fi-
delis sermo est. Et de his vo-
lote confirmare, ut curent
bonis operibus praestare, qui
credunt Deo.

Hae sunt bonae & vtilia
hominibus. Stultas autem
questiones & genealogias,
& contentiones, & pugnas
legis deuitant enim multi-
les & vanae. Haereticum ho-
minem post vnam & secun-
dam correptionem deuita,
scimus quia subuersus est qui
eiusmodi est, & delinquit,
cum sit proprio iudicio con-
demnatus. Cum misero ad
te Artemam aut Tychicum
testima ad me venire Nicos
pollino ibi enim statui hys
mare. Zenam legisperitum
& Apollo sollicite praemitte
ut nihil illis desit. Discant
autem & nostri bonis ope-
ribus praestare ad vsus neces-
sarios, ut non sint infructuo-
si. Saluant te qui mecum sunt
omnes, Saluta eos qui nos a-
mant in fide. Gratia Dei cum
omnibus vobis. Amen.

gentylnesse towarde all men. For we our
selues also were sometyme fooly the, vn-
beleynge, goynge astraye, seruyng by
uerse lustes and pleasures, lyynge in ma-
lyce and enuye, hatefull, hatynge one ano-
ther. * * But whan the kyndnesse and
gentylnesse of oure Sauoure God ap-
peared (not of the wothes of ryghteous-
nesse that we haue done, but accordynge
to hys mercy) * he saued vs, thowwe
* the fountayne of the newebyrth and
renewynge of the holy goost, whom he
hath poured forth vpon vs plentyfully
thoww Iesus Christ oure Sauoure: that
we beyng made ryghteous * by hys
grace, shulde be heyes of euerslastynge
lyfe acordyng to hope. Thys is a true say-
yng. & It is a saythfull worde. And of
these wolde I haue the to strengthen the
that they whych beleue in God, maye au-
dy to excel in good wothes.

These thynges are good and profy-
table vnto men. * But eschue fooly the
questions and genealogies, and contenti-
ons, and stryuynges of wordes: for they
are vnprofitable and bayne. * Eschue
the man þ is geuen to here sye, after the
fyrst and seconde admonicion, knowyng
that he that is such one, is peruerced, and
synneth, seyng he is condemned by hys
owne iudgemente. Whan I send Arre-
mas vnto the of Tychicus, make hault to
come vnto me to Nicopolis: for there ha-
ue I purposed to wynter. Sende zenas
the lawer and * Apollo diligently afoze,
that nothyng be lackyng vnto them.
And let oure learne to excell in good wo-
thes vnto necessarye vses, that they be
not vnfructfull. All they that are wyth
me salute the. Salute them that lone vs
in sayth. The Grace of God be with you
all. Amen.

Finis Epistolae Pauli
Apostoli ad
Titum.

The ende of the Epistle of
Paul the Apostle to
Tytus.

FF iiii

ii. Tim. i. b

Rom. viii. c
Ioh. i. iii. a
Eph. vi. a

Actu. xv. b
Eph. ii. a

i. Tim. i. a
and. vi. a
ii. Tim. ii. c

Mat. xviii. b
ii. Tessa. iii. a
Rom. xvi. b

Actu. xviii. c
ii. Cor. i. b
iii. a. xvi. b

Ad Philemonem.
The Epistle of Paul the
Apostle to Philemon.

EPISTOLA
PAULI APO
soli ad Phile
monem.

And the prisoner
of Christe Iesu, and
brother Tymothe,
vnto Philemon the
beloued our helper
and vnto Apphia
the most deare be-
loued sister, and to

* Archippus our
fellowlabourer, and vnto the congrega-
tion that is in thy house * Grace be vnto
you and peace from God our father,
and the LORD Iesus Christ. I thanke
my God, makinge alwaye remembraunce
of the in all my prayers, hearynge of
thy loue and the fayth that thou hast in
the LORD Iesus, & vnto all saintes,
þ the fellowship of thy fayth maye be
euidēt in the knowlege of euery good
woorde among you in Christ Iesu.

For I had great ioye and consolacion
in thy loue, because that by the (brother)
the hartes of the sayntes are refreshed.
Wherefore, though I maye be bolde in
Christ Iesu to comaunde the, the thing þ
belongeth vnto the, yet for lous sake I
rather beseech the, though I be as I am,
euen olde Paul, and now also the prisoner
of Iesu Christ: I beseeke the for
* Onesimus my sonne, whom I haue be-
gotten in bandes: whych somtyme was
vnpromytable vnto the, but now promy-
table both vnto me and the, whom I haue
sent agayne vnto the. But receaue thou
hym (that is to saye, euen myne owne
harte,) whom I wold haue kept wyth
me, that he myght haue ministred vnto
me in the bandes of the Gospell in stea-
de of the: but I wold do nothyng wyth-
out thy counsell, that the good that thou
doest, myght be, not as of compulsion, but
wyth a good wyll.

For happily therfore went he from
the for a season, that thou myghtest re-
ceaeue hym for euer, not now as a seruant,
but in steade of a seruante a most deare,
brother,

Aulus vinctus
Christi IESV
& Tymotheus
frater, Phile-
moni dilecto
& adiutor no-
stro, & Ap-
piaz forori charissime, &
Archippo commilitoni nos-
tro, & ceteris quæ in do-
mo tua est: Gratia vobis &
pax a Deo patre nostro &
Domino IESV Christo.
Gratias ago Deo meo, semper
per memoriam tuam faciens in
orationibus meis, audient
charitatem tuam & fidem
quam habes in Domino IESV,
& in omnes sanctos, ut
communicatio fidei tue cura
dens fiat, in agnitione omnis
operis boni in vobis in Chri-
sto IESV.

Gaudium enim magnum
habui & consolacionem in
charitate tua, quod viscera
sanctorum requiescent per
te frater. Propter quod multa
fiduciam habui in Chri-
sto IESV imperandi tibi
quod ad rem pertinet, pro-
pter charitatem magis ob-
secro, cum sis talis vi: Paulus
senex, nunc autem & vinctus
IESV Christi: obsecro te pro
meo filio quem genui in vin-
culis, Onesimum qui tibi aliquando iniuri-
fuit, nunc autem & mihi &
tibi utilis, quem remisisti tibi.
Tu autem illum sicut esum
viscera,) suscipe, quem ego
volueram mecum detinere,
ut pro te mihi ministraret in
vinculis. Euangelii sine con-
silio autem tuo nihil volui fa-
cere, ut ne velut ex necessi-
tate bonum tuum esset, sed
voluntarium.

Postquam enim ideo
discessit ad horam a te, ut
in aeternum illum reciperes
res, iam non ut seruum,
sed pro seruo charissimum
fratrem

Collo. iii. b

i. Cor. i. a

ii. Cor. i. a

Gala. i. a

Collo. iii. a

EPI
PA
fi

CA

N

me dieb
nobis in
tuit hære
per quer
Qui cur
nie & fig
portant
virtutis

frat. maxime mihi : quāto
 magis tibi & in carne, &
 in Domino / Si ergo habes
 meliorem, suscipe illum sis
 re me. Si autem aliquid nos
 erit tibi aut debet, hoc mihi
 impura. Ego paulus scripsi
 mea manu. Ego reddam ut
 non dicam tibi quod & tes
 ipsum mihi debes. Ita frater
 ego te fruar in Domino, rea
 fac viscera mea in Christo.
 Confidens in obedientia tua
 scripsi tibi, sciens quoniam
 & super id quod dico, facies
 simul & para mihi hospitium
 nam spero per orationes. ve
 stras donari me vobis. Salu
 tat te Epaphras concapti
 uum meum in Christo IESU,
 Marcus, Aristarchus, Des
 mon, & Lucas adiutores mei
 Gratia Domini nostri IESU
 Christi cum spiritu ve
 stro. Amen.

brother, specially vnto me: but how much
 more vnto the, both in the flesh and in the
 LORD. yf thou holdest me therfore for
 a companion, receaue hym as my self.
 But yf he hath hurte the or owerth ought
 vnto the, laye that to my charge I Paul
 haue wyrtten it wyth myne owne han
 de. I wyll recompence it, so that I do not
 saye vnto the, that thou owest me euen
 thyselfe also. Thus brother let me enioy
 ye the in the LORD & refresh thou my
 ne hart in Christ. I haue wyrtten vnto
 the, trustyng in thyne obedience, kno
 wyng, that thou wylt do aboue it that I
 do say, and make redy also a lodgyng for
 me: for I truste to be restored vnto you
 thoroowe youre prayers. * Epaphras
 my fellow prisoner in Christ Iesu, Mar
 ke, Aristarchus, Demas and Luke, my
 helpers, salure the. The grace of oure
 LORD & Iesus Christ be wyth your
 spere. Amen.

Collo. i. a
 and. iiii. b

¶ Finis Epistolæ Pauli
 Apostoli ad Phi
 lemonem.

¶ The ende of the Epistle
 of the Apostle Paul
 vnto Philemon.

EPISTOLA
 PAULI APO:
 stoli ad Hes)
 brasos.

¶ The Epistle of Paule
 the Apostle to the
 Hebres.

CAPVT I. *

The fyrst Chapter. *



Vltima s
 rix mul
 tifemo
 disolim
 De los
 quens
 patrib
 in pros
 phetis
 nouissi

me diebus istis locutus est
 vobis in filio, quem consti
 tuit heredem vniuersorum,
 per quem fecit & secula.
 Qui cum sit splendor glos
 riæ & figura substantiæ eius
 portansque omnia verbo
 virtutis suæ, purgationem
 peccas



Od speakyng in ty: A
 mes past diuersly, and
 many wayes vnto the
 fathers by hys pro
 phetes, hath at the
 last spoken in these
 dayes vnto vs by hys
 sonne, * Whom he
 hath made heyre of
 all thynges, by whom also he made the
 world. The whych, beyng * the bright
 nesse of his glory, and the very ymage of
 hys substance (bearige vp all thynges by
 the worde of hys power) * hath poureged
 oure

mat. xxviii. c

Sapi. vii. d
 ii. Cor. iiii. a
 Collo. i. d

Ephe. i. a

Ad Hebræos.

oure synnes, and fytteth at the ryghthā-
de of the maicste on hye: beyng so much
more excellent than angels, as * he hath
optayned by heretage a more excellent
name than they. For vnto whom of the
angels sayd he at any tyme: * Thou
art my sonne, thys daye haue I begottē
the: And agayne: * I wylbe his father,
and he shalbe my sonne.

And agayne, whan he byrgeth the
fyrst begotten sonne into the worlde, he
sayeth: * And let all the angels of God
worshyppe hym. And vnto the angels
truly sayeth he: * Whych maketh hys
angels spzetes, and hys ministers a flame
of fyre. But vnto the sonne he sayeth.

* Thy seat O God is for euer and ener,
the sceptre of thy kyngdome is a sceptre
of ryghreousnes. Thou hast loued rygh-
teousnesse, and hast hated iniquyte, ther-
fore hath God (euen thy God) anoynted
the wyth the oyle of gladnesse aboue
thy companions. And: * Thou LORD
dydest create the earth at the begynninge,
and the heauens are the workes of
thy handes. * They shall perishe, but
thou shalt endure, and they all shall waxe
olde as a garmente. And as a cloth shalt
thou chaunge them, and they shalbe cha-
unged: but thou art euen the same, and
thy yeares shall not fayle. For vnto
whom of the angels sayd he at any tyme

* Syt thou at my ryghthande, vntyll
I make thine enemye thy foote stoole.
Are they not all ministrynge spzetes, sen-
te to minister for their sakes that do re-
ceiue the heretage of saluacion?

peccatorum facit, sed et ad
dexteram maiestatis in co-
celis: tanto melior angelis
effectus, quanto differe-
tius præ illis nomen dera-
diuauit. Cui enim dixit
quando angelorum: Filius
meus es tu, ego hodie ge-
nui te: Et tritum: Ego co-
illi in patrem, & ipse eni-
hi in filium.

Et cum iterum intro-
cit primogenitum in orbem
terre, dicit: Et adoret eum
omnes angeli Dei. Et ad an-
gelos quidem dicit: Qui fa-
cit angelos suos spiritus, &
ministros suos flammam
ignis. Ad filium autē: Theo-
nus tuus Deus in seculum le-
culi, virga aequitatis, virga
gni tui. Dilexisti iustitiam,
& odisti iniquitatem, pro-
pterea vixit Deus. Deus
tuus oleo exultationis præ-
participibus tuis. Et: Tu in
principio Domine terram
fundasti, & opera manuum
tuarum sunt celi. Ipsi per-
bunt, tu autem permanebis,
& omnes vt vassamentum
veterascent. Et velut ami-
ctum mutabis eos, & muta-
buntur: tu autem idem se-
es, & anni tui non defici-
bunt. Ad quem autem angelorum
dixit aliquando: Sece a dex-
tris meis: Quoadulque pos-
nam inimicos tuos scabelli
pedum tuorum: Nonne om-
nes sunt administratores spi-
ritus, in ministerium missi
propter eos qui habent in
capiunt saluati?

CAPVT II. *

The.ii. Chapter. *

A



I oughte therfore to
geue the more herte vn-
to the thinges that we
haue herte, lest happē
ly we perishe. For yf
the worde * that was
spoken by angels, be-
came sure, and euery
transgression and disobedience dyd re-
ceiue a due recompence of rewarde: how



Ropterea
bondamini
oportet ob-
seruare nos
ea que an-
gelorum, pe-
forte peris-
suamus. Si
enim qui per angelos dictus
est sermo, factus est firmus:
& omnis prauaricatio & in-
obedientia accepit iustam
mercedis retributionem,
quomodo

Mat. i. c
Luce. ii. a
Philip. ii. a

Psal. ii. a
A. Stu. xlii. a
ii. Reg. vii. c

Psa. xvi. a

Psal. ciii. a

Psal. xliiii. b

Psal. ci. d

Psal. ci. d
E. say. xlv. b
Pet. iii. b

Psal. cix. a

Gene. xviii. c
ii. xix. b

quomodo nos effugiemus,
si tantam neglexerimus sa-
lutem: quæ cum initium ac-
cipiet enarrari per Domi-
num, ab his qui audierunt, in
nos confirmata est, contestat-
ur Deo signis, & portentis,
& variis virtutibus, & spiri-
tus sancti distributionibus,
in sancti voluntatem.
Non enim angelis subiecit
deus orbem terræ. Testatus
est quo loquimur. Testatus
est autem in quodam loco
quid dicent: Quid est homo,
quod memor es eius, aut fia-
tus hominis, quoniam visitas
eum: Minuisti eum paulos
minui ab angelis, gloria &
honore coronasti eum, &
constituisti eum super ope-
ra manuum tuarum. Omnia
subiecisti sub pedibus eius.
In eo enim quod omnia ei
subiecit, nihil dimisit non
subiectum ei. Nunc autem
verbum videmus omnia sub
iacta ei.

Et autem qui modico
quam angeli minoratus est,
videmus IESVM pro
pter passionem, mortis, glos-
ria & honore coronatum, vt
gratia Dei pro omnibus gu-
bernet mortem. Decebat es-
se eum propter quem om-
nia, & per quem omnia, qui
multos filios in gloriam ad-
duxerat, autorem salutis
eternæ, per passionem cons-
ummari. Qui enim sanctis
fuit: & qui sanctificatur,
ex vno omnes. Propter quâ
crucem non confunditur fra-
trem nos vocare, dicens: Nun-
ciabo nomen tuum fratri-
bus meis, in medio ecclesiæ
laudabo te. Et iterum: Ego
ero fideus in eum. Et iterum:
Ecce ego & pueri
mei quos dedit mihi De-
us. Quia ergo pueri com-
municauerunt carni & san-
guini, & ipse similiter pas-
tem destrueret: qui habes
bat mortis imperium nihil est,

homo: shall we escape, yf we despyse so gre
are a saluacion: the whych * after that it
began fyfte to be preached by the LORD
D.C. * was confirmed vppō vs, by them
that heard it, God hearynge wyrtneſſe
thereto, * wyth tokens, and wonders
and dyuers myzacles and gyfres of the
holy goost, accordyng to hys owne wyll,
foz to the angels hath not God subdued
the worlde to come, where of we speake. 15
foz one reſtiſyeth in a place, sayenge: *
What is man, that thou arte myndeful of
hym: or the sonne of man, that thou doeſt
viſite hym: Thou haſt made hym a lytle
leſſe than the angels, thou haſt crowned
hym wyth honoure and glory, and haſt ſet
thynges haſt thou put in ſubiectiō vnder
hys fere. * foz in þe hath put all thy-
ges vnder hym, he hath leſſe nothyng
that is not put vnder hym. Mennertheles
now do not we yet ſe all thynges put vn-
der hym.

But hym whych was made a lytle
leſſe than the angels (euen Jeſus,) we
ſe * to be crowned wyth glorye and
honoure, by ſufferynge of death, that
by the grace of God he * ſhuld ray-
ſe of death foz all men. foz it became
hym, (foz whoſe ſake are all thynges,
and by whom are all thynges, whych
had brought many chyldren vnto glory,
the authoz of theyr ſaluacion,) to be ma-
de perfecte thozow ſufferynge. foz he
that ſanctifyeth, and they that are ſan-
ctified, are all of one. foz the whyche
cause he is not aſhamed to call them
briethren, ſayenge: * I ſhall thewe
thy name vnto my briethren, in the myd-
des of the congregation wyll I prayſe
the. And agayne: * I ſhall put my
truſt in hym. And agayne: * Behold
de, here am I, and my chyldren whom
God hath geuen me. Becauſe ther-
foze that the chyldren are: partakers
of fleſh and blonde, * he lyked wyſe
hath alſo taken parte wyth them, * that
by death, he myghte deſtroye hym,
whych had the rule of death: that is,
the

Mar. i. b.

Mar. xvi. c.
A. c. xv. b.

Pſal. viii. d.

i. Cor. xv. e.

Philip. ii. a.

i. Cor. xv. f.

Pſal. xxi. e.

Pſal. xvii. a.

Eſai. xii. a.

Eſay. viii. d.

Philip ii. a.

Oſee. xii. c.

i. Cor. xv. f.

ii. Tim. i. b.

Ad Hebræos.

the deuill, and that he myghte deliuer them, whych were in bondage all theyr lyfe tyme, by reaso of the feare of death. For he taketh no where the angels vpo hym, but the sede of Abraham taketh he vpon hym. Wherefore he oughte * to be lyke vnto hys brethren in all thynges, that he myght become a mercy full and faythfull byshoppe toward God, to make agrement for the synnes of the people. * For in that he hymself suffred and was tempted, he is able to helpe them al so that are tempted.

The.iii. Chapter. *

A



Wherefore, ye holy brethren, partakers of the heavenly callinge, consider the Apostle and byshop of oure profession, euen Iesus, whyche is * faythfull vnto hym that hath put hym, in the office, euen * as Moyses was also in all hys house. For loke how moch honoure he (that hath buylded a house) hath more then the house it self, euen so moch more glory was hys man coũcil d worthy of, aboue Moyses. For euery house is buylded of some man, * but he that created all thynges, is God. And Moyses truly was faythfull in all his house lyke a seruaunte, * for a wyneffe of those thynges that were to be spoken: But Christus is as a sone in hys owne house, * the whyche house are we, yf we kepe stedfast the confydence and reforcyng of * hope vnto the ende. Wherefore as sayeth the holy goost: * To day yf ye shall hear hys voyce, harden not youre hartes, * as in the prouokinge accordyng to the daye of temptacyon in the wilternesse, where youre fathers dyd tempte me, proued me, & * sawe my workes forty yere. Wherefore I was wroth wyth this generacion, and sayd: These menner erre in their hartes. But they dyd not knowe my wayes, but who I haue sworn in mine anger, that they shall not entre into my reffe.

Take

diabolum, & liberaret eos qui timore mortis per totam vitam obnoxii erant semini tui. Nusquam enim angelos apprehendit, sed semen Abrahamæ apprehendit. Vnde debuit per omnia fratibus simulari, vt miserici fieret & fidelis pontifex ad Deum, vt repropitiaret delicta populi. In eo enim in quo passus est ipse, & tentatus, potens est & eis qui tentantur auxiliari.

CAPVT III. 4



Nde fratres mei, qui vocamini coheredes glorie, considerate apostolum et episcopum professionis vestre, Iesum, qui fuit fidelis ei qui posuit illum, in officio eius, sicut et Moyses in domo eius. Amplius enim glorie istius pre Moysen dignus est habitus, quoniam amplius honorem habet domus quam qui fabricauit illam. Omnis namque domus fabricatur ab aliquo, qui autem omnia creauit, Deus est. Et Moyses quidem fidelis erat in tota domo eius tanquam famulus, in testimonium eorum quae dicenda erant. Christus vero tanquam filius in domo sua, quod domus nostra, si fiduciam et gloriam spei vsque ad finem firmam retineamus. Quapropter sicut dicit spiritus sanctus: Hodie si vocem eius audieritis nolite obdurare corda vestra, sicut in exarabatione secundum diem temptationis in deserto, ubi tentauerunt me patres vestri, probauerunt et viderunt opera mea quadraginta annis. Propter quod intensus fui generatio huic, & dixi: Semper errant cordos ipsi autem non cognouerunt vias meas quibus iuravi in ira mea, si introibunt in requiem meam. Videte

Philip.ii.a

Hebræ.v.a

i. Cor.iii.a

Nu.xii.a

Gen.i.a

Deut. xviii.c

i. Cor.iii.b.
and.vi.c

Rom.v.a

Psal. xciii.b

Exo. xvii.a

Deut.xi.a

Videte
dilecti in al
malum inc
didi a Deo
amini vol
gulos di
gominari
ut qd ex
co-partie
effecti sunt
habitantia
ferum re
curi hodie
deritis, no
da restit
in illa exa
tam enim
hanc omni
qua prole
per Me
tem mien
in amiss
citerunt,
prostrata
Quibus a
uore in
his qd inc
videmus
morte in
pne incre
CA
T
qui ex
et nobis
admodu
probit i
non ad
que aud
enim in
dilecti
xit Secu
i inter
Et quid
ratione
Dixit en
de die
ut den
mibus o
reflam
quem
go sup
in illi
amfici
pster i
munat

Vide fratres, nequans
dilecti in aliquo vestrum cor
malum incredulitatis, discite
dilecti a Deo viuo, sed adhuc
minim vosmetipsos per sin-
gulos dies, donec hodie cor
pominamur, vt non obdure-
at q̄ ex vobis fallacia pec-
ca. Participes enim Christi
electi sumus, si tamen inuiti
habitantie eius vsq; ad finē
seruum retineamus, dum di-
citur hodie si vocē eius aus-
deritis, nolite obdurare cor
de vestra, quemadmodum
in illa exacerbatione. Quia
dam enim audientes exacer-
baverunt, sed non vniuer-
si, qui proiecti sunt ab Aegy-
pti per Moysen. Quibus aus-
tem infensus est quadragina-
ta annis: Nōne illis qui pec-
caverunt, quorum cadauera
prostrata sunt in deserto?
Quibus autem iurauit nō in-
troire in requiem ipsius, nisi
q̄ increduli fuerunt: Et
videmus quia nō potuerunt
introire in requiem ipsi pro-
pter inobedientiam.

CAPVT IIII.



(meamus ergo
ne forte te reli-
qua pollicitatio-
ne introeundi
in requiem ei-
us exilietur ali-
qui ex vobis deesse: Et testi-
ficatio nobis nuntiata est, quā
admodum & illis. Sed non
probat illis sermo auditus,
non admittitur fidei eius
quā audieritis. Ingre diemur
enim in requiem eius qui crea-
uit, quemadmodum dis-
cimus, quemadmodum dis-
cimus: Sicut iurauit in ira mea,
si introibunt in requiem mea.
Et quidem operibus ad insti-
tutionem mundi perfectis.
Dicit enim in quodam loco
de die septima sic: Et requie-
uit deus die septima ab om-
nibus operibus suis. Et in isto
relinquitur introibunt in re-
quiem meam. Quoniam er-
go superest introire quodā
modo, & in quibus prioribus
amiciati estis introieritis:
propter incredulitatem iterū ter-
minat diem quādā, hodie, in
David

Take hede brethren, lest ther be an
euell hart of vnbeleue in any of you, to de-
parte from the luyrynge of god: but exhorte
yourselues euery daye, so longe as it is
called * to daye, that none of you waxe
harde harte d̄ thow the deceatfulness of
synne. For we are become partakers of
Christ, * yf we at the leest kepe sure the
begynnyng of hys substance vnto the
ende, whyle it is sayde: * To daye yf ye
hear hys voyce, harden not your hartes,
as in that puocation. For some whā they
herde, dyd prouoke, but not all they that
wente oute of Egypte by Moyses. But
wyth whome was he angry fortye yea-
res: Was it not wyth them that dyd syn-
ne, whose bodies were ouerthrowen in
the deserte? * But vnto whom dyd he
swear that they shulde not entre into
hys rest saue vnto thē that beleued not?
And wese, that they coulde not entre in-
to hys rest, because of vnbelefe.

The. iiii. Chapter.



Et vs therfore feare, lest
happely any of vs (for-
saking the p̄mise of entryn-
ge into hys rest) shulde se-
me to come behynde: For it
is shewed vnto vs also, as
vnto them. * But the wo-
de of preachynge dyd not helpe them,
whan they h̄ herde it, beleued it not, (for
we that haue beleued, shall etre into hys
rest,) as he hath sayde: Euen as I haue
sworn in my wrath, they shall not entre
into my rest. And truly, that spake he
long after that the woꝝkes from the be-
gynning of the woꝝlde were fynished. For
in a certayne place he spake of the se-
uenth day on thys wyse: * And God re-
sted the seuenth daye from all hys wo-
kes. And in thys place agayne: * They
shall not entre into my rest. Seyng it fol-
loweth then that some must enter ther in
and they so whom it was fyrst preached,
dyd not entre, because of vnbelefe, he ap-
poiteth a daye againe, eue today (saye by
David

Heb. xiii. b.

Mat. x. c.
and. xxiii. a.
Psal. xciii. d.

Num. xliii. a.

Esa. vii. b.
Roma. u. b.

Gene. ii. a.

Psal. xciii. b.

Ad Hebreos.

Psal. xciii. b. Dauid after so lōge seasō, as it is rehear-
sed aboue: * To day yf ye shall heare his
voyce, harden not your hartes.

Gene. ii. a. For yf Josua had geuen them rest, he
wolde neuer speake of a nother day af-
terward. Therfore is ther a rest left vñ
to the people of God. For he that is en-
tered into hys rest, the same ceaseth from
hys alwne workes, * as God also doth frō

Chis. Let vs therfor make hast to entre
into that rest, lest any man fall into thesa-
me ensample of vnbelefe. For the worde
of God is quicke, and myghty, and shar-
per than a two edged * swerde, & * rea-
chyth vntyll the partyng of the soule &
spere, and of the ioyntes and mary, and
is the iudge of the thoughtes and inten-
tes of the harte. * And ther is no creatu-
re inuisible in hys syghte: but all thyng-
ges are bare and open vnto hys eyes, of
whome we speake.

Heb. iii. a. Seyng thẽ h̃ we haue a * great hygh
vii. c. viii. a. prest, whych is entered into heauen (euen
and. ix. b. Iesus the sonne of God) let vs holde fast
the profession of our hope. For we haue
not a hygh preste that is not able to hane
passiō on our weakenes, but soch one
as was proued in all poyntes * without
synne. Let vs therfore with boldnesse
go vnto * the seate of hys grace, that we
may optayne mercy, and fynde grace to
helpe in tyme of nede.

Psa. lvi. b.
Roma. viii. a.
ii. Cor. x. c.
*** Rom. iii. c.**

The. v. Chapter.

A Or enery hygh prest taken
from amonge men, is ordey-
ned for men, in those thynges
that pertain vnto God, that
Leui. ix. b. * he maye offer vp gyfres & d
sacrifices for synnes, which may haue cō
passiō of them that are ignorant & are
out of the waye, because that he hymself
also is compassed aboue with infirmite:
and therfor ought he to offer for synnes,
as wel for hi selfe as also for the people.
Nether doth any man take the honoure
vpon hym, but he that is called of God,
Exod. xxviii * ly he as was Aarō also. And enē to byd
a. not Christ gloufyē hym selfe to be made
Num. xvi. a. hygh preste, but he h̃ spake vnto hym:

* Thou

David dicēdo post trāctum
temporis, sicut supra dictū
est: Hodie si vocem eius au-
dieritis, nolite obdurare cor-
da vestra.

Nam si eis leuitici tempore
præstitisset, nequam de illis
loqueretur post hæc dicta
que relinquunt liberos
populo Dei. Qui enim impius
est in requiem eius, etiam
ipse requieuit ad opus
suis, sicut & a suis deus. In-
stinemus ergo ingressi in
illam requiem, ut ne in ali-
sum quis incidat increduli-
tatis exemplum. Vtrum est
sermo dei, & efficax, & po-
netrabilior omni gladio in-
cipienti, & peritens vlti-
ad diuisionem animarū? Si
ritus, compago quoque in-
dullarum, & discretior cogi-
tationum & intentionū or-
dis. Et non est illa creatura
inuisibilis in conspectu dei.
omnia autem nuda & ap-
ta sunt oculis eius, ad quem
nobis sermo.

Habentes ergo pontificem
magnum, qui peruenit cae-
lorum, Iesum filium dei, tenemus
spei nostræ confessionem. Non
enim habemus pontificem
quem nō possit copari in
firmitatibus nostris, tentati-
onem autē per omnia pro similitu-
dine, absque peccato. Adeamus
ergo cō fiducia ad thronum
gratiæ eius, ut misericordiā
consequamur, & gratiam
inueniamus in uocem oportuno.

CAPIT. V.
Omnibus namque peccatis ex
hominibus assumptus, &
hominibus constitutus in
que sunt ad Deum offerre
dona & sacrificia pro peccatis,
qui condolere possunt
ignorant & errant, quod si
est circūdat, est infirmus
& propterea debet quibus
modis pro populo, ita etiam
& pro semetipso offerre pro
peccatis. Nec quisquam
huius honorem, sed qui vocatus
a deo, quod ad modum & Aarō-
nis & Christus nō semetipsum
clarificauit, ut posset heredes
sed qui locutus est ad eos
filii

Filius me-
genui te
in alio lo-
tercos in
ordinem
qui in
tes sup-
qui possit
re a mor-
tuo, & la-
exanditu
tentia.
Et quod
dei, didi-
est obed-
matus, &
tempera-
lūia inter
pontifex
chisedec
dis sermo
ad dicens
beccles
dum. &
magister
natum
examini
exordii
filii
si, non
est qui
expers
parulū
rum au-
eord qui
exercit
dilecti
C
som i
panie
ni, &
mazur
nis qu
redhō
dici
mū, si
ut im
qui ser
stauer
ste, &
spicit
blom
vitar
g lap

Filius meus es tu, ego hodie genui te. Quam admodum & in alio loco dicitur Tu es sacerdos in aeternum secundum ordinem Melchisedech. & qui in diebus carnis suae, preces supplicationesq; ad eum qui possit illum saluum facere a morte, cum clamare vadit, & lachrymis offerens, exauditus est pro sua reuera-
rentia.

Et quidem cum esset filius dei, didicit ex his quae passus est obedientiam. Et consummatus, factus est omnibus obis temperantibus sibi causa salutis aeternae, appellatus a deo pontifex iuxta ordinem Melchisedech. De quo nobis gratia sermo & interpretabilis ad dicendum, quoniam imbecilles facti estis ad audiendum. Et enim cum deberetis magistris esse propter tempus, rursum indigetis, ut vos doceamini quae sint elementa exordii sermonum dei, & facti estis quibus lacte opus sit, non solido cibo. Omnis enim qui lactis est pariceps, expers est sermonis iustitiae: parvulus enim est. Perfectum autem est solidus cibus, eorum qui pro consuetudine exercitatos habet sensus ad differentiationem boni ac mali.

CAPUT VI.

Quapropter in-
termittentes in-
choationis Chri-
sti sermonem, ad
perfectiora fes-
ciamur, non rursum
iacientes fundamentum
penitentiae ab operibus mor-
tis, & fidei ad Deum, baptis-
mum, doctrinam, impositionem
manuum, ac resur-
rectionis mortuorum, & ius-
ticiae aeternae. Et hoc facies
nostri, siquidem permiserit Deus
impossibile enim est eos
qui semel sunt illuminati, gu-
staverunt etiam donum coele-
ste, & participes facti sunt
spiritus sancti, gustaverunt etiam
Milenium boni Dei verbum,
veritatemque saeculi venturi, &
gloriam suam, rursum reuocari
ad peccata

* Thou art my sonne, thys daye hane I begotten the. Lyke as he sayeth also in another place: * Thou art a prieste for ever after the order of Melchisedech, & * whych offeryd by prayers and supplications in the dayes of hys fleshe (vnto hym, whych was able to saue hym from death,) wyth greate crye and teares, and was herde for hys reuerence.

* And truly, though he was Gods Sonne, yet he learned obedience by those thynges that he suffered. And he beyng perfect, became (vnto all them that obeye hym,) the cause of everlastyng saluacion, called of God the hygh priest after the order of Melchisedech: Wherof we hane a greate matter, & hard to be vttered, because ye are weake of hearyng. * For whiche reasyn ye ought to be maysters by reason of the tyme, ye hane nede agayne to be taught the principles of the begynnyng of the wordes of God, & are become such as hane nede of mylke, & not stronge meate. For every one is partaker of mylke, is not partner of the worde of ryghte ouerlasse: for he is but a babe. But stronge meate belongeth vnto the that be perfect, euen those that (by reason of vse) hane exercised wyttes to iudge good and euell.

The. vi. Chapter.



Wherfor, leauyng the doctrine of the begynning of a Churche man, let vs pceade vnto moze pfecte thynges, nor laye agayne the foudacion of repetaunce fro deede wythes, & sayth vnto God, of baptisynge, of doctrine, of layyng on also of habdes, & resurreccion of the dead, & of everlastyng iudgemēt. And this shall we do * yf God permittē. * For it is vnpossible that they whych hane be once lyghtened, & hane raysted the heauely gift, & are become ptakers of the holy good, & hane raysted of the good worde of god, & the powers of the worlde to come, (and are falle away,) shulde be renewed agayne vnto

Act. xviii. c.
Iacob. iiii. b.
* Heb. x. c.

i. Pet. ii. c.

Ad Hebræos.

unto repentance, in that they (as conceyning them selues) crucifye the sonne of God agayn, and make a moche of hym.

B

For the earth drynkyng in the dew that doth fall oft vpon it, and dryngyng forth grasse (conuenient for the that dryesse it) receaueth blessing of God: but it that dryngyth forth thornes ad thylls, is norhyng worth, and nexte vnto curlynge, whose ende is to be bñt. But of you (most dearly beloued) we trust better thinges and moze neare to saluaciō, although we thus speak. * For God is not vnusuall, to forget your woꝝke and loue, that ye haue shewed in hys name, whych haue ministered vnto the sayntes, and do minstre. We desyre eueꝝy one of you to the we thesame diligence, to the fulfyllinge of hope vntill the ende þ. ye become not slouthfull, but the followers of the, which shall enherete the promyses by sayth ad pacience.

Mat. xxv. d.

Gene. xii. c

For God promysynge vnto Abrahā, (because he had noman greater by whom he myght sweare,) * byd swore by hym selfe, sayenger: I wyll surely blesse the, & multiplye the in dede. And so he abode paciently and oprayned the promyse.

C

Exo. xxii. b

For men do sweare by one greater than them selues, * and an othe to confyrm the thyng, is the ende of all they contronerly. In the whych thyng God (wyllynge moze plentyfully to shew vnto the heyres of the promyses, the stable nesse of hys counsell,) put an oth betwene, that by two vnmoueable thinges, (in the which it is impossible for God to lye) we myght haue a moost sure comfoꝝte, enē we that are fled to laye holde on the hope set afoze vs, the whych we haue as a sure and stedfast anker of oure soule: ad it entreth in vntill the thynges that be wyth in the bayle, where the foꝝerunner Iesus is gone in for vs, and is become high prest for euer after the oꝝder of Melchisedech.

The. vii. Chapter.

For

CAPVT VII.

¶

ad penitentiam, crucifixerunt filium Dei, & ostentum habuerunt.

Terra enim sepe venientem super se bibi videtur, & germinans herbas opportunam illis a quibus colitur, accipit benedictionem a deo proferens autem spinas ac tribulos, reproba est, & maledictio proxima, cuius con summatio in combustionem. Considerans autem de vobis dilectissimi meliora, & vicina saluamini, ut loquimur. Non enim iniustus est Deus, vt obliuiscatur operis vestri, & dilectionis, quod ostendit in nomine ipsius, qui ministratis sanctis & ministris. Cupimus autem vnumquemque vestrum eamdem ostentare sollicitudinem, ad expletionem spei usque in finem, vt non semel efficiamini, vt rum imitatores eorum qui fide & patientia hereditabunt promissiones.

Abraham namque promittens Deus, quoniam neminem habuit per quem iuraret maiorem, iurauit per seipsum, dicens: Nulli bene dicens benedictionem, & multiplicans multiplicabo te. Et sic longanimiter stetit, adeptus est re promissionem homines enim per maiorem se iurant, & omnis controuersia eorum finis ad confirmationem est iuramentum. In quo abundanter volens Deus ostendere sollicitudinem hereditibus immobilitatem consilii sui, interpolauit iurandum, vt per duas res immobiles, quibus impossibile est mentiri Deum, firmitatem solatium habemus, qui confugimus ad tenendam propositam spem, quam sicut anchoram habemus amplexam, utam ac firmam, & incedentes vsque ad interiora velaminis, vbi p̄cursor pro nobis introiit Iesus, secutus dum ordinē Melchisedech pontifex factus in æternum.



le enim mel
chisedech,
rex Salē, sa
cerdos Dei
summi q ob
uiauit Abra
hæ regresso
a cæde rez

gum, & benedixit ei, cui &
decimas omniū diuinit Abra
ham, primum quidē qui in
terpretatur rex iustitiæ, dein
de iustem & rex Salē, quod
al. rex pacis, sine patre, sine
matre, sine genealogia, neq
miciū dierum, neq finem
vite habens, assimilatus aus
tū filio dei, manet sacerdos
in perpetuum. Intuemini au
tem quā sit hic, cui & des
cimus dedit de præcipuis
Abrahæ patriarchæ. Et quis
dem de filiis Leui sacerdos
fuit accipiens, mandatum
habere decimas sumere a pos
sido secundū legem, id est a
tribubus suis, quanquā & ipsi
exerint de lumbis Abrahæ.

Cuius autē generatio non
enumeratur in eis, decimas
sumpsit ab Abraham, & hic
qui habebat re promissiones
benedixit. Sine villa autē con
tributione quod min⁹ est a
maioribus benedicitur. Et hic
quidem decimas morientes
hoies accipiūt, ubi autē cōtes
tal ga viuit & (vt ita dicē
t) per Abrahā & Leui qui
decimas accipit, decimatus
est: adhuc enim in libris pa
tri erat, quando obuiauit ei
Melchisedech.

Si ergo cōsummatio p fac
erdotio Leuiticū erat (popu
lus est sub ipso legē accepit)
quid adhuc necessariū fuit se
cundū ordinē Melchisedech
alibi surgere sacerdotē, & nō
secundū ordinē Aaron dici?
Translatio enim sacerdotio,
necesse est vt & leges transla
to fiat. In quo est hæc dicō
tur de alia tribu est, de qua
nūc altario præsto fuit.

Manifestū est enim quod
ex Iuda or⁹ sit dominus no
ster, in qua tribu nihil de sa
cerdotib⁹ Moles locut⁹ est.

Et



Oz thys Melchisedech, A
* kyng of Salem, the, Gen. xlii. a
p̄est of the most hyghe
god (whych met Abrah
ham as he returned frō
the slaughter of the kyn
ges, and blessed hym, vn
to whom Abraham also
gaue tythes of all thynges) fyrst truly
is he that is called kyng of ryghteout
nesse, and then kyng of Salem, that is
to saye kyng of peace, wythout father,
wythout mother, wythout kynne, haui⁹
ge nother begynnyng of dayes, noz ente
of lyfe, but is lykened vnto the sonne of
god & remayneth a p̄est for euer. And he
holde hōw great a man thys is, vnto whō
abrahā the patriarche also gaue tythes of
the chiefeſt thynges. * And verely they Num. xviii. b
of the chyldre of Leui that receaue the i. pa. xxxi. b
p̄esthode, haue a commaundemente to
take tythes accordyng to the lawe, that is
to saye of theyr bretheren, although they
also came out of the loynes of Abrahā.

But he whose kyndred is not counted
amonge them, toke tythes of Abraham,
and blessed hym ꝑ had the p̄myſes. And
withouth anye gaynsayēg, the lesse is bles
sed of the better. And here truly do men
that dye receaue tythes, but there doth
he wyrtneſſe that he lyueth: and (that it
maye be so sayde) Leui also hym selfe
whych receaueth tythes, byd paye tythes
by Abraham: for he was yet in hys fa
thers loynes whā Melchisedech met him.

* yf perfeccion therfoze came by the
p̄esthode of Leui (for the people recea
ued the lawe vnder the same p̄esthode)
what nede was it yet ꝑ another p̄ſte ſhuld
ryſe after the order of melchisedech, & not
ro be called after the order of Aaron? Mala. ii. b.
* For yf the p̄esthode be translated, thē
of necessity must the lawe be translated
also. For he of whom these thynges are
spoken, is of an other trybe, of the whych
no man ſerued at the altare.

For it is euident * ꝑ our lord ſp̄age of C
the tribe of Iuda, in the whiche tribe Mo Mat. i. a. b.
ſes ſpake nothige cōcernyng the p̄ſtes.

¶

And

Ad Hebræos.

And it is yet a more euident thing: yf as-
ter the similitude of Melchisedek there
arise another prest whych is not made
after the lawe of the carnall commaunde-
mēte, but after the power of the endless
lyfe (for he wyrttesteth: that * thou arte
a prest for euer, after the order of Mel-
chisedek). The commaundemēt that
wōte before, is disannulled, because of hys
weaknesse & vnpossibilitienesse: * for the
lawe brought nothyng to perfectnesse,
but was an introduction of a better hope,
by the which we drawe nye vnto, God.

And for so much as it is not wythout an
othe. (For other truly are made prestes
wythout an othe, but the same wyth an
othe, by hym whyche sayde vnto hym :
* The Lorde hath sworne, and it shall
not repente hym : Thou art a prest for
euer) so much is Ies^s become a stablysher
of a better testament. And of the other
are many become prestes, because that by
the reason of death, they were not suf-
ficed to remayne: but this man, because
he wth abyde for euer, he hath an euerla-
stynge presthode. Wherefore, he is euer
able to saue them that come vnto God by
hym, and lyueth euer * to make interces-
sion for vs.

For it became vs to haue such an hye
prest, as is holy, innocent, vndefyled, sepa-
rate from synners, and made hygher thā
heauen, whych hath no nede dayly (* as
yonder prestes) to offer vp sacrifices, fyrst
for hys owne synnes, and thā for the syn-
nes of the people: for that byd he once for
all in offerynge vp hym selfe. * For the
lawe maketh men prestes which haue in-
firmite: but the woide of the othe (which
is after the lawe) maketh the sonne prest,
which is perfecte for euer.

The. viii. Chapter.



The pyth of the thynges that
are spokē is this: * We haue
such an hygh prest, whych is
set on * the righthāde of the
seat of maiesty in heauē & is a
minister of holy thyges & of the true taber-
nacle,

Et ampli^{us} adhuc manifestū
est si secundū similitudinē
Melchisedech exurgat alius
sacerdos, qui nō secundū legē
mā datī carnalis factū ē,
sed secundū virtutē, & potē-
tiam (Cōtestat enim Ques-
niā tu es sacerdos in aeternū
secundum ordinē Melchisedech).
Reprobatio quidē ē
præcedentis mōis dñi, propter
infirmitatē ei^{us} & impossibilitatē
nihil enim ad perfectū addux-
cit lex, introductio vero nos
honoris spei, per quam proxi-
mamus ad deum.

Et quāquidē est nō sine iurā-
mento Calit qdē sine iuramē-
to sacerdotes facti sunt, iurā-
mentū autē ē iurē iurādo, per eum
qui dixit ad illū: iurasti
& nō pœnitēbit ei^{us} in sa-
cerdos in aeternū iuramētū me-
loris testamētī sponso^r factū
est Iesus. Et alii qdē plures
facti sunt sacerdotes, idcirco
q^{uo} morte phibentur perman-
ere: hic autē eo q^{uo} manens
in aeternū, sempiternū habet
sacerdotiū. Vnde & saluare
perpetuo potest accēdit q^{uo}
semetipsum ad deū, semp^{er} vi-
uēs ad interpellandū q^{uo} nobis.

Talis est decreta^{re} ut nos
bis esset pontifex, iustū^s ius-
titiæ, impositū, segregatū
a peccatorib^{us}, & excelsior
cœlis factū, q^{uo} nō habet neces-
sitatē quotidianē quādammodū
sacerdotes (pri^{us} q^{uo} suis deū
suis hostias offerre, deinde
p^{ro} populi: hoc enim fecit Ie-
sus seipsum offerendo. Lex
enim homines constituit sa-
cerdotes infirmitatē habē-
tes: sermo autē infirmitatē qui
post legē est, sicut in aeternū
perfectum.

CAPVT VIII.



dis magnitudinis in cœlis,
sanctorum ministr^{us} & taber-
naculū

Psal. cix. a.

Rom. iii. b. &
viii. a.
Gala. iii. b. c.
d. iii. a.

Psal. cix. a.

1. Tim. ii. a.
1. Ioh. ii. a.

Leui. ix. b.

Hebr. b.

Heb. vi. a. vi.
c. ix. b.
Ephe. i. c.
Psal. cix. a.
1. Pet. ii. c.

naclū uel quod fixit deus
et non homo. Omnis enim
pontifex ad offerendum mu-
nera & hostias constituitur,
unde necesse est & hunc ha-
bere aliquid quod offerat.
Si ergo esset super terrā, nec
esset sacerdos, cū essent qui
offerant secundum legē mu-
nera, qui ex tēplari & umbrā
delectantur celestium, sicut
respondum est Moysi, cum cō-
firmaret tabernaculū: Vis
de (inquit) omnia facito les-
cendum exemplar quod tibi
oblatum est in monte.

Nunc autem melius fortis-
simū est ministerium, quanto
& melioris testamenti me-
dior est, quod in melioris
huius promissionibus sanctifi-
cat. Nam si illud prius culpa
vacaret, non utique secundi
locus inquireretur. Vitupes-
cant enim eos, dicit: Ecce
deriuuent dicit dominus,
& consummatio super do-
mum israel, & super domū
iuda testamentum nouum,
non secundum testamentum
quod feci patribus eorum,
in die qua apprehendi reas
eorum, ut educerem il-
los de terra Egypti, quoniam
ipsi non permanerūt in tes-
tamento meo, & ego negle-
xi eos, dicit dominus.

Quia hoc est testamētum,
quod disponam domui is-
rael post dies illos, dicit do-
minus: Dabo leges meas in
mentem eorum, & in corde
eorum superscribam eas: &
ui uis in deum, & ipsi erunt
uili in populum. Et non do-
cebit unusquisque proximum
suum, & unusquisque fratrem
suum, dicens: Cognosce do-
minum, quoniam omnes sci-
ent me, a minore usque ad ma-
iorem eorum: quia propitius ero
iniquitatibus eorum, & pec-
catorum eorum iam non me-
morabor. Dicit autem no-
uus, reuerit prius. Quod
antiquius & senescit,
prope interitum est.

CAPVT

nacle, which God hath pyghte & not mā.
foz euery hygh priest is ordined to offer
bp gyftes and sacrifices, wherfoze it is
necessary for hym also to haue somwhat
that he may offre bp. yf he were therfoz
vpon earth, then were he not the priest,
seyng ther be that offer bp gyftes accor-
ding to the law, * which priestes do ser-
ue vnto the example and shadow of
heavenly thynges, as it was answere-
red vnto Moles whan he shulde sy-
nythe the tabernacle: * Se (sayeth he)
that thou do all thynges accordyng to
the patron that was shewed the vpon the
mownte.

But now hath he optayned a better of
fice, as he also is a mediator of a better
testament, the whych is ordyned for bet-
ter promyses. For yf that fyrst had bene
faultlesse, verely, ther shulde no place of
the seconde ben sought. For in rebukyn-
g the, he sayeth: * Beholde, the dayes shall
come (sayeth the Lorde) & I shall synish a
new testamēt vpo the house of Israel,
vpo the house Iuda, not accordig to the re-
stamēt & I made with their fathers, in the
daye whā I toke the by the hāde, to leade
the out of the lāde of Egypt: * for they cō-
tinued not in my testamēt, & I regarded
them not sayeth the Lorde.

* For thys is the testamēt that I shall
ordeyne vnto the house of Israel after
those dayes, sayeth the Lorde: I wyll put
my lawes in to theyr mynde, and in theyr
harte wyll I wyte them: * and I wolbe
they: God, and they shalbe my people.
And euery one shall not teach hys negh-
boure, and euery one hys brother, sayn-
ge: knowe the LORDE, for they shall
knowe me from the leest vnto the most
of them: For I wyll be mercifull vnto
theyr wyckednesses, and wyll not now
remembze theyr synnes. In that he
sayeth, a new he hath woyme out the ol-
de. Now that which is woyme awaye and
waserth olde, is nye at an ende.

G S ij

Ths

Heb. x. 2.

Exo. xxv. d.
Act. vii. f.

Iere. xxxi. c.

Act. vii. c.

Esa. li. b.
Iere. xxxi. f.Zach. viii. b.
Apoc. xxi. b.

Ad Hebræos.

And it is yet a more euident thing: yf as-
ter the similitude of Melchisedek there
arise another prest whych is not made
after the lawe of the carnall cōmande-
mēte, but after the power of the endlesse
lyfe (for he wytneseth: that * thou arte
a prest for euer, after the order of Mel-
chisedek). The the commandemēt that
wote before, is disannulled, because of hys
weaknesse & vnproffrāblenesse: * for the
lawe brought nothyng to perfectnesse,
but was an introduction of a better hope,
by the which we dyatwe nye vnto, God.

And for somuch as it is not wythout an
othe. (for other truely are made prestes
wythout an othe, but the same wyth an
othe, by hym whyche sayde vnto hym :

* The Lorde hath swoyne, and it shall
not repente hym : Thou art a prest for
euer) so much is yet become a stablysher
of a better testament. And of the other

are many become prestes, because that by
the reason of death, they were not suf-
ficed to remayne: but thys man, because
he wth abyde for euer, he hath an euerla-
stynge presthode. Wherefore, he is euer
able to saue them that come vnto God by
hym, and lyueth euer * to make interces-
sion for vs.

for it became vs to haue such an hye
prest, as is holy, innocent, vndefyled, sepa-
rate from synners, and made hygher thā
heauen, whych hath no nede dayly (* as
yonder prestes) to offer vp sacrifices, fyrst
for hys owne synnes, and thā for the syn-
nes of the people: for that dyd he once for
all in offerynge vp hym selfe. * for the
lawe maketh men prestes which haue in-
teritte: but the woorde of the othe (which
is after the lawe) maketh the sonne prest,
whyh is perfecte for euer.

The. viii. Chapter.

A The pyth of the thynges that
are spokē is this: * We haue
such an hygh prest, whych is
set on * the right hēde of the
seat of maiesty in heaue & is a
minister of holy thynges & of the true taber-
nacle,

Et amplius adhuc manifestū
est si secundum similitudinem
Melchisedech exurgat alius
sacerdos, qui non secundum
legem est datus carnalis factus
sed secundum virtutem vite
inlubilis (Cōtestatur enim quoniam
non tu es sacerdos in aeternum
secundum ordinem Melchisedech).
Reprobatio quod sit
precedentis in datus propter
infirmam et & inuoluntatem
nihil enim ad perfectum addux-
it lex, introductio vero meli-
oris spei, per quam possumus
maius ad deum.

Et quid est non sine interitu
ratio talis quod sine interitu
do sacerdos facti sunt, hic
autem est iure iurando, per eum
qui dixit ad illud: iurasti dicit
& non poenitebit eum, et in sa-
cerdos in aeternum iurasti
melioris testamenti propter factum
est Iesus. Et alia quod plures
facti sunt sacerdotes, ut cum
per morte phibere perman-
nere: hic autem eo quod maneat
in aeternum, semper habet
sacerdotium. Unde & saluare
perpetuo potest accedentes
semetipsum ad deum, semper vi-
ues ad interpellandum pro nobis.

Talis enim decessit per nos
his esset pontifex, iure iurandi
noctis, impollutus, legem
a peccatoribus, & excellens
caelis factus, quod non habet neces-
sitate quotidie (quod modum
sacerdotes Christi) per suis de-
bitis hostias offerre, deinde
per populi hoc enim fecit
semel seipsum offerendo. Lex
enim homines constantibus
sacerdotes infirmitatem habet
tes: sermo autem infirmitas illi qui
post legem est, sicut in aeternum
perfectum.

CAPVT VIII.



dis magnitudinis in caelis,
sanctorum minister & taber-
naculi

Plal. cix. a.

Rom. iiii. b. &
viii. a.
Gala. iiii. b. c.
d. iiii. a.

Plal. cix. a.

1. Tim. ii. a.
isoh. ii. a.

Leut. ix. b.

Heb. v. b.

Heb. iii. a. vi.
cix. b.
Ephe. i. c.
Plal. cix. a.
1. Pet. ii. c.



manit
medit
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CAPVT

nacle, which God hath pyghre & not mā.
foz enery hygh priest is ordyned to offer
bp gyftes and sacrifices, wherfoze it is
necessary foz hym also to haue somwhat
that he may offre bp. yf he were therfoz
vpon earth, then were he not the priest,
seyng ther be that offer bp gyftes accor
ding to the law, * which priestes do ser
ue vnto the example and shadow of
heavenly thynges, as it was answe
red vnto Moyses whan he shulde sy
nythe the tabernacle: * Se (sayeth he)
that thou do all thynges accordynge to
the patron that was shewed the vpon the
mounte.

Heb. x. 2.

Exo. xxv. d.
Act. vii. f.

But now hath he oportunityn a better of
fice, as he also is a mediatour of a better
testament, the whych is ordyned foz bet
ter promises. foz yf that fyrst had bene
faulter, verely, ther shulde no place of
the seconde ben sought. foz in rebukyn
g the, he sayeth: * Beholte, the dayes shall
come (sayeth the Lorde) & I shall fynish a
new testamēt vpo the house of Israell,
vpo the house Iuda, not accordig to the te
stamēt & I made with thyre fathers, in the
daye whā I roke the by the hāde, to leade
the out of the lāde of Egypt: * foz they co
tinued not in my testamēt, & I regarded
them not sayeth the Lorde.

Iere. xxxi. c.

Act. vii. c.

* foz thys is the testamēt that I shall
ordayne vnto the house of Israell after
those dayes, sayeth the Lorde: I wyll put
my lawes in to theyr mynde, and in theyr
harte wyll I wyte them: * and I wilbe
theyr God, and they shalbe my people.
And euery one shall not teach hys negh
boure, and euery one hys brother, sayen
ge: knowe the LORDE, foz they shall
knowe me from the leest vnto the most
of them: foz I wyll be mercifull vnto
theyr wyckednesses, and wyll not now
remembre theyr synnes. In that he
sayeth, a new he hath woyn out the ol
de. Now that which is woyn awaye and
wagerh olde, is nye at an ende.

Esa. li. b.
Iere. xxxi. f.Zach. viii. b.
Apoc. xxi. b.

ES ij

Ths

Ad Hebræos.

The ix. Chapter. *

CAPVT IX.

A

Exo. xxv. 2.



Leui. xxiii. b

Exo. xxv. b.

Exo. xvi. f.

Nu. xvii. a.

Exo. xl. c.

Nu. xxviii. a.

Exo. xxx. b.

Leuit. xvi. g.

Luc. i. a.

B

Ioh. x. a. &

xiii. a.

Heb. v. c. vi.

a. viii. a

II. Cor. v. a.

I. Io. i. b.

I. Pet. c.

Apoc. i. a.

Leui. ix. b. &

xvi. b.

Nu. xix. b.

The old testament verely had also ordinaunces of seruyce, and temporall holynesse. * For fyrst was the tabernacle made, in the whych were the candelstiches, and the table, and * the shewe bread, whiche is called holy. But behynde the seconde bayle was the tabernacle, which is called moost holy, hauryng the golden celsoure, and * the Arke of the couenaunte ouerlayde on enery syde wyth golde, where in was * the golden pot, hauryng the Manna, and the rodde of Aaron, * whych sheweth, and the * tables of the testamete. And aboue the same, were the cherubins of glozy, ouershadowyng the mercysseate, wherof it is not now to speak particularly.

And whan these thynges were thus ordyned, in the fyrst tabernacle truely entred alwaye the prestes, fulfyllinge the offices of sacrifices: * but in the seconde the hygh prest only once in the yeaere, not wythout bloude, the whych he shuld offere for hyis and the peoples ignorauce, the holy goost meanyng thes: euen that * the waye of holynesse was not yet bettered, whyle as yet the fyrst tabernacle was stonding. The whyche is a similitude of the tyme then present, accordyng to the whych symilitude, gyfres and sacrifices are offred, whiche can not make perfede (as cōcernyng the cōscience) him þo both seruyce, onely in meates, & drynkes, & in sūdry washynges, & iustitices of the flesh, which were ordyned vntyll the tyme of refozmacion. *

* * Christ beyng the hygh prest of the good thynges to come, entred in by a greater & a more perfede * tabernacle, not made wth handes, þ is to saye, not of thys makynge, nother by the bloude of goates or calves, * but by his owne bloude entred he in once for all, & hath foūde eternall redēcion. * For yf the bloude of goates or of oxen * and the ashes of the some



A buit quidem & primitiua cationes cōsumpta, & cōsumpta seculare. Tiber naciū enim in cūm est primū, in quo erat candelabra, & mensa, & pōstio panum, que dicitur sancta. Post velamentum autem, secundum tabernaculum, quod dicitur sancta sanctorum, aureum habetis thribulum & arcam testamenti circumiectis ex omni parte auro, in qua vna erat habens Manna, & virga Aaron, que fronduerat: & tabule testamenti. Superque erant Cherubin glorie, adbrancia propitiatorum, & quibus non est modo dandum per singula.

His vero ita compositis, prior quidem tabernaculum semper introibant sacerdotes, sacrificiorum officia consummantes: in secundo autem, semel in anno solus pontifex, non sine sanguine, quem offerre pro sua & populi ignorantia, hoc significante spiritu sancto, ad eundem propalatum esse introitum viam, adhuc prior tabernaculo habente statum. Quia parabola est temporis in stantis, iuxta quam munera & hostiæ offeruntur, que non possunt iuxta conscientiam perfectum facere seruientem solummodo in obsequiis, & in potibus, et in variis baptismatibus, & iustitiis carnis, vsq; ad tempus correctionis inispositis.

* Christus autem assumptus pontifex futurorum bonorum, per amplius & perfectius tabernaculum inponit mundum, id est non huius creationis, neque per sanguinem hircorum aut vitulorum, sed per propriam sanguinem introiuit in sancta, per nam redemptionem inuenta. Si enim sanguis hircorum aut taurorum & cinis vitulæ aspersus

iniquitate
mandati
to magis
per spirit
quon ob
des, emu
viam a
al serue
It ideo
dior et
dente, in
nam pra
enot sub
reproim
qui voca
datus.

Vbi et
mors ne
testatori
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aliqui
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Moie vi
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to magis
per spirit
quon ob
des, emu
viam a
al serue
It ideo
dior et
dente, in
nam pra
enot sub
reproim
qui voca
datus.

Inquinatos sanctificat ad es
mondationem carnis quans
per magis sanguis Christi, qui
per spiritum sanctum semet
ipsum obtulit immaculatum
deo, emundant conscientia
nostram ab operibus mortuis,
ad seruendum deo viuens.
Et ideo noui testamētī me-
diator est, ut morte interces-
sente, in redemptionem eas-
rum prauaricationum, quae
erant sub priori testamento,
repromissionem accipiant,
qui vocati sunt aeternae haere-
ditatis.

Vbi enim testamētum est,
necesse est intercedat
testator. Testamentū enim
in mortuis confirmatum est,
alioquin nondum valet, dum
vixit qui testatus est. Vnde
nec primum quidē sine san-
guine dedicatum est. Lectio
enim omni mandato legis a
Moise vniuerso populo, acci-
piens sanguinē vitulorum et
bucorum cum aqua & lana
sericina & hyssopo, ipsum
quod librum & omnē popu-
lum aspersit, dicens: Hic san-
guis testamēti, quod mans-
dauit ad vos deus. Etiam ta-
bernaculum & omnia vasa
ministrī, sanguine similiter
aspergit. Et omnia pene in
sanguine secundum legē mū-
dantur, & sine sanguinis ef-
fusionē non fit remissio. Nec-
esse est ergo exemplaria quidē
coelestium his mundas
scriptura autē coelestia meliora
vbius hostiis, quam istis.

Non enim manufacta san-
cta IESVS introiuit, exē-
plaria verorū, sed ipsam corā-
tam, ut appareat nunc vul-
tu dei, pro nobis. Neque ut
sepe offerat semetipsum, quē
admodum pontifex intrat
in sancta per singulos an-
nos in sanguine alieno:
(Alioquin oportebat eū sēs
queriter pati ab origine mū-
di.) Nunc autem semel in cō-
sumationem saeculorum, ad
deditionē peccati, per hos-
tiam suam apparuit. Et quē
admodum statutum est hos-
tiarū semel mori, post hoc
autem

cowe (Whā it is spēkled) sanctifyeth the C
uncleane, as touching the clesynge of the
flesh: how much more hath the blonde of
Christ (* Whych thowow the holy goost
offered vp hym selfe wythout spot vnto
God) clesed our cōsciēce fro deed woikes,
* to serue the lyvinge God: And therfor
is he * the mediator of the new testa-
mēt, by the meanes of death for the res-
demptiō of those trāsgressions that were
vnder the fyist testamēt) they that are
called, maye receaue the promise of eter-
nall inherēytance. ¶

For where ther is a testamēt, it is neces-
sarye by the death of the testamēt maker
do passe. * For the testamēt is cōfirmēd
Whā mē are ded, or els it is yet of no value
so lōge as he by mad the testamēt is alyue.
Wherfore, nother was the fyist testamēt
ordēned without blonde. For Whā all the
cōmāndemēt of the lawe was red of Wo-
ses vnto all the people, he toke the blonde
of calves & goates wyth water & purple
wooll, & ylope, & spēkled both the boke &
all the people, sayēg: * This is the blond
of the testamēt, which God hath cōmāun-
ded vnto you. The tabernacle also & all
the vessels of the seruice sprenkled he
wyth blonde lyke wyse. And all most al-
l thynges are clesed wyth blonde after the
lawe, & wythout sheddynge of blonde is
ther no remissio. It is necessarie thē that
the similitudes of heauēly thinges be cles-
ed wyth soche: but the heauēly thynges
thē selues are purified wyth better sa-
crifices than these.

For Iesus is not entred in to holy pla-
ces * made wyth hādes (which are but si-
militudes of the true thynges) but in to
the very heauē, by * he maye now appea-
re vnto the face of God for vs: Not to of-
fer hym selfe ofte, * as the hygh prest en-
treth euery yeare into the holy place
wyth straunge blonde (for thē must he oft
haue suffred sens the begynninge of the
world) But now in the ende of the world
hath he appeared once, to put awaye syn-
ne, by offering vp of hym self. And as it is
ordēned for men once to dye (& after that
cometh

Ephē. i. a.
Coloss. i. b.
ii. Cor. v. c.

Rom. vi. a.
i. Pe. iii. a.
Gala. iii. c.
i. Tim. ii. a.

Gala. iii. c.

Exo. xxiii. b

Act. vii. f. &
xvii. d.
i. Ioh. ii. a.

Leuit. xvi. g.

Ad Hebreos.

Rom. v. 2.
I. Pe. iii. c.

cometh the iudgement) * eue so was christ
once offered, to take awaye the synnes of
many. Vnto all the þ wayte for him, shall
he appeare agayne vnto saluacion.

The. r. Chapter.

Coloss. ii. c.

A Of the lawe * harynge a shadowe
of the good thinges to come, not the
very fashion of the thynges the selues,
can neuer make the comers vnto it per
fecte with the same sacrifices, which they
offer wythout ceasynge euery yeaere:
or els had they ceased to be offered, be
cause that the worshippers being once
clefed, shuld haue no more consciēce of syn
ne: but in the is euery yeaere made a reme
braunce of synnes. * For it is impossible,
that synnes shall be takē away with the
bloute of oxē & goates. Therefore, whā he
cometh into the world, he sayeth: * Sa
crifice and offerynge woldest thou not ha
ue, but a body hast thou ordeyned me.

Leui. xvi. c.

Esa. lth.
Plai. xxxix.
b.

Burntofferinges & synneofferynges
pleased the not, Thā sayd I: Lo, I come.
In the beginning of the boke it is writ
te of me, that I shuld do thy wyll, O God.
Aboue he sayd, þ Sacrifices & oblacids,
& burntofferiges, & synneofferynges thou
woldest not haue (neither are they thyges
pleasynge vnto the, þ are offered after
the lawe) thā sayd I: Lo, I come, to per
foume thy will (O God) he taketh awaye
the fyrst, þ he may stablysh the latter.

In the which will we are hallowed, by
the offerynge vp of the body of Iesus
Christ once for all. And euery prest true
ly is ready ministryng dayly, & offeryng
of tyemes one maner of offerynge, which
can not take away synnes. But thys mā
offeryd one sacrifice for synnes, & sytteth
for euer at the right hāde of God waytin
ge henceforth, * vntyll hys enemyes be
made his foote stooles. For with one offe
rynge hath he made perfecte for euer the
þ are sanctified. And the holy goost bea
reth no recorde for asmoche as he hath said:

Phil. cix. b.

Iere. xxxi. c.

* This is the testamēt that I shall ma
ke wyth them after those dayes, sayeth
the Lorde: I wyll put my lawes in they
harter, & in theyr myndes will I write the,
and

autē indicib: sic & Christus
mel oblat' est ad multos ex
haurienda peccata. Sed do si
ne peccato apparuit oblat
expectantibus se in salutem.

CAPVT X.

V Mbra est habita lex he
torum honoris, ad ipsum
imaginem rerū, per singulos
annos eisdem ipsis hostiis
quas offerunt indefinenter,
nunquam potest accedentes
perfectos facere: alioquin res
fasset offerri, ideo quod nil
lā habent ultra conscientiam
peccati cultores semel muta
tū, sed in ipsis commemoratio
peccatorum per singulos
annos fit. Impossibile est illi
sanguine taurorum & hircorum
auferri peccata. Ideo in pre
dians mundū dixit Hieronimus
& oblationem noluisse, cer
pus autē aptissimū holocaustum
causomata & pro peccato
non tibi placuerit, Ite do
xi, ecce venio. In capite libri
scriptū est de me, ut faciat de
voluntatem tuā. Superius tu
dens: Quia hostias, & obla
tiones, & holocausta,
& peccata holocausta, ac pla
cita sunt tibi quae secundum
legē offeruntur, sic dixi: Ec
ce venio, ut faciat de volun
tatem tuā: et autem primū et
sequens statuit.

In qua voluntate sanctifica
ti sumus per oblationem cor
poris Iesu Christi semel. Et
omnes quidem sacerdotes pendit
est quod die ministrant, &
eas dē saepe offerunt hostias,
quae non possunt auferre pec
cata. Hic autem vnus pro pec
cato offeris hostiam in sem
piternum sedet in dexteris
dei, de cetero expectans do
nec ponatur inimicus de la
bellum pedis eius. Vna enim
oblatione consummasti in
sempiternum sanctificationem.
Contestatur autem nos il
lī spiritus sanctus. Postquam
enim dixit: Hoc autem tes
tamentum quod testabor
ad illos post dies illos, dicit
dominus: Dabo legem meam
in cordibus eorum, & in me
tibus eorum inscribam eas.

& peccatorum & iniquitate
eorum non recordabor
amplius. Vbi autem horum
remissio, iam non est oblatio
pro peccato.

Habentes itaque fratres
fiduciam in introitu sanctos-
rum in sanguine Christi, quā
iniungit nobis viam nouam,
& viucentem per velamen, i
est, carnem suam, & sacerdo-
tem magnum super domum
Dei, accedamus cum vero
corde in plenitudine fidei,
aliosi corda a conscientia
mala, & abluti corpus aqua
verba, teneamus spei nos-
tre confessionem in declina-
tione: fidei enim est qui re-
promissis. Et consideremus
in prouocatione cha-
ritatis & honorum operum,
non desidentes collectionem
vostre, sicut consuetudo
nisi est quibusdam: sed cons-
olantes, & tanto magis,
quanto videntis appropin-
quantem diem.

Voluntarie enim peccan-
tes nobis post acceptam
vostre veritatis, iam non
indignatur pro peccatis hos-
tis: terribilis autem quæ-
dam expectatio iudicii, &
ignis æmulationis, quæ cons-
umptura est aduersarios.
Inimam quis faciens legem
Moysi, sine vlla miseratione
duobus vel tribus testibus
moritur: quanto magis pus-
tatis deteriora mereri sup-
erbia, qui filium Dei, con-
culcavit, & sanguinem tes-
tamenti pollutum duxerit,
in quo sanctificatus est, &
spiritui gratia eorum meliorem
fuerit: scimus enim qui dis-
cit: Mihi vindictam, & ego
verbo. Et iterum: Iudis
cabit dominus: populum suum.
Horrendum est incidere
in manus Dei viuientis.

Rememoramini autem
postimos dies, in quibus illu-
minati, magnum certamen
sustinuistis passionum: in al-
tero quidam opprobriis & tri-
bulationibus, & in ali-

and I wyll nomoze remembre they syn-
nes and wyckednesses. Now, where re-
mission of these thynges is, ther is nomo-
ze offerynge for synne.

Seynge therfore bretheren * that
we haue a sure fre entraunce in to that
holy place in the bloude of Christ, (the
whyche newe and luyunge waye he hath
prepared vnto vs thorow the baile, that
is, hys flesh), and seinge we haue also an
hygh prest ouer the house of God, let vs
drow nye wyth a true harte in the per-
fectnesse of sayth, * haunyng our har-
tes sprenkled from an euell conscience,
and haunyng the body washen wyth clea-
ne water, let vs holde fast the profess-
sion of oure hope, wythout wauerynge:
for he is saythfull, that hath promysed.
And let vs confyde one an other in the
prouokynge of loue and good woorkes,
not leanyng the feloship that we haue
among our selues, as some haue a cosume
to do: but comforte one another: and that
so moch the more as ye se the daie drawe
nye.

* For yf we synne wilfully after that
we haue receaued the knowlege of the
truth, ther is lesse noke no sacryfice for
synnes: but a fearfull wayrynge for the
iudgement, and a heare of fire, whych
shall consume the aduersaryes. * yf any
man despyse the lawe of Moyses, he dyeth
wythoute mercy vnder two or thre wyt-
nesses: howe muche more wyse punishmẽ-
te suppose ye hym to deserue, whych tre-
adeth the sonne of God vnder foote, and
countreth the bloude of the couenante
where in he is sanctified, an vnholly thin-
ge, and doth iniury vnto the spere of gra-
ce: for we knowe hym that sayd: * Com-
mitte vengeaunce vnto me, and I shall re-
compere. And agayne: * The lord shall
iudge his people. It is a dyedefull thinge
to fall into the handes of the luyunge
God.

But call ye to mynde the dayes past,
in the whych after ye had receaued light
ye endured a great fyght of aduersities,

Soe thus partly

loh. x. a
and. xiii. a
Rom. v. a
Hebre. ix. b

Hebre. ix. e
petri. a

Nu. xv. e
Hebre. vi. a

Deut. xvii. b
and. xix. c

Deu. xxxii. e
Rom. xii. c
Deu. xxxii. e

Ad Hebreos.

partly whyle ye became a gasyng stock
wyth shame and trouble: partly whyle ye
became companyonsof them that so pat
sed their tyme. * For ye both suffred
wyth them that were prisoners, and to
ke wyth ioye the spoylyng of your
goodes, knowyng, that you haue a bet
ter and duryng substantiue. Lose not ther
foze your confidence, whyche hath a gre
at reward. * For patience is nedefull
vnto you, that ye doinge the wyll of God
maye receaue the promyse. * For it is
yet a thoyte and a lytle whyle, he that is
commynge, shall come and shall not tary.
* But my ryghteous shall lyue by faith
yt he wythstande hymselfe, he shall not
please my soule. We are not the chyldre
that wythstande them selues vnto perdi
cion, but the chyldren of fayth, to the wy
nyng of the soule.

The .xj. Chapter. †

21

Fayth is a substantiue of thin
ges that are to be hoped for,
an euidence of thynges that
* do not appeare. For by
the same were the elders
well reported of. Thorow
fayth we vnderstande, that * the wo
rd was made, by the woꝛde of God, that
of inuisible thynges, ther myght be ma
de thynges vyable. * By fayth dyd
Abell offere a moze plentyfull sacrifice vn
to God than Cain, by the whych he oꝛtay
ned a wytnesse, that he was ryghteous
God bearyng recoꝛde of hys giftes, & by
the same faith he beyng deede, yet spea
keth. * By fayth was Enoch taken
awaye, lest he shulde se deathe, and was
not founde, because God toke hym awa
ye: for befoze he was taken awaye, he
had a repoyte, that he pleased God. And
wythout fayth it is impossible to please
God. For he that comyneth vnto God,
must beleue, that he is, and that he is a re
compenser vnto them that seke hym.

* By fayth Noe (whan he was
warned) fearyng those thynges that
were not yet sene, prepared the Ar
ke for the sauegard of hys house, By
the whych * he condemned the woꝛld,

in altero autem fecit taliter
conuersationem effectum. Nam
& vincis compati estis, &
rapinam bonorum vestro
rum cum gaudio sustinistis,
cognoscetes vos habere me
liorem & manentem substan
tiam. Nolite itaque amittere
confidentiam vestram, quia
magnam habet remunera
tionem. Patientia enim vos
his necessaria est, ut volum
tatem Dei facientes, repen
tetis promissionem. Adhuc
enim modicum aliquam
lunam qui venturus est ve
niet, & non tardabit. Iustus
autem meus ex fide vivit
quod si subtraxerit se, non
placebit anima mea. Non
autem non sumus labora
tionis filii, in perditionem,
sed fidei, in acquisitionem
anime.

OCAPVT XI.

Fides est substantia
rerum sperandarum
substantia rerum
rum, quod
testimonium non
apparuit
in hac est

testimonium confectum sunt
senes. Fide intelligentes ap
tata esse secula verbo Dei, ut
ex inuisibilibus visibilia fe
rentur. Fide plurimam habuit
Abel quia Cain obtulit Deo,
per quam testimonium con
fecutum est esse iustus, testi
monium perhibente munus
ribus eius Deo, & per illam
destructus. Ad hoc loquimur.
Fide Enoch transiitum est,
ne videret mortem, & non
inueniebatur, quia transiit
illum Deus: ante translationem
hunc enim testimonium hab
uit placuisse Deo. Sine fide
autem impossibile est placere
Deo. Credere enim oportet
quia accedentem ad deum,
quia est, & inquirentibus se
remunerator sit.

Fide Noe responso accu
pto, de iis quae adhuc non vi
debantur metens, apparuit
eam in salutem domus suae
per quam damnatum mundum

Mat. xxv. c
ii. Tim. i. c

Hebre. xii. a

Abac. ii. a

Rom. i. b
Galat. iii. b

Rom. i. d
and. viii. c
Collo. i. b
Gene. i. a

Gene. iii. a

Gene. vi. c
Sap. i. b
Ec. xlii. b
and. xlix. c

Gene. vi. d
Eccl. xli. b

Mat. xii. d

& initiis quas per fidem
 eliharas est instituitur. Pis
 de qui vocatur Abraham,
 obediuit in locum exire,
 quem accepturus erat in hæ
 reditatem, & exiit, nescis
 quo iret. Fide demoras
 tus est in terra repromissio
 nis tanquam in alienam, in
 cuius habitando cum Isaac
 & Iacob, coheredibus res
 promissionis eiusdem. Ex
 peccabat enim fundamenta
 habentem civitatem, cuius
 arceff & conditor Deus.

Fide & ipsa Sara Sterilis
 virtutem in conceptione ses
 minis accepit, etiam præ
 ter tempus ætatis: quoniam
 fidem credidit esse eum
 qui promiserat. Propter
 quod & ab vno orti sunt
 ex hoc emortui tanquam
 hydra cæcis in multitudine
 nem, & sicut arena quæ est
 ad oram maris innumerabis
 in. Iuxta fidem defuncti
 sunt omnes isti non acces
 sus repromissionibus, sed a
 longe eas aspicientes, & sus
 ceptores, & consequentes, quia
 peregrini & hospites sunt su
 per terram. Qui enim hæc
 dicunt, significant se patriam
 inquirere. Et si quidem ipsius
 nominissent de qua exire
 runt, habebant vitæ tem
 pus remittendi: nunc autem
 inchoarem appetunt, id est,
 caulestem. Ideo non confun
 ditur Deus vocati Deus eos
 comparentis enim illis ciui
 tatem.

Fide obtulit, Abraham
 Isaac, cum tentaretur, & vni
 genitum offerebat, in quo su
 sperat repromissiones, ad
 quem dictum est: In Isaac
 vocabitur tibi semen: arbis
 trans, quia & a mortuis sus
 citare potens est Deus: vni
 de cum & in parabolam ace
 cepit. Fide & de saturis bes
 teduxit Isaac Iacob, & Esau
 fide Iacob moriens, singu
 los filiorum Ioseph benedi
 xit, & adoravit fastigium
 virgæ eius. Fide Ioseph mor
 tiens, de protectione filiorum
 Israel

and was made heyre of the ryghteous
 nesse that is by sayth. * By sayth he
 that is called Abraham, obeyed to go out
 into the place, which he shuld afterwarde
 receaue for an heretage: and he wente
 out, not knowynge whether he shuld go.
 By sayth he dwelled in the lande of pro
 myse, as in a straunge lande, dwellinge
 in tentes wyth Isaac and Jacob, heyre
 wyth hym of the same promyse. For he
 wayted for a cytie hauynge foundations,
 whose workeman and maker is God.

By sayth * Sara also herselfe beyng
 ge baren, receaued strength in concea
 uing of the sede, yee whan she was past
 the tyme of hyr age: because she beleued
 God to be f-ythful, whych had promysed
 And therfor, of one, (and the same deed)
 are spronge so many in multitude * as
 the starrs of the skye, and as the sande
 that is by the see thore innumerable. Ac
 cordinge to sayth dyed all these, and re
 ceaued not the promyses, but * dyd se
 them afarre of, and saluted them * and
 confessyd that they were as strangers
 and gesses vpo the earth. For they do
 saye these thynges, declare, that they see
 ke a naturall contry. And truly yf they
 had ben mynde ful of the contry that they
 came out of, berely they had leasure to re
 turne: but now desire they a better, that
 is to saye, a heauenly. * Therfore is
 not God ashamed to be called theyr God:
 for he hath prepared a cytie for them.

By sayth dyd * Abraham offere vpo
 Isaac whan he was proued, and offered
 bys only begottē sonne, in whom he had
 receaued the promyses, vnto whom it
 was sayd: In Isaac shall thy sede be cal
 led vnto the: He consydyed also, that God
 is able to rayse from the deed: and ther
 fore he receaued hym for an ensample.
 * By sayth also dyd Isaac blesse Jacob
 and Esau, concerning thynges to come.
 * By sayth Jacob whā he was a dyenge
 bowed himself, & blessed ether of the sones
 of Ioseph, & whā shipped toward the topp
 of bys ceptre. * By sayth, Ioseph whan
 he dyed, remembred the departyng of the
 chyldren

Gene. xii. a
 and. xiii. a

Gene. xxi. a

Gene. xv. a

Iob. viii. c
 Gene. xlvii. d

Exod. iii. c
 Mat. xxii. d

Gene. xxi. c
 Eccli. xliii. c

Gen. xxvii. d

Gen. xlvi. c

Ad Hebreos:

thylden of Iſrael, and gaue commande
ment concernynge hys bones.

ИКО.И.А

* By faith, Moses when he was born: & was hid of his elders the monethes, & because they saw that he was a pper chylde, & they feared not the kynges commaunde-
ment. * By faith, Moses whā he was wa-
fē great, dyd deny him self to be the sōne
of pharaos daughter: chosing rather to suf-
fer aduersite with the people of God, thā
to haue the pleasur of synne for a tyme:
estymyng the rebuke of Christ to be gre-
ater riches, thā the treasures of the Eg-
yptiās: for he had respect to the reward

Exod. xii. f

* By faith he forsooke Egypt, & feared not the fearfulness of the kyng: for he endured, eue as one þe seeth him which is in vnable. * By faith he kept the Passer, & the effusio of bloude: lest he þe destroyed the fyrstborne, whilste touch them. * By faith passed they the reed see, as thorow a drye lande: whych whan the Egyptians assayed, they were drowned.

Isue.vlc

* By faith dyd the walles of Jericho fall, whā they were cōpassed aboute seue dayes. * By faith Raab the harlot dyd not perish with the vnbelleuers whā she had receaued the spies in peace, & what shall I saye more: for the time wyll sayle me to tell of * Gedeō, of Barach, of * Sāplō, of * Hiepte, of * Dauid, of * Samuēl, & of the pphetes, * whych thowold faith haue overcome kingdomes, wrought righteousnesse, opayned the promises, * stopped the mouthes of Lions, * quēched the violence of the fyre, * escaped the edge of the sword, * recovered of theyr sycknesse * became stronge in battail, * ouerthrew the armyes of the aleuities, * the women receaued theyr dees to lyfe agayn: * but some were racked, not acceptyng the deuylneraunce, that they myght fynde a better resurrection.

Iosue.ii.a
and.vi.d
Iudic.vii.a

Iudi.iiii.d
Iudi.xiii.b
Iudi.xi.f
i,Re.xvii.f
i,Re.xii.a

Dan. vi. d.
and. xlii. g.
Dan. iiii. d.
iii. re. xix. a.
Es. xxxviii. b.
Iud. i. v. x.
I. Para. xii. a.
I. reg. xlii.
ii. pa. xlii. xx.
iii. re. xvii. c.
jui. re. iiii. d.
Iere. xx. a.
fil. re. xxi. b.

But other haue tasted of mockynges
 & strokes, besyde this also, haues & pri-
 sonemetes, * they were stoned, they we-
 re helde a funder, they were tempted, they
 were slayen wyth the swearde, * they
 went about in shepse thynnes, in gores
 thynnes, in nedynesse, in distresse, bereed,

Israel memoratus est, & de
officiis suis mandant.

Fide Moyses namque
tutus est mensibus duobus
parentibus suis, et quod vi
dissent elegantem infantem
& non timuerunt regis or
aculum. Fide Moyses quia
factus, negauit se esse filium
filii Pharaonis, mixtusque
affligi cum populo Deip
temporalis peccata habere
incurdissimam maiorem di
tias filios ante auro A
gyptium improperu
litia foris erat enim in rem
nera ionē. Fide reliqui A
gyptium, non verum
sistat regis inuolubem
tanquam videns filium
de celebrant pacha & in
guinis effusionem in
itabat primicia tang
eos. Fide transferunt na
rubrum, tanquam per
dam terram, quod ex
Aegyptii, deuenit

Fide mari Hiccho erant
erunt, circue dierum septi
Fide Arab meritis non po
riit cum incredulis, cumq
exploratores cum pace.
quid adhuc dicam? Defici
erunt me tempus carendi
de Gedon, Babel, Sam
fon, Hiepto, David, Samue
& propheti, qui per domi
vicerunt regna, operati sunt
iustitiam, accepti sunt repen
siones, obtinuerunt regna
leonum, exterminati impu
tum ignis, effugerunt a gla
diu, conualescerunt de agra
mitate, fortes facti sunt in bel
lo, castra vertebant exen
rum, accepterunt mulieres
resurrectione mortuos suos
alii autem distendi sunt, non
suscipientes resurrectionem
ut meliores impedirent non
surrexerunt.

Alii vero ludibria & verbera experti, inſupꝛa & vincula & carceres, lapſi ſunt, ſecti ſunt, cruciati ſunt, in occiſione gladii mortui ſunt, eiꝛe cruciati in meloſis, in pelibus capitiꝛum, egrotantes, anguſtiati, & ſuſcep-

quibus di-
ous: in fo-
tes, in mo-
d'cauern
nes testin-
d, non acc-
fionem, C
lus aliqu
non sine
ratur. f.
CAP

peccatū
curamus
his ceram
notorem
the fili p
con-
sique in
des. Rec
qui talen
nibus ad
contradi
pennil-
cientis.
Et figu-
tur pecc
Et obli-
qui vol
quis de
pugere
neque
aqueru
Quer
ma pa
nimen
In diffi
quā fil
qui en
nig pa
discipul
pas la c
teri &
patres
ditore
hamu
ope t
& visu
in ten
secun
erodie
ad id
endo

quibus dignus non erat mē-
tus: in solitudinibus errans
in montibus & speluncis
& caernis terrarū. Et hi om-
nes testimonio fidei probas-
si non acceperunt repromis-
sionem, Deo pro nobis me-
sini aliquid providente, vt
non sine nobis consummas-
rentur.

CAPVT XII. *

Deoty & nos
tantam habem-
tes impossi-
mabem testis,
deponētes om-
ne pondus &
circūstans nos
peccatum; Per patientiam
curamus ad propositum no-
bis certamen, aspicientes in
auctorem fidei & consumm-
atorem Iesuū qui propo-
siti sibi gaudio sustinuit cru-
cem, confusione contempta,
gippe in dextera sedis dei se-
det. Recogitare enim eum,
qui talem sustinuit a peccato-
ribus aduersum semetipsum
contradictionem, vt ne satis
gemini animis vestris defici-
entes. Nondum enim vsq;
ad signū est restitisti, aduer-
sus peccatum repugnantes,
& obliuisti consolationis,
qui vobis tanquam filiis, lo-
quuti dicens: Fili mi, noli ne
gligere disciplinam. Domini
neque fatigeris dum ab eo
argueris.

Quem enim diligit Domi-
nus, castigat; flagellat autē
omnem filium, quem recipit
in disciplinā perseuerare. Tū
quā filius vobis offert se de-
us; enim filius quē nō cora-
mpit pater: Quod si extra
disciplinā estis, cuius partici-
pes facti sunt oēs, ergo adul-
teri & nō filii estis. Deinde
patres quē carnis nostre eru-
diores habuimus, & reuere-
bamur eos: nō in multo magis
expectabimus patri spiritū,
& viuemus? Et illi quidem
in tempore paucorū dierum,
secundum voluntatem suam
erodiebant nos: hic autem
ad id quod vile est recipi-
endo sacrificacionem eius.

Omnis

Whom the worlde was not worthy of, was
dying in wyldernesles, in mountaynes,
and denues, and caues of the earth. And
all these were allowed by the wytnesse of
sayth, and receaued not the promise, God
promydyng some better thyng for vs,
that they shulde not be made perfecte
wythout vs. R

The. xij. Chapter. *



Wherefore, sayng, we ha-
ue so greate a multitu-
de of wytnesses, let vs,
* laye away all that
presseth vs downe, and
burne that compasseth vs
about, and let vs runne
by patience vnto the
barrell that is set afore vs, lohyng vnto
Iesus the author and fynisher of sayth,
* whyche whan the ioye was set afore
hym, suffered the crosse, and despyled the
shame, * and syteth at the ryght hande
of the seate of God. Remembre hym thā
that suffred suche speakyng agaynst
hymselfe of synners, that ye be not wee-
ry, waryng saynte in your myndes. For
ye haue not yet resyued vnto bloude, stry-
nyng agaynst synne, and haue forgotten
the consolacion whyche speaketh vnto
you as vnto chyldren, sayeng: * Wy son-
ne, despyse not the nourtoure of the lord,
neither saynt whan thou art rebuked of
hym.

* For whom the LORD loueth, him
doth he chaste n, and scourgeth every son-
ne whom he receaueth. Andure ye in the
chastening: & God offereth himselfe vnto
you, as vnto chyldren: for what chylde is
it whom the father doth not chaste n? yf
so be that ye are wythout correctiō (wher
of all haue ben partakers) thā are ye ba-
stardes and not chyldren. Whereouer, we
haue had fathers of our fleth, which in de-
de haue corrected vs, and we stode in awe
of them: Shall we not much moze obey
the father of spirituall gyftes, and lyue?
And they truly for the space of fewe
dayes nurtoned vs accordyng to the
will: but he nurtoneth vs vnto it þis is p-
stable, þ we might receaue his holynesse.

Ephes. iiii. c
Collo. iii. a
i. p. Petri. b

Philippi. a

Hebre. i. a
and. x. b

Proger. iii. b

Apoc. v. b

B

Ad Hebreos.

No chastenynge for the present tyme seeth
meth to be ioyous, but greuous: Neuer
theles afterwarde shall it geue them that
are exercysed by the same, a moost quyet
fruite of ryghteousnesse.

Esai. xv. a.

For the whych cause * lyfte bp the hā
des, that were lett doونه, and the weak
knees, and make mayght pathes vnto
your fere, that noman halt oꝝ go astraye,
but rather be healed. * Follow vpon pea

Rom. xii. c

Ce wyth all men, and holynesse, wythout
the whych noman shall se God: and loke
that noman be destitute of the Grace of
God, lest any rore of bytternesse spryng
bp and make impediment, and by the sa
me many be stayned. That ther be no
wohoꝝ monger oꝝ vnclane persone as

Gene. xxv. d

Esau, * that solde hys byrthryghte for
one meales sake. For be sure, that after
wardes also whan he desyrd to enheret
the blessing, he was refused: * for he fou
de no place of repentance, though he
sought the blessing wyth teares.

Gene. xxvii. f

For ye ar not come to the mountayne
that can be touched, and * tye that can
be approached vnto, and myste, and darke
nesse, and tempest, and the sounde of the
trompe, and the voyce of wordes: (the
whyth they that dyd heare, dyd excuse
them selues, that the worde shuld not hap
pen vnto them). For they coulde not hea
re that whych was spoken. And * yf a

Exo. xix. b.

beast dyd touch the mountayne, it must
be stoned. And so terrible was the syght,
that Moses dyd say (I feare and quake.)

But ye are come vnto the mounte Sion,
& to the cytie of the lynynge God, * e
uen to the celestial Ierusalem, and to the
multitude of many thousand angels, and
to the congregation of the fyrr home,
whyth are wyrtten in heauen, & to God
the iudge of all, and to the spertes of the
iuste and perfect, and to Iesus the media
tour of the new testament, and to the *
sprenklynge of bloude, that speakyth
better than * the bloude of Abel.

Apoc. xxi. b

i. Petri. i. a.
Hebr. ix. c.
and. x. c.
* Gen. ii. b.

Se þ ye refuse not hym þ speaketh.
For yf they escaped not þ refused hym
whyth

Omnis autem disciplina in
presenti quidem videtur
esse gaudii, sed meritis,
postea autem fructum pa
cissimam exercitacionem
reddet iustitie.

Propter qd remissa est
& soluta genio erigit, &
gressus rectos facit pedib'
vestris, vt non claudicat
quis erret, magis autem lo
netur. Pacem sequimini cum
omnibus, & sanctimoniam,
sine qua nemo videtur de
contemplanter ne quis de
gratia Dei, ne qua radix in
maritudinis fursum germi
nans impediatur, & per illum
inquinentur multi. Ne qui
foris estator aut propheta sit
Esau, qui propter vnam sis
cam vendidit primicias su
as. Scitote enim quomodo & post
ea cupiens hereditate boni
dictionem, reprobatus est
non enim inuenit penitentia
tior locum, quamquam cum
lachrymis inquisisset eum.

Non enim accessibilis ad
trahebilem montem, & ac
cessibilem ignem, & nubis
nem, & caliginem, & proci
lam, & tuba sonum, & vocis
verborum (quam qui vocat
runt, excusauerunt sepe ut
fieret verbum. Non enim por
tabant quod dicebatur: Et
si bestia tetigerit montem,
labidabitur. Et ita terribilis
erat quod videbatur Moyses
dixit: Externus sum & non
mebundus, sed accessibilis
ad Sion montem, & ad ciu
tatem dei viuens, Ierusalem
coelestem, & multorum
millium angelorum frequen
tiam & ecclesiam primogeni
tum, qui electi sunt in cel
lis, & iudicem omnium Dei
um, & spiritus in sanctorum per
fectionum, & testamenti noui
mediatorem IESVM,
& sanguinis asperfusionem
melius loquentem quam Ab
el.

Videte ne recusatis lo
quentem. Si enim illi non
effugerunt, recusantes cum

qui super
multo m
hi loque
mor, cum
pungit
tunc, ac
tunc, ac
ego mou
sed &
nem sem
biam t
quam fa
na quæ
q regna
mies hal
quam se
Des, con
natiem
conferme



CA
terant q
spicio rec
vinctoru
vin &
quam &
rimos. E
bium in
innacul
min &
dori. Sim
is, cont
se enim
ram net
vicinid
minus m
nebo qu
no. Me
rum vest
eni sunt
rum int
ueratio
IESVS
die iole
vritus &
Abdoci.
gratia st
que non
lanibus
Habes
edere na
tem qui
nisi. Qu
lib infere
rato in sa
boram

qui super terram loquebatur: multo magis nos qui de ecclesia loquentem nobis auertimus: cuius vox mouit terram: quoniam autem re promissis: Adhuc semel & ego mouebo non solum terram & cælum. Quod autem semel dixi: declarat motum translationem, tantum factorum, ut maneat in quo sunt immobilia. Itaque regnum immobile suscipimus: habemus gratiam, per quam seruimus placentes Deo, cum metu & reuerentia: etenim deus noster ignis consumens est.

CAPVT. XIII.



Haritas frater in tantis maneat in vobis, & hospitalitatem non lite obliuiscitur: per hanc enim lascerunt quidam, angelis hospitio receptis. Memento te victorum tanquam simul victis & laborantium, tantumquam & ipsi in corpore mortui. Honorabile conubium in omnibus, & torus immaculatus. Fornicatores enim & adulteros iudicabit deus. Sicut mores sine auaritia: contenti presentibus: ipse enim dixit: Non te deserta neque derelinquam, ita vt confidenter dicamus: Dominus mihi adiutor, non timebo quid faciat mihi homo. Memento te propositos iuramentorum, qui vobis locuti sunt verbum Dei, quorum intuentes exitum consuetudinis, imitamini fidem. IESVS Christus heri & hodie pascit in secula. Doctrinis vitiis & peregrinis nolite adduci. Optimum est enim gratia stabilire cor, non efecis, que non profuerunt ambulantibus in eis.

Habemus altare de quo edere non habent potestatem qui tabernaculo deserviunt. Quorum enim animas huiusmodi sanguis pro peccato in sancta per pontificem, horum corpora cremantur extra

whych spake vpon earth: much moze we, that refuse hym whych speaketh vnto vs from the heauen, whose voyce dyd shake the earth at that tyme, but now he pmyseth, sayeng: * yet once moze wyll I shake, not onely the earth, but also heauen. In þ he sayeth yet once moze, he declarerth the remouyng of those thynges whych are shaken, that those thynges that are immouable, maye remaine. We therfore receauyng the immouable kyngdom, haue grace, * by the whych we may serue God and please hym wyth feare & reuerence: * for our God is a consumynge fyre. The. xiii. Chapter.



Et brotherly loue continue among you, * and forget not hospitalite: for by the same, so me were accepted, receauynge angels into theyr house. Remember the þ are in bondes (as though ye were bounde wyth the): & of the þ are in payne, as ye yourselues whych are also i the body. Let wedlock be honourable in all thynges, and let the chambie be vndefyled. For God shall iudge the whore keepers and aduoucerers. Let your conuersacio be wythout conetousnesse, * be yng content wyth the thynges that ye haue already: for he sayde: * I wyll not sayle the nor forsake the, so that we may boldy say: * The LORD is my helper, I shall not be afraid what man do vnto me. Remember the that haue the ouersight of you, whych haue spokẽ the word of God vnto you, the ende of whose conuersacion, se that ye loke vpon, and follo: we theyr sayth. Iesus Christ yesterdaye and * to daye, he abyerth foreuer. Be not caried aboute wyth fymby and straunge doctrines. * For it is best to stave the harte wyth grace, * not wyth meates, which haue not auayled them, that dyd walke in them.

We haue an altare, wherof they haue no power to eate þ serue the tabernacle. * For the bodies of those beastes (whose blood is brought into the holi place by the high þ for syune) are burnt without the

Aggel. ii. b.

i. Pet. ii. a.

Diat. iiii. d.

Gene. xviii. a.
and. xix. a.
Roma. xii. b.
i. Pet. iii. b.
Mat. xxv. c.
Heb. x. d.

Ecc. xxix.

Deu. xxxi. b.
Iosue. i. a.
* Psal. lv. a.
and. cxvii. a.

Heb. iii. b.

Rom. xlii. g.
Colo. ii. c.
Titum. iii. c.
* Ioh. vi. f.

Exo. xxxix. b.
Leuit. iii. c.
Num. xix. j.

Ad Hebræos.

the tētes. For the whych cause Iesus al
so, that he myght hallowe the people by
hys bloude, *dyd suffre wythout the ga
te. Let vs therfore go forth vnto hym
wythout the tentes, bearyng hys rebui
ke. * For we haue not here an abydyng
citty, but we seke one to come. * Let vs
therfore alwaye offer the sacrifice of pra
yse vnto God thowold hym: that is the fru
ite of those lyppes, whych confesse hys
name. Forget not to do wel * & to distri
bute: * for wyth such sacrifices is God
pleased.

* Obeye youre ouerseers, and be obe
dient vnto the: for they wathe for you,
as they that shall geue an accompte for
you, that they may do it wyth ioye, and
not wyth greife: for h is not p̄fyttable for
you. * Wraye for vs: for we trust that we
haue a good conscience, and desyre in all
thynges to lyue well. But I beseke you
to do the same the moze abundantly, that
I maye be restored vnto you the moze
spedely. The God of peace, whyche brou
ght from the deed our LORD Iesus
Christ, * the great shepheard of the she
pe, thowold the bloude of the eternall te
stamēte, * make you perfecte in all good
nesse, that ye maye do hys wyll, woꝝhyng
ge amonge you that whych is pleasaunt
in hys syght thowold Iesus Christ, vnto
whō be gloꝝye for euer and euer. Amen. *

I beseke you brethzen that ye suffre
the worde of exhortacion, for I haue wyꝝe
ren vnto you wyth very fewe wordes.
Know our brother Timothe whō we ha
ue sent from vs, wyth whome (yf he co
me shortly) I will se you. Giete all them
that haue the ouersyght of you, and all
the sayntes. The brethzen of Italy sa
lute you. Grace be wyth you all. Amen.

¶ The ende of the Epistle of
Paul the Apostle to
the Hebræes.

extra castra. Propter quod
& IESVS, ut sanctificaret
per suum sanguinem popu
lum, extra porta pasci est.
Exeamus igitur ad extra
castra, improprie dicit
portantes. Non enim habet
mus hic manentem ciuitatem,
sed futuram inquirimus. Pro
ipsum ergo offeramus huius
modi laudem semper Deo
est, fructum laborum con
scientiarum nostrarum. Et com
municationis nocte obliuiscimur
libus enim hostibus proman
tar deus.

* Obedite praepositis vo
stris, & subiacete eis: quod est
peruigilant quasi rationem
pro animabus vestris reddituri,
ut cum gaudio hoc facia
ant, & non gemitis: hoc est
non expedit vobis. Oratio pro
nobis: confidimus enim quod
bonam conscientiam habes
mus, in omnibus bene vol
tes conuersari. Amplius aut
tē deprecor vos facere, quo
celerius restituit vobis. De
autem pacis qui exiit de
mortui: pastorem magnam
ouium in sanguine testamē
ti aeterni, Dominum nostrum
IESVM Christum, optes vos
in omni bono, ut faciatis et
voluntatem, facis in vobis
quod placet coram se per le
sum, cui est gloria in laetitia
seculorum. Amen.

Rogo autem vos fratres,
ut sufferatis verbum istud,
etenim per paucis scripsi vo
bis. Cognoscite fratrem no
strum Timotheum dimissum,
cum quo (si celerius venierit)
videbo vos. Salutate omnes
praepositos vestros, & om
nes sanctos. Salutate vos in
Italia fratres. Gratia de om
nibus vobis. Amen.

¶ Finis epistolae Pau
li Apostoli ad
Hebræos.

EPISTOLA CATHOLICA IACOB cobi Apostoli

CAPVT I.

The catholyke Epistle of the Apostle James.

The fyrst Chapter.

Iacobus
Dei &
Domini
nostri Ie
su Chris
ti seruus,
duodeci
cim tribus
q

lunt in dispersione salutem.
omne gaudium existima
tes mei, cum in tentas
tiones varias incideritis, scis
tis q probatio fidei vestra
patientiam operatur. Patien
tia autem opus perfectum ha
bet, quia nonnulli deficientes. Si
quis autem vestrum indiget
huiusmodi, postulet a Deo, quod
sibi omnibus affluatur, &
non improperat, & dabitur
ei. Voluit autem in fide non
hesitare. Qui enim haes
it, similis est fluctui maris,
qui a vento mouetur, &
transfertur non ergo existi
methomo ille quod accipiat
aliquid a Domino.

Vir duplex animo incons
tans est in omnibus viis suis.
Cognoscit autem frater humi
lium exultatione suam diues
nisi in humilitate suam quos
cumque sicut filios forni trans
ibit. Innotuit enim soli cui
color, & arefecit fornum,
& domus eius decidit, et de cor
poris eius deperit. Ita & dis
crimen in suis mercedibus.
Homo vir qui suffert tenta
tiones, quoniam cum proba
tus fuerit, accipiet coronam
vitae, quam repromissit de
us diligentibus se. Nemo est
tentatur, dicat quoniam a
Deo tentatur. Deus enim
tentator malorum est, ipsi
autem neminem tentat.
Unusquisque vero tentatur
a tona

James the seruante
of God, and of oure
LORD Iesus Chust
sederth gretyng vnto
the twelue tribes
whych * are scattered
abrode. * Couerte it
all maner of ioye (my
betheren) whaye fall
into sundry tempra
tids, beyng sure, that * the tryeg of yout
fayth worketh patience: but let patience
haue a perfectre workynge, that ye maye
be perfectre and sounde, lackyng nothyng.
* yf any of yon lack wyse dome, Let
hym requyre it of God, whiche geueth
plenty fully vnto enery man, and casteth
noman in the terhe, & it shalbe genē hym
* But let hym requyre it in fayth & wa
ner not. For he þ wauereth, is lyke vnto
a waue of the see, whych is moued wyth
the wynde, and is tossed aboute: let not
therfoze that man suppose, that he shall
receaue ought of the LORD.

A waueryng mynted mā, is vnstable in
all his wayes. Let the brother of lowe de
gre reioyce, in þ he is exalted, but let the
rich reioyce i þ he is brought lowe for as
the floure of the grasse shall he passe abwa
ye. For the * sōne is rylen with heate, &
hath dried vp the grasse, & the floure ther
of is fallen downe, & the bewry of the fa
shion ther of is perished. Euen so shall
the ryche also fade in hys wayes. * Hap
py is the man that suffereth tentacion:
for whan he is tryed, he shall receaue a
croone of lyfe, the whych God hath
promysed to them that loue hym. * Let
noman (whan he is temptred) saye that
he is temptred of God. For God is
no tenter vnto euell, and he tempteth
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ye. For the * sōne is rylen with heate, &
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whan

Actu. vii. 2.

Roma. vi. 2.

1. Pet. i. d.

Zac. xiii. b.

Prouer. ii. 2.

Ioh. xvi. c.

Mar. ii. c.

Eccl. xiii. d.

Esa. xl. a.

1. Pet. i. d.

Iob. v. b.

Rom.vi.b.

Iohan he was diuſen awaye & entyſed
 of hys owne concupiſcence: afterwarde
 Iohan * concupiſcence hath ceaſed, the
 engendzeth ſynne: but Iohan it is ſynne
 ſhed, engendzeth death. Erre not therfo-
 re my moſt beloued brethzen.

Prover. ii. a.
Ioh. iii. d.

*** * Every good gyfte, and every per-**
fecte gyfte is from abone, and commeth
dwone from the father of lghte, by whos
ther is no variablenes, ne charknesse of al-
teraciō. For of hys dwone wyll hath he be-
gotten. * As wyth the worde of truch,
that we be the fyall frutes of hys creatu-
re. Thys ye knowe my moost deare belo-
ued brethzen. * Let everyman be slowe
to heare, but slowe to speake, and slowe to
wrath. For the wrath of mā dwoketh not
the ryghteousnes of God.

Rom. xiii. b.
Eccle. v. b.

*Cast awaye therfore all violence,
and abundance of malice, and receaue in
mekenesse the word of is grafted in you
in gentlyesse, which is able to saue your
soules. * * * Be ye doers of the word, &
not hearers onely, deceaynyng yoursel-
ues. * For yf any mā be an hearer of the
worde, and not a doer, the same shall be ly-
kened vnto a man beholdinge his bode-
ly vyfage in a glasse: for he loketh on him
selfe and goth hyr waye, and forthwith
hath he forgot of what fashion he was.

Mat.vob.

* But he that loketh in the law of per-
fecte libertie, and doth remayne in the sa-
me, not beyng a forgetfull hearer, but a
doer of the worke, the same shalbe happy
in hys dede. yf any man thynke hym self
to be religious, not refrayning hys *
tunge, but dysceayning his harte, that
mas religion is vayne. Wure and vnde-
kyled religion before God the father is
this: To vyfyt the fatherles, And mo-
therlesse, and wedowes in the trouble,
and to kepe hym selfe vnde kyled fro this
* woelde.

i. Joh. ii, c.:

The.ij. Chapter.

Levi. xix. d.

A



ye brethren, haue not the fayth
of our LORD Iesus Churste
the Lord of glory, in respect
* of persons. For yf ther en
ter into your company a man
hauynge

a concupiscentia sua abstrahatur & illecebre deinde concupiscentia cum concupiscentia parit peccatum peccandi vero cum confirmatum fuerit, generat mortem. Nolite itaque errare fratres mei dilectissimi.

+ Omne datum optimum,
& omne donum perfectum
de iursum est, descendens
de patre luminum, apud quem
non est transmutatio, nec
cristitudo in obprobrio. Va-
lutarie enim genuit nos per
seu veritatis, ut sumus in
aliquod creature eius. Sed
enim fratres, si dilecti
sumus. Sic autem omni-
bus ad audiendum, et ad
tem ad loquendum, et ad
dus ad iram. Ira enim vincit
filius Dei non operatur.

Propter quod abiciemus
omnem immundiciam & ab-
bundantiam malitiae, in al-
fuetudine suscipite infima
verbum, quod potest sal-
uare animas vestras. &

† Et stote autem fratres verbi, & non audietis titum, fallentes voluminiferos. Quia si quis audietur et verba, & non factor, hic comparabit viro confyderanti veluti naufragi tati si lux in speculacione fyderauit enim se, & abiit, & statim oblitus est qualis fuerit.

Qui autem perfectus in
lege perfectus liberatus,
& permanferit in ea, non audi-
tor obliuiofus factus, fed
factor operis, hic beatus in
facto fuo erit. Si qui autem
putat fe reliquium elle, po-
terit efle a linguam fuam, fed
seducens cor fuum, huius vi-
na eft religio. Religio munda
& immaculata apud deum
& patrem hec eft: Viſitare
pupillos & viduas in tribu-
tione eorum, & immacu-
tam fe confidere ad hoc le-

culo. & CAPVT II.
F RATES mei, nolite in per
sonarum acceptione hab
ere fidem Domini nostri Iesu
Christi gloriæ. Et si in
erit in cōuentu vestrum vi

aurum annulum habens, in
veste candida, introieris aus-
tem & pauper in sordido ha-
bitu, & intendatis in eum qui
induit est vestem praeclaram, &
dixeris ei: Tu sede hic bea-
tus. Pauperi autem dicatis:
Tu stas illic, aut sede sub sca-
bello pedum meorum in omne
indictis apud voluuptuos,
& facti estis indices cogitas
bonum iniquarum? Audite
fratres mei dilectissimi, nō
ne deus elegit pauperes in
hoc mundo, diuites in fide,
& heredes regni, quod res
promissit Deus diligentibus
se? Vos autem exhonora-
stis pauperem.

Nonne diuites per potens-
tiam opprimunt vos, & ipsi
trahunt vos ad iudicia? Nō
ne ipsi blasphemant bonum
nomen quod inuocatum est
super vos? Si tamē legē perfici-
tis regali secundū scripturam
Diligas proximum tuum sicut
teipsum, bene facitis: si
autem personā accipitis, pec-
catis operamini, redarguit
a lege, quasi transgressores.
Quoniam autem totam legē
seruaueris, offēdat autem in
vobis, factus est omnium reus.
Qui enim dixit: Non mox
exheredis, dixit & Non occide-
ris. Quod si non mox habe-
ris, occides autem, factus es
transgressor legis. Sic loquitur
dominus, & sic facite, sicut per le-
gem libertatis incipientes iu-
dicari, iudiciū enim finit mis-
ericordiam illi qui non facit
misericordiam illi. Super exaltat
autē misericordia iudiciū, &

Quid poterit fratres mei,
si idem quis dicat se habere
res, opera autem nō habere?
Nūquid poterit fides salua-
re eum? Si autem frater & so-
ror nudi sint, & indigeant vi-
ctus quondiano, dicat autem
aliquis ex vobis illis: Ite in
pace, calefacimini & saturas-
mini, non de ieritis autē eis
quae necessaria sunt corpori,
quid proderit? Sic, & si deus
si nō habeat opera, mortuus est
in semetipso.

Sed

hauinge a golden ryng, in a goodly ap-
parell, and ther also enere in a pooze man
in a vyle rayment, and ye loke vpon him
that is clot yed wyth the gaye raymēte,
& saye vnto him: Syt thou here in a good
place, and saye vnto the pooze: Stande
thou there, or syt downe vnder my foote
stool: are ye not parciall amonge youre
selues, and are become iudges of euell
thoughtes? * Werken my moost beloued
bryethzen: Hath not God chosen the pooze
in this worlde, the ryche in fayth, and hey-
res of the kyngdome, which god hath p-
myssed vnto them that loue hym? But ye
haue dishonoured the pooze.

Do not the ryche oppresse you by
myghte, and drawe you to the lawe? Do
not they blaspheme the good name þ is
called vpon amonge you? yf ye at the leest
fulfyll the royall lawe accordyng to the
scriptures. (* Thou shalt loue thy neigh-
boure as thy selfe) ye do well: but yf ye
regarde one persone, moze then another,
ye to synne, and are rebuked of the lawe,
as transgressours. * Whosoener keperth
the whole lawe, and offendeth in one, he
is become gilty of all. For he that sayde:
* Thou shalt not committe aduoutry, sayd
also: Thou shalt not kyll. yf thou do not
commyt aduoutry: yet yf thou kyll, thou
art become a transgressoure of the lawe.
So speake ye, so do, as they that begyn-
ne to be iudged by the lawe of lyberte.
* For he shall haue iudgemente without
mercy, that sheweth no mercy. And mer-
cy exaltery iudgement. †

* What doth it auayle (my bryethzen)
yf any man do say that he hath fayth,
and haue no woorkes? Can fayth saue
hym? * yf a brother or a syster be
naked, and haue nede of dayly foode,
and any of you saye vnto them. Go in
peace, God send you warmnesse and foo-
de, not withsondyng ye do not geue them
the thynges that are necessary to the bo-
dy, what shall it auayle? Euen so saythe
also, yf the hath no woorkes, it is deed in
it selfe.

Thy

Wnt

Mat. v. 25

Leui. xix. 15

Ezec. xviii. 6

Exo. xx. 17

Mat. xviii. 23

Mat. vii. 10

1. Ioh. iii. 17

Ad Iacobum:

But some wyll saye: Thou hast sayth, and I haue woorkes: shewe me thy sayth without woorkes, and I shall shewe the my sayth by my doos. Beleneest thou that ther is one God? Thou doest well, * the deuels do also belene, and tremble. But wyll thou knowe (o thou bayne man) that sayth without woorkes is deed? Was not Abraham oure father iustified by woorkes, offerynge Isaac hys sonne vpon the altare?

Seest thou not that sayth wrought with his woorkes, and by the woorkes was sayth made perfecte? And the scripture was fulfilled, sayenge: * Abraham beleued God, and it was counted hym for righteounesse, and he was called the frende of God. Se ye not, that a man is iustified by woorkes and not by sayth onely? Lye he wyll also * Raab the harlot, was she not iustified, receauynge the messengers, and sending the forth another way? For as the body without the sperte is deed, euen so sayth also without woorkes is deed.

The. iij. Chapter.

A

Mat. xxv. a.



My brethren, be not euery man * a master, knowynge that ye receaue the greater dānaciō. For we all offende in many thynges. * He that offēderth not in worde, the same

is a perfecte man, the same is able also to tame the whole body with a bydle. yf we put bydles in to horses mouthes to obeyeys, we turne all their bodyes aboute. And beholde the shippes also beyng great (and dryuen of feare wyndes) are with a lytle helme turned aboute where the violence of the goneroure wyll. Euen so also the tonge is a lytle membre truly, & boasteth greates thynges.

B

Beholde, how lytle a fyze kyndelet a great wodde? And the tonge is a fyze, euen a world of wickednesse. The tonge is so set among oure membres, that it defyleth the whole body, and setteth on fyre all that we haue of nature, and is it self set on fyze, euen of hell. For euery nature of

Sed dicet quis: Tu fidem habes, & ego opera habeo, ostēde mihi fidem sine operibus, & ego ostēdā tibi hī ex operibus fidem meā. Tu crederis: quod vnus est deus? Bene facis: & demones credunt: & tremunt. Vis autē scire o homo inanis, quoniam fides sine operibus mortua est? Abraham pater noster nonne ex operibus iustificatus est, offerens Isaac filium suum super altare?

Vides quoniam fides eo operatur operibus illius, & ex operibus fides consummata est? Impleta est scriptura, dicēs: Credidit Abraham deo, & reputatum est illi ad iusticiā, & amicus dei appellatus est. Videtis quoniam ex operibus iustificatur homo, & non ex fide tantum? Similiter & Rahab meretrix, nonne ex operibus iustificata est, sicut pijs nuncios, & alia ita esticiens? Sicut enim corpus sine spiritu mortuum est, ita & fides sine operibus mortua est.

CAPVT III.



Nolite flores magnificari sicut fructus terrae, scilicet res quoniam maius indicium sunt. In multis enim offensus omnes. Si quis in verbo non offendit, hic perfectus est vir, potēs etiam freno circi ducere totū corp⁹. Si autem equis freno in ora mittit, ad cōsentiri dō nobis, oī corp⁹ illorū circūferim⁹. Et ecce naues cū magnae sint, & a vīs validis minent, circūferunt a modico gubernaculo vbi impet⁹ dirigēdis voluerit: ita & lingua, modicus quidē membrū est, & magna exultat.

Ece quantus ignis quam magnā syluā incendit. Et lingua ignis est, vniuersitatis inquitatis. Lingua cōsumit in membris nostris, quae maculat totū corpus, & inflāmat ream naturae nostrae, inīstā mata a gehēna. Oī est natura

Gen. xv. c.
Rom. iiii. b.
Gal. iii. a.

Ios. ii. a. &
v. c.

Eccl. xliii. a.
xix. c. &
xxv. b.

lura bestiarū, & volucrū, & serpentū, & ceterorū domatū, & domita sunt a natura humana: linguā autē nullus hominū domare potest, in quietū malū, plena veneno mortifero. In ipsa benedictio mus deū & patrē, & in ipsa maledictio homines, qui ad imaginē & similitudinē dei facti sunt. Ex ipso ore pcedit benedictio & maledictio. Nō oportet fratres mei hac ira fieri.

Nunquid fons de eodem foramine emanat dulcem & amarā aquā? Nunquid possunt fratres mei sicus vvas facere, aut vitis sicut? Sic neque salum dulcem potest facere aquam. Quis sapiēs & discipulus inter vos? Ostendat ex bona conuersatione operationē suā in māfuetudine sapientie. Quod si zelū amarū habetis, & contēstiones facitis cordib' vestris, nolite gloriari & mēdaces esse aduersus veritatē: non est enim ista sapientia defursum descēdens a patre luminis, sed terrena, animalis, diabolica. Vbi enim zelus & contēstio, ibi inconstātia & omne op' prauū. Quæ autē defursum est sapientia, primū quidem iudicia est, deinde pacifica, modesta, suadibilis, bonis cōsentiens, plena misericordia & fratribus bonis, non iudicans, sine simulatione. Fructus autem iustitiæ in pace seminatur faciebus pacē.

CAPVT IIII.

Nnde bella & lites in vobis? Nonne ex concupiscētiis vestris, quæ militat in mēbris vestris? Concupiscitis, & non habetis: occiditis & zelatis, & non potestis adipisci: litigatis & belligeratis, & non habetis, propterea quod nō postulant. Petitus, & non accipitis, eo quod male petatis, ut in concupiscētiis vris insus matis, Adulteri, nescitis quod amicitia

re of beastes, and byrdes, and serpentes, and of other are tamed, and made meke of the nature of man: but the tonge can no man tame: it is a restless euell, full of deadly poyson. By the same we blesse God the father, and by the same do we curse men, whych * are treated after the ymage and similitude of God. Out of one mouth cometh blessinge and cursynge. Wy brythē these, thynges ought not so to be.

Doth a fountayne sende out at one hole mete water & bytter also? Cā the fygge tre (my brythzen) brynge forth grapes, or the vyne, fygges? Euē so can no fountayne brynge forth both salt water and freshe. Who is wyse and learned amonge you? Let hym * shew the woik of hys good conuersacion in the mekenesse of wyse: dome. But yf ye haue * bytter hatred, & ther be cōtēstions in your hartes, reioyse not, & be not lyars agaynst the truth: for soch wyse dome doth not come downe fro aboue, from the father of lighte, but it is earthly, beastly, deuelysh. For where as is enmy, & cōtēstion, there is inconstancy, & euery euell woik. But the wyse dome truly that is from aboue, is fyaste * pure, than peaceable, gentle, easye to be intreated, consentynge vnto good thynges, full of mercy & good frutes, without iudging, without simulaciō. And the frute of righteousnesse is sowen in peace, of thē that maynteyne peace.

Gen. i. d.

Coloss. iiii. a.
Eph. v. b.

Rom. xiii. b.

Sap. vi. b.

The. iiii. Chapter.



Rom whence cometh all warres and cryf among you? Come they not of your lustes, which strue in your mēbres? For ye coner, and haue not: ye hyl and enuye, and can not get: ye strue & warre and hane not, because ye do not aske. ye aske and receaue not, because ye aske e amyse, that ye may bestow it vpon yo ur lustes. ye aduoutherers, knowe ye not

Wp ij

* th as

Ad Iacobum

Gala. i. b.
i. Ioh. ii. a.

Rom. viii. d.
Gala. v. c.
Proier. iii. d.
i. Pe. v. b.

* that the frendshippe of thys worlde is enemye vnto God: Whosoener therfoze wyll be a frende of thys worlde, is made the enemy of God. Thynke ye that the scripture sayeth in bayne: * The sprete char abideth in you, lusteth enen contrary to enuy: But it * geneth the moze grace. Wherefore he sayeth: God * resisteth the proude, but geneth grace vnto the lowly.

B Submytte your selues vnto God therfoze, but resyst the deuell, and he shall flye from you. Dyaue nye vnto God, and he shall dyaue nye to you. Cense your hātes ye synners, and pouerge youre hartes, ye dubble mynded. Suffre misery: sorowde and wepe: Let youre laughter be turned into wepyng, & your ioye into heynesse. * Submytte your selues in the piessence of the Lorde, & he shall exalte you. Backbyte not one another, my brythren.

i. Pe. v. a.

We that backbiterh his brother, or he that iudgeth his brother, backbiterh the lawe, & iudgeth the lawe. But yf thou iudgeth the lawe, thou art not an obseruer of the lawe, but a iudge. For ther is one lawe gener and iudge, whych is able to destroye, and to saue.

Rom. xiii. a.
Eze. xlii. a.
Luc. xii. b.

But * who art thou that iudgeth thy neighbour? * Beholde now ye þ saye: To daye or to morowe wyll we go into soch a cytie, & cōtinue there a yeaere, & occupye & gayne (whiche knowe not what shalbe to morowe. For what is your lyfe? It is enen a vapoure, appareynge for a lytle tyme, & the shall it vanysh) therfoze ye ought to saye: * yf the Lorde wyll. And yf we lyue, we shall do thys or that. But now ye reioyse in your boastinges. All soch reioysynge, is wycked. * To him therfoze that knoweth how do good, and doth it not, to him it is synne.

Ast. xxviii. a.
Heb. vi. a.

Luc. xii. d.

The. v. Chapter.

H

i. Tim. vi. b.



O to now * ye ryche men: wepe, and howle in youre wretchednesse, whych shall come vnto you. Your ryches are corrupte, your clothes are eatē of mothes,

amicitia huius mundi inimica est dei? Quicquid ergo voluerit amicus esse huius seculi, inimicus dei contineatur. An putatis quod inaniter scriptura dicat: Ad inuidiam concupiscit spiritus qui habet in vobis: Maior autem dat gratiam. Propter quod dicit: Deus superbis resistit, humilibus autem dat gratiam.

Subdit ergo estote Deo, resistite autem diabolo, & si gietia vobis. Appropinquate deo, & appropinquabit vobis. Mundate manus peccatores, & purificate corda duplices animo. Miseri estote, & lugete, & plorate: riuus vestri in lacrum eductum, & gaudium in merore. Humiliamini in conspectu domini, & exaltabit vos. Noli te detrahare alterum fratres mei. Qui detrahit fratrem suum, aut qui indicat fratrem suum, detrahit legem, & indicat legem. Si autem indicat legem, non est factor legis, sed iudex. Vnus enim legislator & iudex, qui potest perdere & liberare.

Tu autem quis es, qui iudicas proximum tuum? Ecce nunc qui dicis: Hodie aut crastino ibimus in illam ciuitatem, & faciemus ibi quidem annum, & mercabimur, & lucrum faciemus (qui ignoras: quis quid erit in crastino? Quis est enim vita vestra? Vapor est ad modicum pariter, & desineps exterminabitur) pro eo quod dicatis: Si dominus voluerit. Sed si vixerimus, faciemus hoc aut illud. Nunc autem exultatis in superbiis vestris. Omnis exultatio talis maligna est. Scitis igitur bonum facere, & non facitis, peccatum est illi.

CAPVT V.



Gite nunc dis iuites, plorate, ululate in mēis lenis vestri, quae adueniunt vobis. Diuinae vestrae potrefactae sunt, vestimenta vestra a tineis comesta sunt.

hunc aurum & argentum ves
trum eruginant, & erugo
eorum in testimonium ves
tris erit, & manducabit car
nes vestras sicut ignis. The
saurizatis vobis iram in no
missis diebus. Ecce mers
erunt regiones vestras quæ
grandata est a vobis, clamat,
& clamor eorum in aures
Domini Sabaoth introiuit.
Epulati estis super terram,
& in luxuriis enutristis cors
da vestra. In die occisionis
adduxistis & occidistis ius
suum, & non resistit vobis.

+ Patientes igitur estote
fratres, vsque ad aduentum
Domini. Ecce agricola ex
pectat preciosum fructum ter
re, patienter ferens donec ac
cipiat temporaneum & se
sonum. Patientes igitur
estote & vos, & confirmate
corda vestra, quoniam ads
uentus Domini appropin
squit. Nolite ingemiscere
fratres in alterutrum, vt non
iudicemini. Ecce iudex ante
ianuam assidet. Exemplum
accipite fratres, quoniam
& patientia prophetas, qui los
cum sunt in nomine domini.

+ Ecce, beatificamus eos
qui sustinuerunt. Sufferen
tiam Job audistis, & finem
Domini vidistis, quod mise
ricors Dominus est & mise
rator. Ante omnia autem
fratres mei, nolite irare nes
que per cælum, neque per
terram, neque aliud quod
cumque iuramentum. Sit aus
tem sermo vestres, est off, nō
pon, vt non sub iudicio des
cidatis. Tristatur autem ves
trum aliquis, orete: quo ani
ma, & psallat. Infirmitas
quis in vobis, inducat pres
byteros ecclesie, & orent su
per eum, vngentes eum oleo
in nomine Domini & oras
pro fidei saluabunt infirmum,
& alleuabit eum Dominus:
& si in peccatis sit, remitten
tur ei.

+ Confitemini ergo als
terutrum peccata vestra,
& orate pro inimico,
vt salu

morhes: your golde and syluer is rusted,
and the rust therof shalbe a wyrmelle a
gaynst you, and shal eate youre flesh, as
it were fyre. ye haue heaped wrath for
your selues in the last dayes, * Be holde
the hye of the labourers that haue reaped
downe your landes, (which hye is of
yonepre back by fraude) doth crye, and
they crye is entred into the eares of the
LORD Sabaoth. * ye haue had your
pleasures vpon earth, and haue noryed
your hartes i bmeasurable lustes, in the
daye of slaughter. ye haue rake and slay
ne the ryghteous, and he hath not resis
ted you.

* Be ye patient therfore brethren, vn
tyll the comynge of the lord. Beholde,
the husbandman waiteth for the precious
frute of the earth, takynge patience,
vntyll he receaue the early & latter ray
ne. Be ye therfore patient also, and serie
your hartes: for the comynge of the
LORD draweth nye. Iudge not one
agaynst another brethren, that ye be not
iudged. Beholde, the iudge standeth befo
re the doze. Brethren, take the prophe
tes for an ensample of sufferynge, aduersi
tie and pacience, whych haue spoken in
the name of the LORD. ¶

Behold * we counte the happy that
haue suffered, ye haue herde of * the pa
ciēce of Job, & haue sene what ende the
lord made: for the LORD is full of merc
cy and pyte. But befoze all thynges my
brethren * swear not, nether by heauē, nor
by earth, nor any other oath. But let tour
talkynge be: yee, yee: nay, nay, that ye
fall not vnder iudgement. yf any of you
be in heuynes, let hym praye: yf he be
mery, let hym also synge psalmes. yf any
amōg you be sycke, let hym bynge in the
elders of the congregacion, and let them
pray ouer hym, * anoyntynge him wyth
oyle in the name of the LORD & the
prayer of fayth shal saue the sycke, and
the lord shal ray se hym by: and yf he be
in synnes, the y shalbe forgoeuen hym.

* knowlege your synnes therfore one
to another, and praye one for another,
that

Leuit. xix. c
Deu. xxiii. c
Tobi. iii. c

Luce. xvi. c

Mat. v. a
Job. i. c
and. ii. b

math. v. d
ii. Cor. i. c

Mar. vi. b

Petri 1.

that ye maye be saued: for the instaunce
prayer of the righteous is moch woorth.
* Elias was a mortall man ly he vnto vs,
and in prayer he prayed that it shuld not
rayne vpo the earth, & it rained not i the
yeare & lyre monethes. * And he prayed
agayne, & the heauē gaue rayne, and the
earth brought forth hyz feure. And by
thezen, yf any of you do erre fro the truth,
& another conuerter hym, he must knowe,
that he which causeth a synner to conuer-
te from the erreure of his waye, shall sa-
ue hyz soule from death, and shall hyde a
multitude of synnes. **xi**

vt salueminim multū enim vas
let deprecatio iusti iudici.
Elias homo erat finitū nos
his passibilis, & orante tra-
uit, vt non plueret super ter-
ram, & non pluuit annos tres
& mēses sex. Et rursum ora-
uit, & celum dedit pluuiam,
& terra dedit fructum suum.
Fratres mei, si quis ex vobis
his errauerit a veritate, & con-
uerterit quis eum, scire debet,
quoniam qui conuertere
erit peccator ab errore vig-
sue, saluabit animam eius a
morte, & operiet multitudi-
nem peccatorum.

The fyrst Epistle of Peter the Apostle.

The fyrst Chapter.

EPISTOLA

Petri Apostoli prima.

CAPVT I

A



After the apostle
of Iesus Christ
to the strangers
that be * scatte-
ryd abrode in io-
cus, Galatia, Cap-
padoxia, Asia, and
Bithynia, eleue
accozdyng to the
foze knowledge of
god the father to
the sanctificatiō of

the spere, to obedience, & * sprenklynge
of the bloude of Iesu Christ: * Grace &
peace be multiplyed vnto you.

* Blessed be God the father of oure
Lord Iesus Christ, whiche (accozding to
his great mercy) hath begottē vs agayne
into a lyuely hope, by * the clyng agay-
ne of Iesus Christ fro the deed, into * an
heretage vncorruptible, and undefyled,
and not fadyng awaye, * reserued
in heauen for you, whych by the power
of God are kept thowow sayth vnto salua-
cion: which is ready to be shewed in the
last tyme: in the whych ye shall reioyce,
though



Post
Apostolus Iesu
Christi ad
strangers
qui sunt
in Asia, Galatia,
Cappadocia,
Bithynia, et
in ceteris locis
scattered
ab eo, et
per Iesu Christi
gratiam, et
pacem multiplicetur.

Benedictus deus & pater
domini nostri Iesu Christi,
qui secundum misericordiam
suam magnam regenerauit
nos in spem viuam, per resur-
rectionem Iesu Christi
ex mortuis, in hereditatem
incorruptibilem, & inconta-
minatam, & immarcescibilem
conseruatam in caelis in vobis,
qui in virtute dei custoditis
dimini per fidem in salutem,
paratā reuelari in tempore no-
uissimo in quo exultabitis,
modiq

iii. R. e. xvii. a
Luc. iii. c.

ii. re. xviii. a

Act. viii. f.

Heb. ix. b. &

c. c.

Pe. i. a.

Cor. i. a.

Ephe. i. b.

Cor. xv. c.

Rom. viii. a.

Coloss. iii. a.

modicum nunc si oportet
contristari in variis tentatio-
nibus, ut probatio vestrae fidei
de multo preciosior sit auz-
de quod per ignem probas-
mori inueniatur in laudem
& gloriam, & honorem, in
revelatione IESU Chris-
ti, quem cum non videritis,
diligitis: in quem nunc quo-
que non videntes, creditis:
redentes autem exultabitis
in laetitia inenarrabili & glo-
rificata, reportantes finem
glorie vestrae, salutem animarum
vestrarum: de qua saluta-
te exquisierunt atque scrutati
sunt prophetae, qui de futu-
ra in vobis gratia propheta-
verunt, scrutantes in quod
vel quale tempus significa-
ret in eis spiritus Christi,
prænunciās eas quæ in Chri-
sto sunt passiones, & postea
vires glorias quibus reues-
lati est, & nō sibi met ipsis
nobis autem ministrabant
ut, quæ nunc nunciata sunt
vobis, per eos qui euangelis-
tauerunt vobis (spiritu sancto
quo missi de cælo) in quæ
desiderant angeli prospici-
ere.

Propter quod succincti
limbos mentis vestrae, sobrii
perfecte sperate in eam quæ
offerunt vobis gratiam, in re-
velatione IESU Christi,
quasi filii obedientia, non
configurati prioribus ignorantia
vestrae desideris, sed se-
cundum eum qui vocavit
vos, sanctum: ut & ipsi in
omni conuersatione sancti
sitis, quoniam scriptum est:
Sancti eritis, quoniam ego
sanctus sum. Et si patrem
inuocatis eum, qui sine ac-
ceptione personarum iudicat
secundum vniuersumque
opini, in timore incolatus
vestri tempore conuersamini,
scientes quod non cor-
ruptibilibus auro vel argen-
to redempti estis de vana
via conuersatione paterne
traditionis: sed precioso sāgu-
ine quasi agni immaculati
Christi

though now for a litle season ye be in ad-
uersitye thow so dyuerse temptacions,
* that the tryenge of your fayth maye
be founde moche moze precious than gold
(that is tryed by fyre) vnto prayle and
* glory and honour, in the apperyng of
Jesus Christ: * Whom, though ye haue
not sene, yet ye loue hym: in whom now
also though ye se him not, yet ye beleue.
And in almoche as ye beleue, therfore ye
shall reioyce wyth vnspakeable, and
glorious ioye, receauyng the ende of you-
re fayth, euen the saluacion of your sou-
les, of the whych saluacion * the prophe-
tes haue inquired, and searched, whych
prophecied of the grace that shulde come
amonge you, searchinge whan or in what
tyme the spere of God in them shulde
signifie: whych spere byd afoze declare
the afflictions that are in Christ Iesu, &
the glories to come: vnto the which pro-
phets it was declared þe nor vnto them sel-
ues, but vnto vs they shuld minstre those
thynges, that are now shewed vnto you
by them, whych, by * the holy goost sene
re downe from heaue, * haue preached
vnto you the thynges which the angels
desyre to beholde.

Wherfore, gyd bp * the loynes of
your mynde, be sobye, trust perfectly on
that grace that is offered vnto you, (by
the declarynge of Jesus Christ,) as chyl-
dren of obedience, not fashyoning youre
selues vnto the olde lustes of your yгно-
raunce, but as he whych hath called you:
is holy, euen so be ye holy also, in all
your conuersation, for it is wyrtent
* ye shalbe holy, for I am holy. And yf
ye call vpon that father, whyche * iude-
geth accordyng to euery mans wo-
rke, wythout respecte of persons, then
passe the tyme of youre pylgremage
in feare: * * knowyng, that ye
are not bought wyth corruptible golde
or syluer, from your vayne conuersa-
cion (after the tradycions of the fa-
thers) * but wyth the precious bloude
of the vnspotted and undefyled lambe
of God Iesu Christ,

Iob. xxiii. a
Iacob. i. a

Mat. xxv. c
Ioh. xx. d

Gene. xlix. b
Daniel. ii. g
Agge. ii. b
Zach. vi. b

Actu. ii. a
Luc. ii. b

Luc. xii. d

Leuit. xi. g
and. xix. a
Mat. xxv. c

i. Cor. vi. c
and. vii. c

Hebrei. ix. b
i. ioh. i. b
Apoc. i. a

1. Petri.

D Christ: whych was befoze the creaton of the worlde, but is declared in these last tymes * for your sakes, that (thorow hym) beleue in God, whych raysed hym from the deed, * and hath geuen hym the glorie, that youre sayth and hope myght be in God. Cleue youre soules in the, obediente of loue: euē in brotherly loue vnfained, one loue another earnestly from the harte, beyng bozne anew, not of corruptible sede, but incorruptible: euen by the worde of God whych lyueth and abydeth foreuer. * For all fleshe is as grasse, and all hys glory as the floure of grasse. The grasse is withered, and the floure therof is fallen down: but the worde of the LORD endureth foreuer. & Thys is the worde, * whyche is preached amonge you.

The.ii. Chapter. *

H



Hye, * awaye therfore all malyce, and all gyle, and dissemblinge, and enuye, & all backbytynges, & * as new bozne babes desyre that reasonable mylke which is without disceate, that therin ye may growe vnto saluaciō: * yf so be that ye haue tasted, how swete the LORD is. Vnto whom ye are come, as to, * the lynyng stone whych is disallowed of men, but chosen of God and glorified: vpon whom ye also are buylded, as lyvinge stones, a spiritual house, a * holy prest hode, offeringe * spiritual sacrifices, acceptable vnto God thorow Iesus Christe. Wherfore it is contayned in the scripture: * Beholde, I laye in Sion an heauyde corner stone, allowed, chosen, precious: and he that beleueth in hym, shall not be confounded.

Vnto you therfore which beleue is it a prayse: but vnto them that do not beleue, is the same stone which the buylders refused, the

Christi & incontaminati, precogniti quidem ante mundum constitutionem, manifestati autem nominibus temporibus propter vos, qui per ipsum fideles estis in Deo, qui suscitauit eum a mortuis, & dedit ei gloriam, ut fides vestra & spes esset in Deo. Animas vestras castificantes in obedientia charitatis, in fraternitatis amore simplici, ex corde invicem diligite attentius, quoniam non ex semine corruptibili, sed incorruptibili per verbum dei viui & permanentis in aeternum. Quia omnis caro vult fenum, & omnis gloria eius tanquam flos feni. Exaruit fenum, & flos eius decidit: Verbum autem Domini manet in aeternum. Hoc est autem verbum quod euangelizatum est in vobis.

CAPVT II. *



Hye, * awaye therfore all malyce, and all gyle, and dissemblinge, and enuye, & all backbytynges, & * as new bozne babes desyre that reasonable mylke which is without disceate, that therin ye may growe vnto saluaciō: * yf so be that ye haue tasted, how swete the LORD is. Vnto whom ye are come, as to, * the lynyng stone whych is disallowed of men, but chosen of God and glorified: vpon whom ye also are buylded, as lyvinge stones, a spiritual house, a * holy prest hode, offeringe * spiritual sacrifices, acceptable vnto God thorow Iesus Christe. Wherfore it is contayned in the scripture: * Beholde, I laye in Sion an heauyde corner stone, allowed, chosen, precious: and he that beleueth in hym, shall not be confounded.

Vobis igitur honor creditur: non credentibus autem, lapis (quem reprobauerunt edificantes:)

Esay. ix. b
Luce. ii. b
Philip. ii. a

Esay. xl. a
Eccli. xviii. b
Iacob. i. b

Deut. xxx. c

Eph. i. ii. a
Colo. iii. a
Iheb. xii. a
Mat. xviii. a

Ps. xxxiii. a

Ephes. ii. c

Esay. lxi. d
Rom. xii. a
Iheb. xiii. c

Esay. xxviii. c
Mat. xxi. c

psal. cxvii. c

le factus est in caput angu-
li, lapis offensionis & pes
in scandali, his qui offen-
dunt verbo, nec credunt in
quo & positi sunt. Vos aus-
tem genus electum, regale
sacerdotium, gens sancta,
populus acquisitionis, ut virtus
res annuntietis eius, qui de
tenebris vos vocauit in ad-
mirabile lumen suum. Qui
aliquando non populus Dei:
nunc autem populus Dei:
qui non consecutus misericors
dum, nunc autem misericor-
diam consecutus.

† Charissimi obsecro vos
tanquam aduenas & pere-
grinos, abstinere vos a cara
nibus desiderijs, quarum mi-
liant aduersus animam, con-
solationem vestram inter
gentes habentes bonam,
ut in eo quod detractant de
vobis, tanquam de malefa-
ctoribus ex bonis operibus
vos considerantes, glorifi-
cent Deum in die visitationis.
Subiecti igitur estote
omni humane creature pro-
pter dominum suum regem, quasi
precellenti, siue ducibus,
tanquam ab eo missis, ad
vindictam malefactorum,
laudem vero honorum. Quia
scit est voluntas Dei,
ut beneficientes obmutescere
faciatis imprudentium ho-
minum ignorantiam, quasi
liberi. & non quasi velamen
habentes malicie libertatis,
sed sicut serui Dei. Omnes
honorate, fraternitatem dili-
gie, Deum time, regem: hos
sanctificate.

Serui subditi estote in om-
ni timore dominis, non tan-
tum bonis & modestis, sed
etiam discoloris. Hec est enim
gratia, si propter Dei con-
scientiam sustinet quis tris-
titia patienter iniuste. Quia es-
tim est gratia si peccantes
& colaphizati sustertis: Sed
& beneficientes patienter
sustinetis: hac est gratia apud
Deum. In hoc enim vo-
catis estis, quia & Christus
passus

the same is become the heade of the
corner, and * a stone to stumple at, and
a rocke to be offended at: euen vnto the
that be offended at the worde, and to be-
leue on that, wheron they were set.
* But ye are the chosen generacion,
the hyngly presthode * the holy nacion,
the people whych is wonne: * that ye
myght shewe the powers of hym, which
hath called you out of darknesse, into his
wonderfull lyght. * Euen you whych
somtyme were not a people of God, but
now are the people of God: whych had
not oprayned mercy, but now haue op-
tayed mercy. X

* Dearly beloued, I beseeke you as
strangers and pylgrymes, * that ye
abstayne from fleshly lustes, which fight
agaynst the soule, and * leade an ho-
nest conuersacion amonge the theythen,
* that where as they do backbyte
you, as euell doers, they, considering
you by your good workes, may prays
God in the day of visitacion. * Be ye
therfore subiecte vnto euery ordinaunce
of man, for Gods sake: whether it be vnto
the kyng as to the chiefe heade, or vnto
the rulers, as vnto them that are sent
from hym for the punishment of euell
doers, but for the prayse of them that are
good. X For so is the wyll of god, that ye
wyth well doying shulde put to sylence
the ignorance of foolyschen: as beyns
gefre, and not as hauryng lybertye for a
cloke of wyckednesse, but as the serua-
ntes of God. * Honour all men, loue
brotherly felowshyppe, feare God, * ho-
nour the kyng.

* ye seruauntes, be obediēte vnto
your maysters wyth all feare, not onely
yf they be good & gentile, but also though
they be frowarde. * For that is grace,
yf any man for conscience sake toward
God endure grete, and suffre wrong. For
what thanke is it, yf ye when ye wyl
buffeted, and do suffre it? * but yf ye
do well, and take it patiently, that is
grace wyth God. For her vnto are
ye called, in asmoche as. * Christ
also

Esay. vii. c

B

Exo. xix. a

Deu. xvii. a

Esay. xl. a

Osee. i. c

Rom. ix. c

Rom. xiii. b

Gala. v. c.

math. v. b

i. Petri. iii. b

Rom. xiii. a

Titum. ili. a

Rom. xiii. b

C

mat. xxii. c

Ephes. vi. a

Collo. iii. c

Titum. ii. b

ii. Cor. vii. c

math. v. a

i. Petri. iii. c

qui in hoc vocati estis, vt
bonificationem hereditate
possideatis. Qui enim vult
viam diligere, & diem videre
in bonos, coercet linguam
a malo, & labia ei ne
loquantur dolum. Declinet
a malo, & faciat bonum: in-
quirit pacem, & sequatur
eius: quia oculi Domini su-
per iustos, & aures eius in
preces eorum: vultus autem
domini super facientes mala.
Et quis est qui vobis nocet
ut non boni emulatores fue-
ritis: Sed estis quid patimini
propter insuliam, beati. Tunc
notem autem eorum ne tim-
ueritis, & non conturbemini:
dominum autem Christum
sanctificate in cordibus ves-
tris, & parati semper ad sa-
tisfactionem omni posceti vos
rationem de ea que in vobis
est, & cum modestia & tim-
ore, conscientiam habentes
bonam, vt in eo qd detrahunt
vobis, confundantur qui con-
tristatur vestram bonam in
Christo conuersationem.

Melius est enim, vt bene-
dicentes (si voluntas dei ves-
tra) quam male facientes:
quia & Christus semel pro
peccatis nostris mortuus est,
nihil pro iniustis, vt nos est-
set deo, mortificatos quis
deum carne, viuificatos autem
spiritu. In quo & his qui in
carcere erant spiritibus, veniens
predicauit, qui increduli fue-
rant aliquando, quando ex-
pectabant Dei patientiam
in diebus Noe, cum fabricas
retur arcem, in qua pauci, id
est, pauci animarum salu-
facti sunt per aquam. Quod & vos
nunc similis formae saluos fa-
ciat baptisma, non carnis de-
positionem sordium, sed consci-
entia bonae interrogationis in
Deum per resurrectionem
IESU Christi, qui est in dex-
tera Dei, deglutiens mor-
tem, vt vitae aeternae heredes
efficeremur, profectus in coe-
lum, subiectus sibi angelis: &
potestibus, & virtutibus.

CAPVT

for therfore are ye called * euen to be
heyes of the * blessing. for * he that
* lyfeth to lyue, and to se good dayes, let
hym restryne hys tynge from euell, and
hys lippes, that they speake no gyle. Let
hym eschue euell, and do good: let hym se-
ke peace and followe it. for the eyes of
of the LORD are vpon the ryghteous,
& hys eares vnto theyr prayers: but the
vylage of the LORD is vpon them that
do euell. And who is it that can hurte
you, yf ye be the followers of it that is
good: * yee, yf ye suffre ought for rygh-
teousnes sake, blessed are ye. And * feare
not ye theyr threatenynge, and be not ye
troubled, * but sanctifye the LORD &
Christ in your hartes, & beyng ready
ye ready to satisfye euery man, & asketh
you a reason of the hope, which is in you:
worthy mekenesse & feare, hauyng a good
conscience, * that where as they backbite
you, they maye be ashamed whych spea-
ke euell of your good conuersacion in
Christ.

* for it is better (yf it be the wyll of
God, to suffre, for well doynge, than for do-
ynge euell. * for Christ also dyed, once for
oure synnes, the ryghteous for the vn-
ryghteous, that he myght offer vs vp vnto
to God, beyng mortified in the flesh,
but quickened in the spiete. In the
whyche spiete also he came ad preached vnto
the spietes that were in prison, which
* beleued not somtyme, whan they wayted
for the patience of god in the dayes of Noe,
whan the Arche, * in the whyche a fewe,
(that is to saye, eyght soules) were saved
by the water: lyke as now also * bapty-
me doth saue you, not the layenge awaye
of the fylthyneesse of the flesh, but the try-
all of a good conscience towarde God, by
the tryynge agayne of Iesus Christ,
whyche is at the ryght hand of God (& hath
swallowyd vp deathe, that we myght be
made heyres of euerylastynge lyfe,) and
is gone into heauen, * angels, myght,
and powers beyng subiecte vnto hym.

The

* Gen. xli. a.
Mat. xxv. c.
Psal. xxxiii.

Mat. v. a.
* Mat. viii. c.
Mat. x. d.
Iob. i. c.

Psal. cxviii. f.
Act. i. i. a.

Titum. i. a.
i. Pet. ii. b.

i. Pet. i. c.
Mat. v. a.
Rom. v. a.
Heb. ix. c. d.

Gene. vi. a.
mat. xxiii. d.
Luc. x. vii. c.
Gene. vii. c.

Rom. vi. a.

Heb. ii. b. &
ii. b. c.

l. Petri.

The. iiii. Chapter.

A



As moch the as Chyſt hath ſuffered i the fleſh, arme your ſelues lyke wyſe wyth the ſame mynde. * For he that hath ſuffered in the fleſh, hath ceaſed from ſynne, that heceforth for the tyme that remayneth in fleſh, he ſhulde not lyue after * the luſtes of men, but after the wyll of God. * For it is ynough that the tyme paſt hath ben ſpente in fulſyllynge of the wyll of the Weythen: by the that haue walked in wantonneſſe, luſtes, dyronkenneſſe, bancketrynges, vnmeaſurable eatynges, and drynkynges, and vnlawfull worthyppynge of Idols: in the whyche they manayled that ye canne not wyth them vnto lyke coſuſion of exceſſe, & ſpeak euil of: you whych ſhall geue an accompt vnto hym, that is ready to iudge the quicke and deed. * For becauſe of this alſo, is the Goſpell preached vnto the deed, * that they ſhulde be iudged lyke other men in the fleſhe, but lyue vnto God in the ſpyre. The ende of all thynges ſhall come neare.

Rom. vi. a.

ſ. Ioh. ii. c.

* Ephe. iiii. b.

1. Pet. iii. c.

* Ioh. i. c.

B

* We ye therfore wyſe, and watth in prayers. But befoze all thynges haue continual loue one to another amōge your ſelues: * for loue couereth the multitude of ſynnes. * We harberous one to another wythout grudgyng, * euery one muſtrynge vnto another (the ſame gyft of grace ſhe hath receaued,) as good ſteu-ardes of the many folde grace of God. * Yf any man ſpeake, let hym ſpeake as the wordes of God: * yf any man haue an office, let hym execute it, as out of the power, the whych God wyth muſtre vnto him that in all thynges, God maye be prayſed thorow Ieſus Chyſt. * Vnto whom be glorie ad empyre for ener & ener. Amen.

Mat. xxiii. d.

Prout. xvi. b.

Heb. xiii. a.

ii. Cor. viii. a.

Iero. xxiii. e.

Rom. xii. b.

C

Dearly beloved, Maruayll not at thys * heate, (whyche ye haue to trye you,) as though ſome ſtraunge thyng dyd happen vnto you: but reioyce, that ye are partakers of the paſſions of Chyſt, * that when hye glorie appeareth, ye maye be merry and glad. * Yf ye are reuyled for the

Leui. xii. f.

1. Cor. iii. c.

ſ. Pet. ii. b.

Tim. ii. b.

Mat. v. a.

CAPVT III.



Hic incipit pas-
ſo in carne, et
eadem cogitatio-
ne armamini.
Quia qui paſſus
eſt in carne, deſtitit a peccatis,
ut iam non deſideretis hominum,
ſed voluntate Dei,
quod reliquum eſt in carne
vixit temporis. Sufficiens
præteritum tempus ad vilitatem
Gentium conſummandam,
his qui ambulauerunt in
luxuria, deſideris, viciis,
lentis, conſellationibus,
poſtulationibus, ebrietatibus, &
illicitis idolorum cultibus
quo admirabantur non con-
currentibus vobis in eandem
luxuriam conſuſionem blaſphemiae
mantentis qui reddent rationem
ei, qui paratus eſt iudicare
vivos & mortuos. Propter
hoc enim & mortui etiam
gelizatum eſt, ut iudicarent
quidem ſecundum homines
in carne, viſus autem ſecundum
Deum in ſpiritu. Om-
nium autem finis appropin-
quabit.

* Et ſote itaq; prudentes,
& vigilate in oratione. An-
te omnia autem memora-
mini vobismetipſis charitate con-
tinuam habentes qua caritas
operis multitudinem peccatorum.
Hoſpites in domum ſine murmuratione,
ut nuſque ſicut accipit gratiam
in alterutrum illam admini-
ſtrantes, ſicut boni diſpenſatores
multiformis gratie Dei.
Si quis loquitur, tanquam
ſermones Deiſt quos adminiſtrat,
tanquam ex virtute, quam adminiſtrat Deus,
ut in omnibus honorificetur
deus per Ieſum Chriſtum,
cui eſt gloria & imperium in
ſecula ſeculorum. Amen.

Chariſſimi, nolite perterriti
grinari in ſeruore qui ad tenta-
tionem vobis ſit, quali non
ui aliqd vobis cōgrat, ſed
cōmunicantes Chriſti paſſio-
nibus, gaudeate, ut & in reu-
tione glorie eius gaudeatis exul-
tantes. Si exprobraverint
vobis

romi-
nomi-
gloria
et eius
quies
ſum p
am ſu
honor
vi Chri
ſcat, gl
in iſto
pus eſt
a domo
mum a
ſi qui
gelio?
vix ſal
etior v
qui pa
lmitate
ri com
in ben

glor
te qui
promi
ſpene
neque
volun
nante
faſti
parce
percep
glor
adol
ſenſu
uicem
te, qu
ſtr. Ju
tiam

* E
goti
alter
omni
ſtran
ipſi
dri
adu
tan
rſi

Caput. v. Ro. cclxvi.

nomine Christi, beati eritis
quoniam quod est honoris,
glorie, & virtutis dei, & qui
est eius spiritus, super vos re
quiescit. Nemo autem vos
solum patitur ut homicida,
aut fur, aut malefactor, aut as
henorum appetitor. Si autē
ut Christianus, non erubescit
sed gloriatur autem Deum
in isto nomine quoniam tē
pus est ut incipiat iudiciū
a domo Dei. Si autem pri
mum a nobis, quis finis eos
est qui non credunt Dei euā
gelio? Et si iustus quidem
vix saluabitur, impius & pec
cator ubi parebunt? Itaque &
qui patiuntur secundum vo
luntatem Dei, fideles creatos
et commendat animas suas
in beneficiis.

the name of Chyriste, ye shalbe happye
for hys sprete (whyche is the sprete of
the honoure, glorie, and power of God,)
doth rest vpon you. * But se that none of
you suffice as a māslayer, or a thefe, or a cur
sed speaker, or a desyer of other mē goos
des. yf any man suffice as a Chyriste man.
let hym not be ashamed, but let him pray
se God in thys behalfe: * for the tyme is
come, that iudgemente must begynne at
the house of god. But yf it beginne fyrst
at vs, what shalbe the ende of them that
do not beleue the Gospell of God? * And
yf the ryghteous shal scarce be saued,
where shal the wycked and synner ap
peare? Therfore, let them also that suf
fice accordyng to the wyll of God, com
mytte theyr soules vnto the faythful crea
tor in the dooyng.

i. Pet. ii. c.
Tim. iiii. c.

Isre. xxi. d.
and. xl. b.
Ezec. ix. b.
Luc. x. b.

Prou. xi. d.

CAPVT V.

The. v. Chapter.

Seniores ergo &
in vobis sunt
obsecro, confes
siores & testis
Christi passio
num, qui & ei
us in futuro reuelanda est
glorie communicator, pasci
te qui in vobis est gregē dei
prudentes non coacte, sed
spontaneē secundum Deum,
neque turpis lucri gratia, sed
voluntarie neque ut domis
nantes in cleris, sed forma
facti ex animo. Et cum ap
paruerit princeps paſtorum,
percipietis immarcescibilem
glorie coronam. Similiter
adolescentes subditi estote
senioribus. Omnes enim in
uicem humilitatem in sinua
te, quia Deus superbis resis
tit, humilibus autē dat gra
tiam.



We Elders therfore whyche
are amonge you, to Exho
re, that am also an Elder ad
* Wyrnesse of the passions
of Chyrist, and partaker of
that glozre, whyche shal be
opened in tyme to come, * se the floe
ke of God that is amonge you, prouydy
ng for them, not as compelled, but wyllyn
gly, accordyng to God: not for fylthy lu
cres sake, but of a good mynde: * nether
as though ye were Lozdes ouer the pari
shens, but that ye be an ensample of the
flocke, and that harrelly: And whan the
chefe shepherde shal appeare, ye shal re
ceave the * vncorruptible crowne of glo
ry. Ykebyse, ye ydge mē, submitte your
selues vnto the elder. Shewe lowlynesse
euery man one to another: for * God doth
resyst the prond, but geneth grace vnto
the lowly.

Act. v. c.

AA. xx. d.

Eze. xxxii

Luc. xxii. b.
* Tit. ii. a.

i. Cor. iv. a.
ii. Tim. iiii. b.

Prou. xi. d
Iacob. iiii. a.

* Humilitatem igitur sub
iuncti manu Dei, ut vos ex
altet in temporis visitationis,
omnem sollicitudinem ves
tram prouidentes in eis, quasi
ipsi cura est de vobis. Sor
beni estote, & vigilate: quia
aduersarius vester diabolus
tanquam leo rugiens circum
datus est, qui deuoret, cui resistite
fortes

* Submitte youre selues therfor vnto
der the myghty hande of God, that he
maye exalte you in the tyme of visitaciō:
* Cast all your care vpon hym for he ca
reth for you. Be sobre, and watch: * for
your aduersary the denell goeth aboure
as a roaryngelyon, seekyng whome he
maye deuoure, * Whom resist beyng
Orange

Plal. lxxi. c.
Mat. vi. c.
Luc. xii. c.

Iob. i. b.
Eph. vi. b.
Iacob. iiii. b.

ii. Petri.

stronge in fayth, knowynge that the same affliction doth happen vnto your brethren, whych are in the worlde. And the God of all grace, whych hath called vs vnto hys eternal grace in Chryst Iesu, the same shall make perfecte, confirme and stablish the you, that * haue suffred a lytle: vnto hym be glozy and dominion for euer and euer. Amen.

Rom. vii. c.
i. Petri. i. a.
Heb. x. d.

By Syluanus, a faythfull brother (as I suppose,) haue I wyrtten vnto you by fely, exhortynge and testifyenge, þæt thys is the true grace of God, wher in ye also stæde. The chosen congregacion þæt is at Babylon, salureth you, and so doth Marske my sonne. * Hete ye one an other wyth an holy kyffe. Grace be wyth you all, whyche are in Chryst Iesu. Amen.

Rom. xvi. b.
ii. Cor. xvi. c.
ii. Cor. xiii. b.

fortes in fide: scientes enim passionem istam que in nobis est, vestra fraternitati beneficii. Deus autem omnis gratia qui vocauit nos in æternam suam gloriam in Christo IESU, modicum patiens ipse perficiet, confirmabit, solidabit, et ipsi gloria et imperium in secula seculorum Amen.

Per Syluanum fidelem fratrem vobis (ut arbitror) breuiter scripsi, obsecrans & obtestans hanc esse veram gratiam dei, in qua & stant salutat vos ecclesia que est in Babylone electa, & Marcus filius meus. Salutate in omni oculo sancto. Gratia vobis omnibus qui estis in Christo IESU. Amen.

The seconde Epistle of Peter the Apostle.

EPISTOLA PETRI APOSTOLI II secunda.

The first Chapter.

CAPVT I.

Simon Peter the seruant and Apostle of Chryst Iesus, vnto the that haue obtained by the fayth wyth vs in the ryghteousnesse of oure God, & saueoure Iesu Chryst * Grace & peace vnto you be multiplied in the knowlege of God, and Chryst Iesu our Lord: lyke as (touching his godly powder: all thynges whych belöge vnto lyfe & godlynesse, are geuen vnto vs, by the knowlege of hym, whych hath called vs by hys owne glorie & powder, by whom he hath geuen vs excellent & worthy promyses, þæt thereby ye myght become * partakers of the Godly nature, flye ge the corruption of the lust, whych is in the

i. Petri. a.



Impos-
trus ser-
uus &
aposto-
lus Chri-
sti Iesu,
is qui
cogitua-
tem no-

biscum sortiti sumus idem in iusticia Dei nostri & saluati-
coris IESU Christi. Gratia
vobis & pax adimpleatur in
cognitione Dei & Christi lesu
Domini nostri. Quomodo
do omnia nobis diuine vir-
tutis sue quæ ad vitam & bea-
titudinem donata sunt per cogni-
tionem eius, qui vocauit nos
propria gloria & virtute, per
quæ maxima & preciosa no-
bis promissa donauit, ut per
hoc efficiamini diuine coloris
nature, fugietes eius que
in mundo est concupiscentia
corruptio

Ioh. i. a.
Coloss. ii. b.

ii. Petri.

ientes em:
que in mō
templati
omnis gra
os in eter
in in Chris
cum pōss
firmabim
ria & in
seculum

fideli fra
itroz) bēu
rans & ab
veram qu
statis. Sa
que est in
& Mar
tate imbu
o. Grati
i estis in
Amen.

LA
Os

mōpe
us ler
u &
polio
i Chri
i lefu
i qui
equa
n no
n in
luzas
raria
urin
les
mos
virs
pie
gnū
not
per
no
per
lor
ug
ig
is

corruptionem. Vos autē cus
pam omnem subintrantes,
munitate in fide vestra vir
tutem in virtute autē, sciens
domini sciētia autē, abstine
re: in abstinentia autē, pa
tientia in patientia autē pie
tatem in pietate autē, amorē
in fraternitatis: in amore
autē fraternitatis, charitatē.
Hac em si vobiscū assint,
& superent, nō vacuos, nec
fructu vos constituent in
domini nostri IESV Christi co
muniōe. Cui enim nō prae
stet haec, carus est, & manu
sua, oblationē accipiet: pur
gationis veterum suorum delict
orum Quapropter fratres
magis agite, ut per bona
opera certa vestra vocatio
nem & electionem faciat: haec
enim facietis, nō pecca
bitis aliquando. Sic em abū
danter ministrabitur vobis
meritis in aeternū regnum
domini & saluatoris nostri
IESV Christi.

Propter quod incipit vos
semper cōmonere de his, &
quod scitis & cōfirmatos
vos in praesenti vobis a te, Iu
dem autem arbitror quādiu
sum in hoc tabernaculo, sus
citare vos in cōmuniōne,
certis, quod velox est depo
situs tabernaculi mei, secun
dum quod & Dñs noster Je
sus Christus significauit mi
hi. Dabo autē operā, & fre
quenter habere vos post o
bilum meum, ut horum me
moriam faciat.

Non em in doctas fabul
as leui, notam fecimus vobis
Domini nostri IESV Chris
ti virtutem & praesentiam,
sed speculatores facti illi^m ma
gnitudinis. Accipiet enim a
Deo patre honorē et gloriā
votē delapsus ad eum huius
cemodi a magnifica gloria:
hic est fili^m meus dilect^m, in
quo mihi cōplacuit, ipsum au
ditē. Et hūc vocē nos audim
us de caelo allatā cū es
semus cū ipso in monte sancto.
Et habemus firmiorē pph
etiam sermonē, cui bene faci
lis autē dētes, quasi lucerna,
lucēnti

the worlde. But applye ye all youre dili: to
gōce: minstre in yonce say the, vertue: in
vertue, knowledge: * i knowledge, abstinē: i. Cor. vii. 25
ce: in abstinence, patience: in patience,
Godlynesse: in Godlynesse, brotherly
loue, in brotherly loue generall loue.

For yf these be wyth you, and be plen
teous, they shall not make you ydle, nec
wythout frute in the knowledge of our
Lorde Iesus Chryste. For he y lacketh
these thynges, is blynde, and gropeth
wyth the hand & hath forgottē y he was
cleansyd from hys olde synnes. Wherefore
brethren, gene ye the more diligence,
to make youre calling & electiō knowne by
good workes: for doyng these thynges
ye shall not synne at any tyme. For so
shall ther be plentifully mynistrē vnto
you, an entrance into the eternall synge
kingdome of our LORD and Sauour:
re Iesus Chryst.

* Wherefore, I wyll alwaye take in
hande to put you in remembrance of
soche thynges: euen you that haue
knowledge and are stablished in the
present trueth. I thynke it meete (as I say
I am in thys * tabernacle) to cōfere you
by puttynge you in remembrance *
beyng sure, that thow y must laye
awaye my tabernacle, accordyng alle as
our LORD Iesus Chryst hath shewed
me. yet wyll I do my diligence, and that
afre tymes) that after my death ye maye
haue, wher by to kepe these thynges in
remembrance.

* For we folowed no foolyshe fables,
whan we declared vnto you the power &
presence of oure LORD & Iesus Chryst
* but we sawe hys maiesty. For he re
ceaynd of God the father honoure & pray
se, by a voyce that came vnto hym: from
the excellent glory, after thys maner: *
Thys is my beloued sonne in whom I
haue delyre, heare hym. And thys voy
ce haue we herde brought fro heaue, whā
we were with hi in the holy mount. And
we haue a sure worde of pphete, & ye w
welyf ye gene hede ther vnto as vnto a
light thynges

C
Luc. xxii. c.

ii. Cor. v. 25

Ioh. xxi. d.
i. Tim. iii. 25

Ioh. i. 14
Ioh. i. 14

Mat. xvii. d.
Mat. ix. 25
Luc. ix. d.

ii. Petri.

1r Cor. iiii. b. * Synynge in a darcke place, tyl the
 daye dawne, and tyl the daye starre a ry-
 se i your hartes. Knowynge this fyrst,
 that no prophery of the scripture, is done
 by private interpretation. * For the pro-
 phery was neuer brought by the wyll of
 man, but the holy men of God spake
 as they were inspyred by the holy goost.

Daniel. ix. b.
 Zach. vii. b.
 ii. Tim. iiii. b.

The. ii. Chapter.

But ther haue ben false proph-
 etes also amonge the people, *
 euen as ther shal be yeng ma-
 sters amonge you, whych shall
 byynge in sectes of perdition,
 and deny the LORD that hath bought
 them, bynngynge vpo them selues wyf-
 tidion. * And many shall follooe theyr
 voluptuous lyuynge, by whome the wa-
 ye of truty shalbe blasphemed, and in co-
 uetousnesse shall they wyth fayned wo-
 des make marchaūdyse of you: vnto who
 the iudgement is not long in taryeng of
 old. Ad theyr perdition slepeth not. * For
 yf God did not spare the āgels & synnyd,
 but cast them downe wyth the bandes of
 darknesse into hell, and deliuered them
 ouer to be punished, and to be kept vnto
 iudgement: * and hath not spared that ol-
 de woylde, but kept Noe the eyght pre-
 cher of ryghteousnesse, bynngyn in the
 floude by on the woylde of wycked men,
 * and turnyng the cyties of Sodoma and
 and Gomorra into ashes, damned them
 wyth ouerthowynge, settyn them for
 an ensample of those that shuld do euil:
 Gene. ix. c. * and deliuered ryghteous Loth, bey-
 nge oppressed wyth the inury and lecher-
 ous conuersation of the wycked. (For of
 ryght and hearynge he was ryghteous,
 dwellynge wyth them, that vexed hys ry-
 ghtheous soule fro daye to daye wyth wy-
 ked woorkes.)

i. Cor. x. b.

* The LORD knoweth how to de-
 lyuer the godly out of temptacion, and to
 reserue the wycked vnto the daye of iud-
 cement to be tormented: and specially
 those that walke after the flesh i the lust
 of vncleennesse, and despyse the pow-
 er: beyng

lucii in loco caliginoso, dos
 nec dies illucescat, & lucifer
 oriatur in cordis vestris &
 hoc primum Intellegentes,
 q̄ omnis prophetia scriptu-
 ra, propria interpretatione
 ne non fit. Non enim volum
 tate humana allata est alia
 quando propheta, sed spiritus
 tui sancto inspirati, locuti sunt
 sancti Dei homines.

CAPVT II.



Verunt vero
 & pseudo p
 pheta in po
 pulo, sicut &
 in vobis est
 magistri mi
 daces, q̄ in-
 trodunt sectas peruersas,
 & cum qui emittit eos, Domi-
 num negant, superinductes
 sibi celerem perditionem. Et
 multi sequitur eorum luxu-
 rias, per quos via veritatis
 blasphemabitur, & in auri-
 tia fictis verbis de vobis ne-
 gociabuntur, quibus iudiciū
 iam olim non cessat, & per-
 ditio eorum non dormitat.
 Si enim Deus angelis peccā-
 tibus non peperit, sed ratiō
 tibi inferni detractos in tar-
 tarum, sed tradidit crucians
 eos in iudiciū relemari: &
 originali mundo non peper-
 cit, sed octauum Noe iusti-
 tiae præconem custodiam, di-
 luuium modo impiorum in-
 ducēs, & ciuitates Sodomo-
 rum & Gomorhaeorum in ci-
 nerem redigens, exemplum eorū
 damnavit, exemplum eorū
 qui impie acturi sunt post h-
 & iustum Loth oppressum
 a nephandorum iniuria ac
 luxuriosa conuersatione erip-
 suit. (Aspectu enim & audi-
 tu iustus erat, habitans apud
 eos, qui de die in diem an-
 imam iustam iniquis operib⁹
 cruciabant.)

Novit Dominus pios de
 tentatione eripere, iniquos
 vero in diem iudicii reser-
 vare cruciandos: magis au-
 tem eos qui post carnem in
 concupiscentia immundi
 tate ambulant, dominatio-
 nemque contemnunt, & no-
 daces,

thet, sibi placentes, sectas
ad metuit introducere, blas
phemantes ubi angeli, forti
tudine & virtute cōfint mas
lores, non portāt aduersum
se execrable iudiciū: Hi ve
rovelut irrationabilia pecos
ra naturaliter in captiōem
in perniciem, in his quæ
ignorant blasphemantes, in
corruptione sua peribūt, per
ceptentes mercedem iniū a
liis.

Voluptatem existimans
in die delicat: coinguias
potes, & maculæ delicat as
loventes, in conuiuiis suis lu
xuriantes vobiscum, oculos
habentes plenos adulterii,
& inestimabilis delicti, pellic
comites animas instabiles,
cōt exercitatum avaritiæ ha
bentes, maledictionis si
in persequentes rectā viā
deriderunt, secuti viam Bas
sam ex Bors, qui merces
dem iniquitatis amavit, cora
reptionem vero habuit suæ
relinquens in gale murdianis
mal/hominis voce loquens,
prohibuit Prophetæ in si
pientiam.

Hi sunt fontes sine aqua,
& nebule turbinibus exagis
tatis, quibus caligo tenebra
rum referuatur. Superba es
om vanitatis loquentes, pel
licom in desiderii carnis
luxurie, eos qui paululum ef
fugunt, qui in errore cons
uetudine, libertatem illis p
nantes, cum ipsi serui sint
corruptionis. A quo enim
quis liberatus est, huius &
seruus est. Si enim refugiens
huius coinguiationes mundi
in cognitione domini nostri
& saluatoris Iesu christi, his
rebus implicat sperantur,
facta sunt eis posteriora des
teriora prioribus. Melius est
erat illis non cognoscere viā
infinatam, quam post agnitio
nem reuorsum conuerti ab
inchoato illis traditum est,
inchoato mandato. Coni
git enim eis illud veri pros
perit: Canis reuersus ad
suum

beyng presumptuous, stōdyng in theyz
owne conceytes, and fear not to bring in
sedes, blasphemying * Where as the ang
gels that be greater in strength & power
bear not agaynst them selues that blas
phemous iudgemēte. * But these euē as
vntreasonabe beastes (naturally broughe
forth to be rakh & destroyed) * blasphe
me those thiges þ they knowe not, & shall
perish in theyz owne corruptiō, receauin
ge the rewarde of vnyghteousnesse.

They count it pleasure to lyue deli
ciously one daye. Euen fylthyneſſe are
they and spottes, hauyng abundance of
pleasures, at theyz feastes vnyngre exesse
of you, hauyng eyes full of aduoutrye
& that can not ceasse frō synne, entycyn
ge vnstable ſoules, hauyng a harte exces
syed in couetousnesse. They are cursed
chyldezen, leauyng the ryght waye, and
are genē to errours, following the waye
of * Balaam the sonne of Boso, which
loued the rewarde of inquite: * but he
had a reproue of his madnesse. The tame
domme beaſt speakyng with mans voyce
forbad the foolyshnesse of the prophet.

These are fountaynes without water, and
* cloudes caried with tempestes, vn
to whō the myſt of darknes is reserved.
For they speak the proude wordes of va
nitye, & entyce vnto wanconnesse (euē to
the lustes of the flesh) them, whych had
some tyme escaped, but now lyue in erron
re: promyſyng thē libertye, where as they
them selues are seruauntes of corruptiō.
* For of whom a man is overcome, vnto
the same is he in bondage. For yf they
after that they haue escaped the fylthy
nes of the worlde by the knowlege of
oure LORD & Saucoure Iesus
Christ, be yet tangled agayne, with the
same, & overcome, * than is the latter
ende become worse vnto them than the
begynnyng. For it had ben better for thē
not to knowe the waye of ryghteousnes,
thā after the knowlege * to turne back
warde frō the holy cōmaūdemēte, þ was
deliuered vnto thē. For thē is the true p
nerbe chaſced vnto thē: * The dogge is

Iudi. i. b.

Iere. xii. a.

Iude. i. b.

Nume. xxii.

xxiii. &

xxiiii.

Nu. xxi. b.

Iude. c.

Ioh. viii. c.

Rom. vi. b.

Luc. ix. f.

Mat. xii. c.

Heb. vi. a.

Act. v. a.

Prou. xxvi. b.

Ecc. i. xxxiii

d.

Petri ii.

turned agayne to hys vomite: and the
towe that was washed, walloweth agay
ne in the myre.

sumi vomitu, & las lota
in volutabro lut.

The.iiij.Chapter.

CAPVT III.

A



Beholde, thys seconde
Epistle do I write vn
to you (ye dearly be
loued) in the whych I
stere bp youre synce
re mynde by admoni
cion, that ye maye re
membre those wordes
of the holy Prophe
tes (whych I spake of befoze) and of
your Apostles, which are the commaun
dementes of the LORD & Saucoure.

Know thys also fyrt, * that in the
last dayes shall come mockers in de
ceauablenesse, walkynge after they
owne lustes, sayenge: * Wher is hys
promyse of hys commynge? For sence
the fathers fell on slepe, all thynges do
still remayne, as they were at the begyn
nyng of the creature.

Act. xx. d.
i. Tim. iii. a.
ii. Tim. iii. a.
Iude. i. c.
Ezec. xii. d.
ii. Thess. ii. a.

For thys they knowe not, and that
wyllfully, that the heauens were fyrt,
* and the earth was out of the wa
ter and in the water by the worde of
God, by the whyche thynges * the
worlde that than was, peryshed in the
water. But the heauen and earth that
are now, are kepte in store by the sa
me worde, & reserued vnto * fyre aga
ynst the daye of iudgement and destruc
tion of wycked men. But be not igno
raunt of thys one thyng ye dearly
beloued, that * one daye wyth the LORD
is as a thousande yeares: and a thou
sande yeares, as one daye. The LORD
is not slack in fulfyllynge hys pro
myse, as some do suppose: but * is pa
tient because of you, and * wyll not
that anye man shulde be lost, but that
all men shulde turne agayne to repen
taunce.

Gen. vii. d.
Ge. vii. d.
ii. Thess. i. b.
Psal. lxxxix.
d.
Ezec. vii. d.
i. Pet. iii. a.
Rom. ii. a.
Eze. xviii. d.

Mat. xxiii. d. * Neuerthelesse the daye of the LORD
shall



stram excito in commo
nem sinceram mentem, vt
memores sitis eorum que
predixi verborum a sanctis
prophetis, & apostolorum
vstrorum, preceptorum domi
ni & saluatoris. Hoc primū
& scientes, quod venient in
nouissimis diebus in dece
ptione illudores, iuxta pros
prias concupiscentias ambu
lantes, dicentes: Vbi est pro
missio aut aduentus ei? Ex
quo enim patres dormierūt,
omnia sic perseverant ab in
itio creaturæ.

Latet enim eorū hoc, volū
tes, quod cœli erant prius, &
terra, de aqua & per aquam
conscripti sūt dei verbo, p̄t̄ quā
ille tunc mundus aqua inun
datus perierat. Cœli autem qui
nunc sunt, & terra, post ver
bo repositi sunt igni; reser
uati in diem iudicii &
perditionis impiorum homi
num. Vnum vero hoc nos
lateat vos charissimi, quod
vñ dies apud dominum sūt
cut mille anni, & mille anni
sicut dies vnus. Non tarde
dominus promissionem suā
sicut quidam existimant;
sed patienter agit p̄pter vos,
nolens aliquos p̄ire, sed
omnes ad poenitentiam re
uertī.

Adveniet autem dies illi

shall come euē as a thefe, * In the which
the heauens shall passe wyth a great
noyse, and the elementes shall melt
wyth heate, and the earth and all the
dooches that are there in, shall burne.
Seinge the that all these thynges shall
peryshe, what maner of persons ought
ye to be, in holy conuersacion and gods
lynesse, waytynge and haillynge vnto
the commynge of the, **LAST DAY,**
in the which the heauens shall bur-
ne and peryshe, and the elementes shall
melt wyth heate of the fyre? * But
we wayte for a new heauen, and a new
earth (and * hys promyses) in the which
ryghteousnesse dwelleth.

f. Theſſa. v. 2.
Apo. iii. 2.
Eſa. li. 6.
Pſal. cxi. 4.
Heb. i. 6.

Esa. lxxv. c.
Apoc. xxi. 2.
Esa. lxxvi. d.
Mat. xiii. e.

Wherefoze ye dearly beloued, feinge
that ye loke for these thynges, be di-
ligent that ye maye be founde vnto
hym wythout spot, and vndefyled in
peace, and counte the longesufferynge
of oure LORD & youre saluacion, as
oure dearly beloued brother Paul also
(accoſynge to the wyſedome geuen
hym) hath wyrtten to you almoſt in
all hys Epistles, ſpeakynge of theſe
thynges in them: in the whych are
ſome thynges harde to vnderſtande,
whych the vnlearned and vnſtedfaſt do
peruerſe, as other ſcriptures alſo, to
theyr aduantage. Ye brethren ther-
foze knowynge it befoze, take hede, leſt
ye alſo be plunde awaye thowgh the er-
roure of the vndyſe, and fall from your
owne ſtedfaſtneſſe: but growe in gra-
ce and in the knowlege of oure LORD
and Sauoure Ieſus Chriſt. To hym be
gloꝝy, both now, and euermoze. Amen.

33 01

The

Ep I.

Johann. 1.
The fyrst Epistle of Iohn
 the Apostle.

EPISTOLA
 Iohannis apostoli
 prima.

CAPVT I.

The fyrst Chapter.

A



That whych was from
 the begynninge, which
 we haue heard, whych
 * we haue sene wyth
 our eyes, whych we ha
 ue loked vpon, & * our
 hādes haue hādled, (cō
 cerning the woꝝd of ly
 fe, & the lyfe hath apēa

Ioh. i. b.
 11. Pe. i. b.
 Ioh. xx. d.

Ioh. xvii. a.

red, & we haue sene, & restite, & shew vnto
 you the lyfe euerlastig, which was wyth
 the father, & hath appeared vnto vs) Lūe
 that whych we haue sene and hearde, de
 clare we vnto you þe also maye haue
 fellowshipe wyth vs, and that oure fel
 lowship maye be wyth the father, & wyth
 hys sonne Iesus Chyſt. And these thyng
 es wrote we vnto you, that ye maye re
 cōgnyse, & that youre ioye maye be full.

Ioh. xvi. b. &
 xvii. b.
 11. Ioh. b.

Ioh. xvii. b.
 Psal. xliii. a.
 Esa. xxxiii. b

Heb. ix. b.
 1. Pe. i. c.
 Apoc. i. a.
 Pro. xxix. b.

111. Re. viii. g
 & ix. a.
 Ioh. xliii. b.
 Pro. xxviii. b
 Eccli. vii. c.
 Psal. xxxi. a.

* And thys is the tydynges whych
 we haue herde of hym, and declare vnto
 you: that God is lyghte, and in hym is no
 darknesse at all. * yf we saye that we
 haue fellowshipe wyth hym, and walke
 in darknesse, we lye, & do noth the truerth.
 But yf we walke in lyghte, as he also is
 in lyghte, then haue we fellowshipe to
 gether, and * the bloude of Iesus Chy
 ſt cleaſeth vs from all syn
 ne. * yf we saye that we haue no syn
 ne, we deceaue oure selues, and the truerth
 is not in vs. * yf we knowlege oure syn
 nes, he is faythfull and iust, to forgiue vs
 oure synnes, and to cleaſe vs from all vn
 ryghteouſnesse. yf we saye that we haue
 not synned, We make hym a lyar, and hys
 woꝝde is not in vs.

The. ii. Chapter. ✕

MDY



Ved te
 it ab in
 tio, qz
 andm
 m, qd
 videt
 octavo
 str, qd
 perpe
 xmu,

& manus nostras contractas
 uerunt (de verbo vite, & vi
 ta manifestata est: & viu
 mus, & testamur, & annun
 ciamus vobis vitam eter
 nam, que erat apud patre,
 & apparuit nobis.) Quod vi
 dimus & audimus annun
 ciamus vobis, et & vos lu
 cietatem habebitis nobiscum,
 & societas nostra sit cum pa
 tre, & cum filio eo. IESU
 Christo. Et hæc scribimus vo
 bis, vt gaudeatis, & gaudium
 vestrum sit plenum.

Et hæc est annuntiatio
 quam audimus ab eo, &
 annunciamus vobis: quoniam
 deus lux est, & tenebre in
 eo non sunt vlla. Si dixeri
 mus quoniam societas hab
 ebimus cum eo, & in tene
 bris ambulamus, mendacium
 est, & veritatem non facimus.
 Si autem in luce ambulamus,
 sicut & ipse est in luce, soci
 etatem habemus adinueniē
 tes, & sanguis IESU CHR
 ISTE filii eius emundat nos
 ab omni peccato. Si dixeri
 mus quoniam peccatum nō
 habemus, ipsi nos seducunt,
 & veritas in nobis non est.
 Si constitemur peccata nos
 tra, fidelis est & iustus, vt
 remittat nobis peccata nos
 tra, & emendet nos ab omni
 iniquitate. Si dixerim⁹ quon
 iam non peccauimus, mentem
 ducem facimus eum, & ven
 tum eius non est in nobis.

CAPVT II.

Folio

Ellioli mei, hæc scribo vobis, vt non peccetis. sed & si quis peccauerit, ad vocatum habe

non agnoscat patrem, IESVM Christum initum, & ipse est propitiatio pro peccatis nostris: non pro nostris autem tantum, sed etiam pro totius mundi. Et in hoc scim' quoznam cognouim' eum, si m'ā sua eius obseruamus. Qui dicit se nosse deum, & man' sua eius non custodit, mens' f'ax est, & in eo veritas non est. Qui autem seruat verba eius, vere in hoc charitas dei perfecta est in hoc homo, quoniam in ipso 'sus' sum. Qui dicit se in ipso manere, debet sicut ille ambulare, & ipse ambulare. &

Charissimi, non mandatum scribo vobis, sed m'ā leuii vetus quod habuistis ab initio. Mandatum vetus est verbum quod audistis. Item mandatum nouum scribo vobis, quod verū est, & in ipso, & in vobis, quia verba transferunt, & verum lumen iam lucet. Qui dicit se in luce esse, & fratrem suū in tenebris est vis' habet. Qui diligit fratrem suū, in lumine manet, & scandalum in eo non est. Qui autem odit fratrem suū, in tenebris est, & in tenebris ambulat, & nescit quo eat, quia tenebrae obcauerunt oculos eius.

Scribo vobis filioli, quos nā remittuntur vobis peccata propter nomen ei'. Scribo vobis patres, quoniam eos cognouistis eum qui ab initio est. Scribo vobis adolescentes, quoniam vicistiis malis g'um. Scribo vobis infant' es, quoniam cognouistis patrem. Scribo vobis patres, quoniam cognouistis eum qui est ab initio. Scripsi vobis adolescentes, qm' fortes estis, & verbum dei manet in vobis, & vicistiis malignum.

Nolite



My litle childre, these thin' Ages do I write vnto you that ye shuld not synne. But and yf any man do synne, we haue * an ad' Heb. vii. d. uocate woth the father, euen Iesus Christ the ryghteous, & * he is the attonemēte for oure synnes: not for oures onely, but also for the synnes of the whole world. And here by are we sure þ we haue knowne him, yf we kepe his cōmaundemētes. * He þ sayeth he knoweth god, & doth not kepe hys cōmaundemētes, is a lyar, & the trueth is not in him. But who so keperh hys worde, in him is the loue of God perfect in worde: * here by we know that we are in hym. * He that sayeth he abyderh in him, oughte also to walke, euē as he walked. &

Dearly beloued, I wyte no new com' maundemēte vnto you, but the olde com' maundemēt, which ye haue had from the begynnyng. The olde cōmaundemēt is the worde which ye haue heret. A gayne, I wyte vnto you a * new cōmaundemēt, whyche is true both in hym & in you, for the darknesse is past, and the true lyghte now shyneth. He that sayeth he is in the lyght, & hateth hys brother, is yet in darknesse. He that loneth hys brother, abyderh in the lyghte, & ther is no occasion of euell in hym. But he that hateth his brother, is in darknesse, & can not tell wheather he goeth: for the darknesse hath blinded hys eyes.

Babes I wyte vnto you, * þ your synnes are forgenē you for hys names sake. I wyte vnto you fathers, that ye haue knowen hym whych is from the begynnyng. I wyte vnto you yong men, that ye haue ouercome the wyched. I wyte vnto you litle childre, þ ye haue knowen the father. I wyte vnto you fathers, that ye haue knowen hym whych is from the begynnyng. I wyte vnto you yonge men, that ye are stronge, and the worde of God abyderh in you, and ye haue ouercome the wyched.

33 iij

Se

i. Iohannis.

C Se that ye loue not the woelde, nor the thynges that are in the woelde. yf any man loneth the woelde, the loue of the father is not in hym. For all that is in the woeld, is concupiscence of the flesch and lust of the eyes, and pryee of lyfe: whych is not of the father, but of the woelder. And * the woelde passeth awaye, and the lust therof. But he that doth * the wyll of God, abydeth for euer. Lyke chyldren, it is the last houre, and as ye haue herde that * Antichrist cometh, euen now are ther many become Antichristes already, wherby we knowe that it is the last houre. They went out * from vs, but they were not of vs; for yf they had ben of vs, no doute they wolde haue continued wyth vs. But * that they maye be knowen, that they are not all of vs.

But ye haue the * anoyntyng of hym that is holy, and ye knowe all thynges. I haue not wyrtten vnto you as to them that knowe not the truth, but as to them whych knowe it, and that no lyce cometh of the truth. Who is a lyar, saue he that denyeth that Iesus is Christus. The same is the Antichrist, whych denyeth the father and the sonne. * Who soeuer denyeth the sonne, hath not the father: he that knowlegeth the sonne, hath the father also. Let that whych ye haue herde from the begynnynge, abyde wyll in you: for yf that remayne in you, whych ye haue herde from the begynnynge, then shall ye also abyde in the sonne and in the father. And thys is the promyse that he hath promysed vs, euen eternall lyfe.

These thynges haue I wyrtte to you, edernyng the that deceaue you. * And let the anoyntyng whych ye haue receaued of hym, dwell still in you. And ye haue no neede that any man teach you, but lyke as hys anoynting teacheth you edernyng all thynges, euen so is it true and is no lyce. And as he hath taughte you, so abyde you in hym. And now babes, abyde ye in hym, that whan he shall appcare

Nolite diligere mundum neque ea quae in mundo sunt. Si quis diligit mundum, non est charitas patris in eo. Quoniam omne quod est in mundo, concupiscentia carnis est, & concupiscentia oculorum, & superbia vitae, quae non ex patre, sed ex mundo est. Et mundus transiit, & concupiscentia eius. Qui autem facit voluntatem Dei, manet in aeternum. Filii, nouissima hora est, & sicut au distis quia antichristus uenit nunc antichristi multi facti sunt, unde scimus, quia nouissima hora est. Ex nobis prodierunt, sed non erant ex nobis inam si fuissent ex nobis, permansissent uicque nobiscum. Sed ut manifesti sint, quoniam non sunt omnes ex nobis.

Sed uos uocationem habetis a sancto: & nolitis omnia. Non scripsi uobis quasi ignorantibus ueritatem, sed qui sciatis eam, & quoniam omne mendacium ex ueritate non est. Qui est mendax, nescit is qui negat quoniam IESVS est Christus. Hic est antichristus, qui negat patrem & filium. Omnis qui negat filium, nec patrem habet: qui confitetur filium, & patrem habet. Vos quod au distis ab initio in uobis permaneat: quia si in uobis permanserit quod audistis ab initio, & uos in filio & patre manebitis. Et haec est re promissio quam ipse pollicitus est nobis, uitam aeternam.

Haec scripsi uobis de his qui seducunt uos. Et uos uocationem quam accepistis ab eo, maneat in uobis. Et non necesse habetis, ut aliquis doceat uos, sed sicut uocatio eius docet uos de omnibus, & uerum est, & non est mendacium. Et sicut docuit uos manete in eo. Et nunc filii manete in eo, ut cum apparuerit,

ps. lxxxix. a
1. Cor. vii. d
1. Ray. xli. a
Ioh. i. vi. c
1. Tess. iii. a
mat. lxxiii. a
Ioh. i. v. d

Ioh. xiii. c
Act. xx. d

1. Cor. xi. b

Hebrei. b

D

Ioh. xiii. a

1. Ray. iiii. c
Ioh. i. vi. c
xiii. c. xvi. b

apparuerit
cum, &
ab eo in
in quonia
in quonia
et ratioc
est.

CA

N

has non
nouit ex
filiis Dei
apparuerit
quoniam
miles ei
debitum
omnis
in eo, se
de sancto
consecra
fieri: &
tuo. Et
moti p
curam
qui in
et om
dilecti
fili
Qui fr
sicut
et pos
quoniam
peccat
Dei, &
boli. &
Deo
quoniam
man
quoniam
In h
Dei
qui
ex
trem
am
ab i
utro
mal
tre
oc
ra
qu

apparet, habeamus fidus
ciam, & non confundamur
alio in aduentu eius. Si sci
ui quoniam iustus est, scito
re quoniam & omnis qui fa
ci iustitiam, ex ipso natus
est.

appeare, we may be bolde and not confun
ded * of hym at hys commynge. yf ye Sapie.v.a
know that he is ryghteous, know also,
that every one which doth ryghteousnes
is borne of hym.

The.iii. Chapter. *

CAPVT III.



lde te qualē
charitatem
dedig nobis
pater, vt fia
in Dei nomi
nemur & si
mus. Propt
ter hoc mōs

huius non nouit nos, quia nō
nouit eum. Charissimi, nunc
filii Dei sumus, & nondum
apparet quid erimus. Scim⁹
quoniam cum apparuerit, si
miles ei erimus, quoniam vi
debimus eum sicuti est. Et
omnis qui habet hanc spem
in eo, sanctificat se, sicut &
ille sanctus est. Omnis q̄ fas
ci peccatum, & iniquitatem
facit: peccatum est iniquis
tas. Et scitis quia ille appa
rui peccata tolleret, & pec
catum in eo non est. Omnis
qui in eo manet, non peccat
& omnis qui peccat, non vis
ileum, nec cognouit eum.

Nihil, nemo vos seducat.
Qui facit iustitiam, iustus est
sicut & ille iustus est. Qui fa
ci peccatum, ex diabolo est
quoniam ab initio diabolus
peccat. In hoc apparuit fili⁹
Dei, vt dissoluat opera dia
boli. Omnis qui natus est ex
Deo, peccatum non facit,
quoniam semē ipsius in eo
manet, & nō potest peccare,
quoniam ex Deo natus est.
In hoc manifesti sunt filii
Dei, & filii diaboli. Omnis
qui non est iustus, non est
ex Deo, & qui nō diligit fra
trem suum: quoniam hec est
ammonitio, quam audistis
ab initio. Vt diligatis alteru
trum, non sicut Cain, qui ex
maligno erat, & occidit fra
trem suum. Et propter quid
occidit eum? Quoniam ope
ra eius maligna erant, fratris
quem eius iusta.



Tholde what loue the fa
ther hath shewed vnto
vs, that we myght be na
med, & be in dede the chil
dren of God. Therfore
* with not the woelde kno
we vs, because it knoweth
not hym. Dearly beloued, we are now
* the chyldren of God, and it hath not
yet appeared what we shalbe. * We know
whan he shall appeare, we shalbe lyke
hym: for we shall se hym as he is, & every
one þ hath thys hope in hym, sanctifyeth
hymselfe, as he also is holy. Every one þ
doth synne, committeth vnrightheousnesse
also: & synne is vnrightheousnesse. * And
ye know, that he appeared to take away
synne, and ther is no synne in hym. Who
soever abydeth in hym, synneth not: and
whosoener synneth, hath not sene hym,
nor knowen hym.

Babes, let noman disceane you. We
that doth ryghteousnesse, is ryghteous,
as he is ryghteous also. We that doth sin
ne, is of the deuell: * for the deuell syn
neth from the begynnyng. Therfore
appeared the sonne of God, euen to lōwe
the woekes of the deuell. Whosoener is
borne of God, doth no synne, for hys sede
* abydeth in hym, and he can not syn
ne, because he is borne of God. * By
thys are the chylderen of God knowne,
and the chylderen of the deuell. Whosoe
uer is not ryghteous, is not of God, and
he that loneth not hys brother: for thys
is the trydynge whych ye haue herde
from the begynnyng, that ye loue one
another. * Not as Cain, whych was of
the wycked, and slew hys brother. And
wherfore slew he him? Eue because hys
owne woekes were euell, & his brothers,
ryghteous.

Babes, let noman disceane you. We
that doth ryghteousnesse, is ryghteous,
as he is ryghteous also. We that doth sin
ne, is of the deuell: * for the deuell syn
neth from the begynnyng. Therfore
appeared the sonne of God, euen to lōwe
the woekes of the deuell. Whosoener is
borne of God, doth no synne, for hys sede
* abydeth in hym, and he can not syn
ne, because he is borne of God. * By
thys are the chylderen of God knowne,
and the chylderen of the deuell. Whosoe
uer is not ryghteous, is not of God, and
he that loneth not hys brother: for thys
is the trydynge whych ye haue herde
from the begynnyng, that ye loue one
another. * Not as Cain, whych was of
the wycked, and slew hys brother. And
wherfore slew he him? Eue because hys
owne woekes were euell, & his brothers,
ryghteous.

Nelite

33 iiii

** Maruyle

Ih. xvi. c
1. Cor. ii. aLu. c. xx. a
Rom. viii. a
1. Cor. xv. a
Collo. v. a
Philip. ii. cEsaie. v. b
1. Tim. i. b
Titum. ii. b
1. Petri. ii. c

Ioh. viii. d

1. Ioh. vi. c
1. Petri. ii. b
Ioh. ii. c

Gene. iii. b

1. Iohan.

Iohā. xv. b

Iohā. y c

Apoc. xxii. c

Iohā. iiii. c.
and. xv. b
Rom v. a
Deut. xxv. a

Iacob. ii. b

Iohā. xvi. c
I. Iohā. v. b
Iacob. iiii. a

Iohā. xiii. d
and. xv. b

i. Ioh. iiii. b

Rom. viii. a I

iii. Re. xii. d
Math. viii. b
i. Ioh. iiii. c
ii. Iohā. i. b

* * Warnayle not, brethren yf the woylde hate you. We knowe that we are translated from death vnto lyfe, because we loue the brethren. He that loueth not abyderth in death. * Every one that hateth hys brother, is a manslayer: and ye knowe that * no manslayer hath eternall lyfe abydyng in hym. By this haue we knowen * the loue of god, in that he gaue hys lyfe for vs: & we ought to leoparde oure lyues, for the brethren. * He that hath the substance of thys woylde, and seyth hys brother haue need, and uttereth by hys inward affection from hym, how dwelleth the loue of God in hym: My lytle chyldren, * let vs not loue in woyle, nor tunge, but in dede and in truth. I

By thys do we knowe, that we are of the truth, and shall quyet our hartes in hys syght. For yf oure harte do reprehende vs, God is greater than oure harte, and he knoweth all thynges. Dearely beloued, yf our harte do not rebuke vs, then haue we fre boldnesse towarde God, * and what soeuer we desyre, we shall receaue it of hym, because we kepe hys commaundementes, and do those thynges that are pleasaunt in hys sight. And thys is hys commaundemente, that we beleue on the name of hys sonne Iesus Christ, and that we loue one another, * as he gaue vs a commaundemente. And he that keperth hys commaundementes, * dwelleth in hym, and he in hym. And herby do we knowe that he abyderth in vs, enē * by the spere, which he hath geuen vs.

The. iiii. Chapter. *



Early beloued, beleue not ye every spere, * but proue the spertes whether they be of god, for * many false prophetes are gone out into the woylde. Whereby is the sperte of God knowen: Every

Nolite mirari fratres, si odit vos mundus. Nos scimus quoniam transiimus de morte ad vitam, quoniam diligimus fratres. Qui non diligit, manet in morte. Omnis qui audit fratrem suum, homicida est: & scitis quoniam omnis homicida non habet vitam eternam in se manentem. In hoc agnouimus charitatem Dei, quoniam ille animam suam pro nobis posuit: & nos debemus pro fratribus animas ponere. Qui habuerit substantiam huius mundi, & videt fratrem suum necessitatem habere, & clausit viscera sua ab eo, quomodo charitas Dei manet in eo? Filii mei, non diligamus verbo, neque lingua, sed opere & veritate. I

In hoc cognoscimus quod ex veritate sumus, & in conspectu eius suadebimus coram nostra. Quoniam si reprehenderit nos cor nostrum, maior est deus corde nostro & nouit omnia. Charissimi, si cor nostrum non reprehenderit nos, fiduciam habemus ad Deum, & quocumque petierimus, accipiemus ab eo: quoniam mandata eius custodimus, & ea quae sunt placita coram eo, facimus. Et hoc est mandatum eius ut credamus in nomine filii eius Iesu Christi & diligamus alterum utrum, sicut dedit mandatum nobis. Et qui seruat mandata eius, in illo manet, & ipse in eo. Et in hoc scimus quoniam manet in nobis, & ipse quem dedit nobis.

CAPVT III. +



Harissimi, nolite omni spiritui credere, sed probate spiritus si ex Deo sint, quoniam multae pseudo prophetiae exierunt in mundum. In hoc cognoscitur spiritus dei

Omnis
tu i E
carne v
omni f
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filiis qu
iam in
deo ef
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vrius
est chi
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& mi
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filiis
dilexer
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De
si fili
in no
eius i
hoc
eo m
quon
dixit
testifi
misti
tunc
fuerit
filius
& ip
gno
ritat
nobis
+ man
net,
sta

Omnis spiritus qui confites-
tur IESVM Christum in
carne venisse, ex Deo est: &
omnis spiritus qui soluit les-
sum, ex deo non est, & hic
est antichristus, de quo audi-
tus quoniam venit, & nunc
iam in mundo est. Vos ex
deo estis filioli, & vicistis
eos: quoniam maior est qui
in vobis est, quam qui in mu-
do. Ipsi de mundo sunt, ideo
de mundo loquuntur, & mu-
dus eos audit. Nos ex deo su-
mus. Qui novit deum, audit
nos: qui non est ex deo, non
audit nos: in hoc cognoscis
mus spiritum veritatis & spi-
ritum erroris.

Charissimi, diligamus nos
ininvicem, quia charitas ex
deo est. Et omnis qui diligit
ex deo natus est, & cognos-
cit deum. Qui non diligit,
non novit deum, quoniam
deus charitas est. In hoc ap-
paret charitas dei in nobis,
quoniam filium suum vnige-
nitum misit Deus in mundum
vivamus per eum. In hoc
est charitas, non quasi nos
dilexerimus deum, sed quo-
niam ipse prior dilexit nos,
& misit filium suum propi-
tiationem pro peccatis nos-
tris. Charissimi, si sic Deus
dilexit nos, & nos debemus
alterutrum diligere.

Deum nemo vidit unquam
si diligamus ininvicem, Deus
in nobis manet, & charitas
eius in nobis perfecta est. In
hoc cognoscimus quod in
eo manemus & ipse in nobis
quoniam de spiritu suo des-
cendit nobis. Et nos vidimus &
testificamur quoniam pater
misit filium suum salvatorem
mundi. Quisquis confessus
fuerit, quoniam IESVS est
filius Dei, Deus in eo manet
& ipse in Deo. Et nos eos
gnoimus, & credidimus cha-
ritati, quam habet Deus in
nobis.

+ Deus charitas est, & qui
manet in charitate in Deo ma-
net, & Deus in eo. In hoc pfe-
cta est charitas Dei nobiscum
vt

Every spirete whych confesseth, that Je-
sus Churke is come in the flesh, is of
God: and what spirete soever doth take
Jesus awaye, is not of God, and the same
is Antichrist, of whom ye haue herbe
that he commeth, and euen now allready
is he in the worlde. Lytle chyldren, ye
are of God, and haue overcome them: for
greater, y^e he that is in you, then he that
is in the worlde. They are of the worl-
de, therfore speake they of the worlde,
and the worlde hearkeneth vnto them.
We are of God. * We that knoweth
God, herkeneth vnto vs: he that is not
of God, doth not hear vs: by thys do we
knowe the spirete of trueth, and the spire-
te of erreure.

Ioh. viii. b

Dearly beloued, let vs loue one ano-
ther: for loue commeth of God. And
euery one that loueth, is borne of God,
and knoweth God. He that loueth not,
knoweth not God, for God is loue. * By
thys hath the loue of God appeared in
vs, because God sent hys onely begotten
sonne into the worlde, that we myght
lyue throught hym. In thys is loue, not
that we loued God, but because he loued
vs fyrst, and * sente hys sonne to ma-
ke agremente for oure synnes. Dearly
beloued, yf god hath so loued vs, we ought
also to loue one another.

B

Ioh. iii. c
Rom. v. aii. Cor. v. c
Collo. i. b

* Noman hath sene God at any ty-
me. * yf we loue one another, God
dwelleth in vs, and hys loue is perfecte
in vs. By thys do we knowe, that we
dwell in hym, and he in vs, because he
hath geuen vs of hys spirete. And we
haue sene and testifie, that the father
sente hys sonne to be the Sauceure of
the worlde. * Whosoener doth confes-
se, that Jesus is the sonne of God, in
hym dwelleth God, and he in God. And
we haue knowen, and beleued the loue
that God hath toward vs.

Exo. xxxiii.
d. a
Deut. xl. b
Ioh. i. f
i. Tim. vi. c
i. Ioh. iii. c

Iob. vi. f

* God is loue: and he that abydeth in
loue, abydeth in God, and God in him. In
thys is the loue of God perfecte with vs,
that

i. Iohannis:

Ephes.iii.b

that we shulde haue * a free boldnesse in the daye of iudgemente: for as he is, so are we also in this worlde. Feare is not in loue, but perfecte loue casteth out feare, for feare hath paynfullnesse: he that feareth, is not perfecte in loue. Let vs therfore loue God, for God loued vs first. * yf any man saye: I loue God, & hateth his brother, he is a lyare. for he that loueth not his brother whom he seyth, howe can he loue God whom he seyth not? And this commaundemente haue we of God, * that he whych loueth god, shulde loue his brother also. *

i. Ioh.ii.a

Lenit. xix. c
Ioh. xiii. d

The. v. Chapter. *

Mar. xvi. c
Ioh. xii. a



Every one whych beleueth that Iesus is Christ, * is borne of God. And every one whych loneth hym þe begat, loneth hym also whych was begotten of hym. By this we knowe, that we loue

to god chyldren, euen whan we loue God, and do his commaundementes. * for this is the loue of God, that we kepe his commaundementes, * and his commaundementes are not greuous.

Ioh. xiii. b

Mat. xix. c
Ioh. xvi. d

i. Cor. xvi. f

Mat. iii. b
nd. xvii. c
Ioh. i. d
and. xii. d

* for all that is borne of God, ouercommeth the worlde, and this is * the victory that ouercommeth the worlde, euen our faith. for who is it that ouercometh the worlde, but he whych beleueth that Iesus is the sonne of God? This is he that commeth by water and bloude, euen Iesus Christ: not in water onely, but in water and bloude. * And it is the spere whych beareth witness, þe Christ is the truth. for ther are thre whych beare recorde in heauen: the father, the worde, and the holy goost: and these thre are one. And ther are thre whych beare recorde in earth: the spere, water, and

vt fidei habeamus in die iudicii quia sicut ille est, & nos sumus in hoc mundo. Timor non est in charitate, sed perfecta charitas toras mittit timorem, quoniam amor pœnam habet qui autem timet, non est perfectus in charitate. Nos ergo diligamus Deum, quoniam De prior dilexit nos. Si quis dixerit quoniam diligo deum & fratrem suum odent, mendax est. Qui enim non diligit fratrem suum quem videt deum quem non videt quomodo potest diligere? Et hoc mandatum habemus a Deo, vt qui diligit Deum, diligit & fratrem suum.

CAPVT V.



Mnis que dicit quoniam IESVS est Christus, ex deo natus est. Et omnis qui diligit eum qui genuit, diligit & eum qui natus est ex eo, in hoc cognoscimus quoniam diligimus natos Dei, cum Deum diligamus, & mandata eius faciamus. Hæc enim est charitas Dei, vt mandata eius custodiamus, & mandata eius grauiora non sunt.

* Quoniam omne quod natum est ex deo, vincit mundum, & hæc est victoria que vincit mundum, fides nostra. Quis est enim qui vincit mundum, nisi qui credit quoniam IESVS est filius dei? Hic est qui venit per aquam & sanguinem. IESVS Christus in in aqua solum, sed in aqua & sanguine. Et spiritus est qui testificatur, quoniam Christus est veritas. Quoniam tres sunt qui testificantur: dant in celo, pater verbum, & spiritus sanctus: & hi tres vnum sunt. Et tres sunt qui testificantur in terra: spiritus, aqua, &

g (ang
tot. Si
nm ac
de ma
est test
malus
catus e
crede l
thimon
Qui
dæcem
credit
testific
suo. Et
quonia
dit nob
filio et
Dei, ha
bet filiu
bet, Ha
ti qu
æterna
mine fil
dicia
Deum,
terimus
temen
quia ac
terimus
suo pe
latus
Qui
tare pe
tem, pe
in pecc
Et pe
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quis. C
catum
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qui na
cat, sed
seruat
tangit
ex deo
in in
Et sci
venit,
vt cog
unite
ius. H
vita æ
Fili
mulat

¶ *linguis : & hi tres vnum
sunt. Si testimonium hominis
non accipimus, testimonium
dei maius est: quoniam hoc
est testimonium Dei quod
maius est, quoniam testifi-
catus est de filio suo. Qui
crede in filium dei, habet te
testimonium Dei in se. &*

*Qui non credit filio, mē-
daciū facit eum : quia non
credit in testimonium, quod
testificatus est deus de filio
suo. Et hoc est testimonium
quoniam vitam æternam de-
dit nobis deus, & hæc vita in
filio eius est. Qui habet filiū
Dei, habet vitam: qui nō ha-
bet filium Dei, vitam nō ha-
bet. Hæc scribo vobis, vt scia-
tis quoniam vitam habetis
æternam, qui creditis in nos
nime filii Dei. Et hæc est si-
gnificatio quam habemus ad
Deum, quia quodcumq; pe-
tierimus secundum voluntas
tenemus, audit nos, & scim⁹
quia audit nos quicquid pe-
tierimus. Scimus quod habemus
petitiones, quas posui-
mus ab eo.*

*Qui scit fratrem suum pec-
care peccatum non ad mor-
tem, petat, & dabitur ei via
in peccatis non ad mortem.
Et peccatum ad mortem,
non pro illo dico vt roget
quis. Omnis iniquitas pecca-
tum est, & est peccatum ad
mortem. Scimus quia omnis
qui natus est ex Deo, nō pec-
cat, sed generatio Dei cons-
seruat eum, & malignus non
tangit eum. Scimus quoniam
ex deo sumus, & mundus to-
tus in maligno positus est.
Et scimus quoniam fili⁹ dei
venit, & dedit nobis sensum
vt cognoscamus verum Deum
& filium in vero filio eu-
ius. Hic est verus Deus, &
vita æterna.*

*Filioli, custodite vos a sis-
mulacris.*

and bloude: & these thre are one. * If we be
receaue the wytnesse of men, the wytnes-
se of God is greater: for thys is the wytnes-
se of God, (whych is greater,) that he
hath testified it of hys sonne. * We that
beleueth in the sonne of God, hath the
wytnesse of God in hym selfe. Ioh. v. d.
Ioh. iii. a.
Rom. viii. b.
Grla. iiii. a.

We that beleueth not the sonne, maketh
hym a lyar: because he beleueth
not in the wytnesse, whych God hath re-
stified of hys sonne. And thys is the wytnes-
se, euen that God hath geue vs euer-
lastyng lyfe, & thys lyfe is in hys
sonne. We that hath the sonne of God,
hath lyfe: he that hath not the sonne of
God, hath not lyfe. These thynges do I
wyte vnto you, that ye may know, that
ye haue lyfe euerlastyng: eue ye which
beleue in the name of the sonne of God. Ioh. i. c.
Ioh. vi. d.

* And thys is the tre boldnesse whych
we haue towarde God, that * what so e-
uer we aske accordyng to hys wyll, he
heareth vs: and we knowe, that he hea-
reth vs, what soeuer we aske: We are su-
re, that we haue the petitions whych we
requeyre of hym. Ioh. xvi. c.
Mar. xii. c.
Ioh. i. c.

We that knoweth hys brother to syn-
ne a synne not vnto death, let hym aske,
and lyfe shalbe geuen vnto hym that syn-
nyth not vnto death. Ther is a * synne
vnto death, I saye not that any man shul-
de praye for that. All vnyghteousnesse
is synne, and ther is a synne vnto death.
We knowe, þ whosoener is bozne of God,
doth not synne, but the generaciō of God
kepeth hym, & the wycked toucheth hym
not. We knowe that we are of God, and
the whole worlde is set on mischefe. And
we knowe, that the sonne of God is co-
me, & hath geuen vs vnderstādyng,
that we maye knowe the true God, and
be in hys true sonne. The same is the
true God, and euerlastyng lyfe. Iere. vii. b.
Mat. xii. c.
Ioh. viii. b.
Luc. xxiii. d.

Wabes, kepe you from ymages.

t. Johan.

**The second Epistle of
Ihon the Apostle.**

EPÍSTOLA

IOANNIS A³
postoli secunda.



The Elder to the el-
de lady, and hyr chy-
ldren, Whom I loue in
the trueth (and not so-
nely, but all they also
that haue knowen the
trueth) for the trutthes
sake, whych abyderh
in you, and shalbe with
you forzeuer. Grace, and mercy, and pea-
ce be wyth you from God the father,
and from Christ Iesu * the sonne of
the father in trueth and loue. I am great-
ly reioyced, that I haue founde amonge
thy chyldren, the that walk in the truth,
as we haue receaied a commaundement
of the father. And now lady I besech
the (not as wytyng * a new comma-
ndement vnto the, but it that we haue
had from the begynnyng) that we maye
loue one another.



te (& non ego solus, sed & omnes qui cognouerunt veritatem) propter veritatem, que permanet in vobis, & vobiscum erit in aeternum. Sit vobiscum gratia, & misericordia, & pax a Deo patre, & a Christo IESU filio patris in veritate & chantate. Gaudium sum valde quod veniendi de filiis tuis ambulantes in veritate, sicut mandatum accepimus a patre. Et nunc rogo te domina, non tantquam madaum novum scribens tibi, sed quod habui mutum ab initio, ut diligamus alterutrum.

Et hæc est charitas, vt
ambulemus secundum man-
data eius. Hoc est enim vi-
datum, vt quemadmodum
audistis ab initio, in eo am-
bulens. Quoniam multi les-
ductores exierunt in mun-
dum, qui non consentiunt
I E S V M Christum venisse
in carne: hic est seductor
& antichristus. Videte vos
metipfos, ne perdati qui
operati estis, sed vt mores
dem plenam accipiat. Om-
nis qui recedit, & non per-
manet in doctrina Christi,
Deum non habet. Qui per-
manet I doctrina, hic & pa-
trem & filium habet. Si cum
venit ad vos, & hæc doctri-
nam non affert, nolite rece-
pere eum in domo, ne Ave-
niat & dixeritis. Qui enim dicit
illi Ave, communicat opo-
ribus eius malignis. Ecce pra-
dixi vobis, vt in die Domini
non confundamini. Plura
habere

Enter
etiam
domi-
nae 80
natis
eius,
quos
ego di-
ligo in

haber g

mat.xvii.2

1. Iohā. 11. a

J. Ioh. 11. c
and. iii. a

Ioh. xiii. c

1. Test.iii.b

Ioh.iii.b

habent vobis scribere, nolui
per chartam & atramentum
scribere enim me futurum apud
vos, & os ad os loquar, vt gau-
dium vestrum plenum sit. Sa-
tis enim filiis sororis tue ele-
ctis.

many thynges to wyte vnto you, I wol
de not do it wyth paper and ynke: for I
trust to be wyth you, and to speake wyth
you mouth to mouth, that * your ioye
may be full. The chyldezen of thyne ele-
cte syther salute the. Ioh. xvi. c.
i. Ioh. i. a.

EPISTOLA

The thynde Epistle of Ihou

IOHANNIS APO.;

the Apostle.

Roll tertia.



Senior Gaio
charissimo,
quem ego dili-
go in veritate.
Charissime, de
omnibus oras
bonem facio prospere te in-
gredi & valere, sicut prospe-
reat anima tua. Gaius
sum valde venientibus fra-
tribus, & testimonium pera-
hibitis veritati tue, sicut tu
in veritate ambulas. Ma-
iorum hortum non habeo gra-
tiam, quam vt audiam filios
meos in veritate ambulare.
Charissime, fideliter facis
quicquid operaris in fratres
(& hoc in peregrinos, qui te
hominum reddiderunt cha-
ritati tue in conspectu eccle-
sia), quos bene facies, dedu-
cis digne Deo. Pro nomi-
ne enim eius perfecti sunt,
nisi accipientes a gentibus.
Nos ergo debemus susci-
pere humiliter, vt cooperatos
res simus veritatis. Scripsi-
sem forsitan ecclesie, sed is
qui amat primatum gerere
in eis Diotrophes non reci-
pit nos. Propter hoc si ve-
ro, commonebo eius opera
que facit, verbis malignis
garrulis in nosset quasi non ei
ista sufficiant, ne & ipse susci-
piat, suscipit fratres & eos
que suscipiunt, prohibet, &
de ecclesia eicit. Charissime

Qui



The elder vnto the dearly
beloued Gaius, whom I
loue in the trueth. Dearly
beloued, I wyshe in all thi-
ges that thou prosper, and
fare well, euen as thy soule
prospereth. I reioyced great-
ly whan the brethzen came, and testified
of thy trueth, how thou walkest in the
trueth. * I haue no greater pleasure, tha-
to heare, that my chyldezen walke in the
trueth. Dearly beloued * thou dost sayth
fully, what soener thou doest vnto the bre-
thzen, (& that vnto the strangers, which
haue bozne wyrtuesse of thy loue before
the congregacion,) whom yf thou bying
on theyr waye after a godly sorte, thou
halt do well. For they went for hys na-
mes sake, * takynge nothyng of the
paythen. We ought therfore * to recea-
ue such, that we maye be helpers of the
trueth. I wolde peraduenture haue
written vnto the congregacion, but Dio-
trophes, whyche loueth to haue the pre-
myence among them, doth not receaue
vs. Therfore yf I come, I wyll declare
hys dedes whych he doth, iustynge vpon
vs wyth malicious wordes. And as
though these thynges were not suffici-
re vnto hi, be receaueth not the brethzen
him self: & those he receaue the, with he for-
byd, & thrusteth the out of the agre-
gacion. Dearly

Heb. xii. 20

i. Cor. ix. b.
ii. Cor. xi. a.
Mat. x. c.

Jude.

Dearely beloved, followe not that whych is enel, but that whych is good. He that doth well, is of God: but he that doth enel, seyth not God. Demetri⁹ hath a good re- port^e geuen hym of all men, and of the truty it selfe: yee we also beare recoorde: & thou knowest, that our recoorde is true. I had many thynges to wryte vnto the, * but I wolde not wryte vnto the wryth yack and penne. I trust to se the shortly, & we shall speake mouth to mouth. Wea- ce be vnto the. the louers salute the. We te thou the louers by name.

ii. Jo. ii. b.

The catholyke Epistle of

Jude the Apostle.

noli imitari malos, sed qui boni est. Qui boni facit. Deo est: qui autem male facit, non videt Deum. Demetrio testis monium redditur ab omnibus, & ab ipsa veritate: sed & nos testimonium perhibemus, & nostri quoniam testimonium nostrum verum est. Multa habui tibi scribere, sed nolui per atramentum, & calamus scribere tibi. Spero autem proci⁹, te videre, & os ad os loquimur. Pax tibi. Salutant te amici. Saluta tu amicos nominatim.

IVDAE APO

STOLI, EPISTOLA

catholica.

A



Wde the seruante of Jesus Chryst, the brother of James, vnto them that are beloved in God the father, ad preserved and called in Chryst Jesus: We te vnto you and peace and lone be multiplied. Dearely beloved,

whan I gaue all diligence to wryte vnto you of your comen saluacion, it was nedefull for me to wryte vnto you, to exhort you, to laboure more & more for the sayth, whych was once geuen vnto the sayntes. * For ther are certayne men pueuely entered in whych were wrytten of long agoe vnto such iudgement) but godly, turnyng the grace of our LORD: & into wāronesse, and * denye our onely gouernoure and LORD Jesus Chyist. But I wyll put you in remembraunce, for asmoche as once ye knowe all: how & Jesus (after that he had saued the people out of the land of Egypte,) dyd after warde * destroye them that beloued not: and * the angels which kepte not theyr fyrst estate, but left theyr habitation, hath he reserved

ii. Pet. ii. a.

Psal. xlii. a.

Num. xlii. d

Esa. xlii. b.

Iob. iiii. b.

Apoc. xx. a.



Vdarle

su Chrs
sti sera
frater la
cobi, his
qui sunt
in Deo
patre di
lectis, &
in Chrs
to

sto IESV conseruatis & vocatis: Misericordia vobis, & pax, & charitas adimpleat. Charissimi, omnem sollicitudinem faciens, scribendi vobis, de communi vestra salute, necesse habui scribere vobis, deprecans superceteris semel traditis sanctis fidei. Subintroserunt enim quidam homines (qui olim prescripti sunt in iudicium) iampi, Domini nostri gratiam transgressores in luxuriam, & solum dominatorem & Dominum nostrum IESVM Christum negantes. Commoneat autem vos volo, scientes, quod omnia quod IESVS populum de terra Aegypti saluans, secundo eos qui non crediderunt perdidit angelos vero qui non seruauerunt suum principatum: sed dereliquerant sub domicilio, in induit magis

pagni de
sol calig
Sodom
finitime
to exfor
polt car
funt ex
bi poan
liter & h
dem ma
nem aut
statem a
Cum M
lus cum
altercar
pere, no
nitere b
psempo
autem q
ignorant
conque
tanquam
runt in
Vz illis
serunt
merced
contrad
runt. Hu
maculae
more,
tas, p
venis c
res mo
iz: his
flatus
mantes
dga er
colla te
in eter
tem &
Adam
venit
multitu
contra
mnes
openb
quod
omitt
sunt co
res im
tiet,
lyderi
os eor
mican
causa
mem
que
stolis

pagni dei, vinculis aeternis
 sub caligine seruauit : sicut
 Sodoma & Gomorcha, &
 similes ciuitates (simili mo-
 do exornatae, & abeuntes
 post carnem alteram,) facti
 sunt exemplum, ignis aeter-
 ni ponom sustinentes. Simi-
 liter & hi qui carnem qui-
 dem maculant, dominatio-
 nem autem spernunt, maiesta-
 tem autem blasphemant.
 Cum Michael archange-
 lus cum diabolo disputans
 pleraciter de Mose cora-
 pore, non est ausus iudicium
 inferre blasphemiam, sed dis-
 cit Imperet tibi Deus. Hi
 autem quatenus quidem
 ignorant, blasphemant: quae-
 cumque autem naturaliter,
 tanquam muta animalia no-
 runt, in his corrumpuntur.
 Vt illi, qui in via Cain abs-
 lerunt, & errore Balaam
 mercede effusi sunt, & in
 contradictione Chore abies-
 runt. Hi sunt in epulis suis,
 maculae, conuantes sine ti-
 more, semetipsos pascen-
 tes, sicut sine aqua, quae a
 ventis circumferentur, arbo-
 res autumnales, infructuosae:
 his mortuae, eradicatae,
 fluctus feri maris, despu-
 mantes suas confusiones, sy-
 dea erantia, quibus pro-
 cella tenebrarum seruata est
 in aeternum. Prophetauit au-
 tem & de his septimus ab
 Adam Enoch, dicens: Ecce
 venit Dominus in sanctis
 milibus suis facere iudicium
 contra omnes, & arguere o-
 mnes impios de omnibus
 operibus impietatis eorum,
 quibus imple egerunt, & de
 omnibus darts quae loquuti
 sunt, contra Deum peccatos
 res impii. Hi sunt murmura-
 tores, querulosi, secundum des-
 syderia sua ambulantes, &
 ore eorum loquuntur superba,
 mirantes personas quaestus
 causa. Vos autem charissimi
 memores estote verborum
 quae praedicta sunt ab Apo-
 stolis Domini nostri IESV
 Christi,

referred in euerlastyng cheynes vnder
 darknesse vnto the iudgment of the great
 daye: Euen as * Sodoma and Gomorre
 and the cutes aboute them: Whych in ly-
 ke maner committed fornicacion, and wet
 after straunge flesch) are become an en-
 sample, suffryng the payne of euerla-
 styng fyre. Lykedwyse cruely do these al-
 so sayne the flesh, despyse auctoryte, and
 blaspheme the maiesty: * Whan as Mi-
 chaell the archangell (disputyng wyth
 the deuell) dyd stryue aboute the body of
 Moses, he durst not geue a cakyng senten-
 ce, but sarde: God rule the. * But these
 truely do speake euil of what soeuer thi-
 ges they knowe not: but what soeuer thi-
 ges they knowe naturally, in those (as
 domme beastes,) are they corrupte. Wo-
 be vnto the, for they be gone in the waye
 of * Cain, and in the erreure of * Ba-
 laam are they spyte for luces sake, and
 perithe in the treason of * Choe. These
 are spottes, feastyng together in theyr
 banckettes wythout feare, sedyng them-
 selues, * cloudes wythout water, whych
 are caryed aboute wyth wyndes: trees
 wythout frute at the gatheryng tyme,
 wyse deed, pulled vp by the rootes: they
 are watres of the ragyng see, foymyng
 out theyr owne shame: wandryng nar-
 res, vnto whom is referred the tempest
 of darkenesse for ener. Enoch also the se-
 uenth from Adam propheryed of these,
 sayenge: * Beholde, the LORD com-
 meth wyth hye holy thousandes, to geue
 iudgemente agaynst all men, and to rebu-
 ke all the vngodly amog the, of all theyr
 vngodly dedes, where wyth they haue
 done wyckedly, and of all the cruell spea-
 kynges, that vngodly synners haue spo-
 ke agaynst God. These are murmurers,
 complayners, walkyng after theyr ow-
 ne lustes, and theyr mouth speaketh
 proude thynges: They haue men in
 greate reuerence because of aduanta-
 ge. But dearely beloued, be ye myndfull
 of the wordes whych were spoken afore
 of the apostles of oure LORD Iesus
 Christ,

Gene. xix. e.

Zac. lii. a.

Petri iii. e. e

Gene. iii. a.
Nu. xxiii. a.

Num. xvi. c.

ii. Pet. ii. e.

Esay. liii. c.
Apoc. i. d.

A. ct. xx. d.
i. Tim. iiii. a.
ii. Tim. iiii. a.
ii. Pet. iii. a.

Apocalypsis.

D Chryſt, *whych ſayde vnto you, that i; in the laſt ſeaſons ſhall come mockers, wal- kyng in vngodlyneſſe, accordyng to theyr owne luſtes. Theſe are they that ſeparate them ſelues, beyng beaſtly, ha- nige no ſpyete. But dearly beloued build your ſelues vpon our moſt holy ſayth, pra- yſe in the holy gooſt, and kepe your ſelues in the loue of God, lokyng for the mercy of our LORD Ieſus Chryſte vnto eternall lyfe. And ſoche as are to be condemned, rebuke, and ſaue the other: pullyng them out of the fyre. And haue compaſſion on other wyth feare, hatyng alſo the fylthy veſture of the fleſh. Vnto hi that is able to kepe you wythout ſynne, and to preſent you wythout ſpote befo- re the preſence of hys glozy wyth ioye, at the commynge of our LORD & Je- ſus Chryſte vnto the only God our Sa- uoure thowgh Ieſus Chryſt our LORD & be glozy, and maieſty, domynion, and power, befoze all wordes, both now and fozeuer. Amen.

The reuelacion of Ihon the Apoſtle.

The fyrſt Chapter.

A



The reuelacion of Je- ſus Chryſte, whych God gaue vnto hym *to make manifeſte vnto his ſeruauntes the thynges whych muſt ſhortly come to paſſe. *And he ſhe- wed it, ſendyng by hys angell vnto hys ſeruaunt Ihon, *whych bare recorde vnto the word of god, and wyneſſe vnto Ieſus Chryſt, all that he dyd ſe. *Happy is he that readeth & heareth the wordes of this prophety, & kepeth

Chriſti, qui dicebant vobis, quoniam: In nouissimis tem- poribus venient illudores, se- cundum deſideria ſua am- bulantes in impietatibus. Hi sunt qui ſegregant ſempe- sos, animales, ſpiritum non habentes. Vos autem chari- ſimi, ſuperedificantes vobis metipſos ſanctiſſimam no- bily fidei, in ſpiritu ſancto om- tes, voſmetipſos in dilectio- ne Dei ſeruate, expectantes miſericordiam Domini no- ſtri IESV Chriſti in vitam æternam. Et hoc quidem ar- guite iudicatos, illos vero ſal- uate de igne rapientes: Alii autem miſereamini in timo- re, odientes & eam que car- nalis eſt, maculatam tunicam. Et autem qui potens eſt vos conſeruare ſine peccato, & conſtituere ante coſpectum gloriæ ſuæ immaculatos in exaltatione, in aduentu Do- mini noſtri IESV Chriſti, ſo- li Deo ſaluatori noſtro per IESVM Chriſtum Domi- num noſtrum, gloria, & ma- gnificentiæ imperium, & po- teſtas ante omnia ſecula, & nunc & in omnia ſecula ſe- culorum. Amen.

APOCALI:

PSIS IOHANNIS

Apoſtoli.

CAPVT I.



Apocaly- ſis IESV Chriſti quæ ſedit ſub palmæ ſer- uis ſunt, quæ oportet fieri ci- uiti- & ſignificauit, mittent per angelum ſuum, ſeruo ſuo Iohanni, qui teſtimoniũ per- hibuit verbo Dei, & teſtimo- nium Ieſu Chriſti, quædã vidit. Beatus qui legit & au- dit verba pphetiæ hæc, & ſeru- &

Ioh. xvi. b.

Ioh. xix. b.
and. xxi. d.

Apo. xxii. a.

terat ea quæ in ea scripta
sunt, tempus enim prope est.
Iohannes septem ecclesiis quæ
sunt in Asia, grana vobis &
pax ab eo qui est, & qui erat,
& qui venturus est, & a septem
spiritibus qui in conspectu
throni eius sunt, & a Iesu
Christo, qui est testis fides
lis, primogenitus mortuorum,
& princeps regum terræ, qui
dilexit nos, & lauit nos a
peccatis nostris in sanguine
suo, & fecit nos regnum, &
sacerdotes deo & patri suo,
ipsi gloria & imperio in secula
seculorum. Amen. &

Ece venit in nubibus, &
videbit eum omnis oculus,
& qui eum pupugerunt. Et
plangent se super eum omnes
tribus terræ. Etiam, Amen.
Ego sum Alpha & Omega
primum & finis, dicit dominus
deus qui est, & qui erat, &
qui venturus est omnipotens.
Ego Iohannes frater vestester
& participans in tribulatione,
& regno, & patientia in christo
Iesu. Fui in insula quæ ap-
pellatur Pathmos propter ver-
bum dei & testimonium Iesu
in Christo. Fui in spiritu in
dominica die, & audiui post
me vocem magnam, tanquam
tuba, dicentis: Quod vides,
scribe in libro, & mitte septem
ecclesiis, quæ sunt in Asia,
Epheso, & Smyrnæ, & Pera-
mo, & Thyatiræ, & Sarda-
dis, & Philadelphie, & Lao-
dicie.

Et conuersus sum, vt vides
rem vocem quæ loquebatur
mihi. Et conuersus vidi
septem candelabra aurea, &
in medio septem candelabro-
rum aureorum, similem ho-
mini, vestitum pedes ter-
re, & præcinctum ad mam-
illat zona aurea: caput autem
eius & capilli erant candidi
velut lana alba & tanquam
nix, & oculi eius tanquam flama
ma ignis: & pedes eius simi-
les aurichalco, velut in cami-
no ardenti, & vox illius tan-
quam vox aquarum multarum,
& habebat in dextera sua
stellas septem, & de ore eius
gladius

keperth those thynges that are wyrtten
ther in: for the tyme is at hande. Ihon,
vnto the seuen congregacions that are in
Asia: Grace be vnto you and peace from
hym which is and which was, and which
is to come, and from the seuen spyrtes that
are in the ptesence of hys trone, and fro
Iesus Chrust which is a faythfull wirtnes
se, * the fyrst borne of the deed, and pun-
ce of the kynges of the earth: which
loned vs, and * hath washe vs from our
synnes in hys owne bloud, and made vs a
kyngdom and prestes vnto God hys fa-
ther. Euen vnto hym be glory and domy-
mon for euer & euer. Amen. &

* Beholde, he cometh in the clondes, &
and euery eye shall se hym, and they also
* that haue pearced hym. And all kyn-
reds of the earth shall wayle ouer him.
Euen so. Amen. * I am Alpha & Ome-
ga, the begynnyng & the endyng, sayeth
the Lorde God almyghty, which is, and
which was, and which is to come. & I ha-
ue your brother, & parakeet in the tribulaci-
on, and kyngdome, & paciēce in Chrust Iesu,
was in an yle (which is called Pathmos),
for the woꝝde of God & wirtnesse of Iesus
Chrust. & I was in the spere on a sondaye,
& I herde behynde me, a greate voyce as
it had bene of a trope, saye: That thou
seyst, wyrtte in a boke, & sende it vnto the
seuen cōgregacions that are in Asia: Vnto
Ephesus, & to Smyrna, & to Pergamus,
& to Thyatira, & to Sardis, & to Philadel-
phia, & to Laodicia.

And I turned, to se the voyce & spake
vnto me. And whā I was turned, I sawe
seuen golde candelsticks, & in the myddes
of the seuen golde candelsticks one * ly-
ke the sonne of man, clothed with a longe
fyde garment, & gydded aboute the brest
with a golden gyrdle: but hys heade and
heeres were whyte as whyte woll, & as
snowe, * and hys eyes as a flame of
fyre, and hys fete lyke vnto brasse
burnyng as it were in an whote ouen,
and hys voyce was as the sounde of ma-
ny waters: & in hys ryghte hande he had se-
uen starres, * and out of hys mouth
glasse wente

i. Cor. xv. c.

Coloss. i. b.

Heb. ix. b.

i. Pe. i. c.

i. Ioh. i. b.

Mat. xxiii. c.

Iuda. c.

Zach. xii. c.

Ioh. xix. d.

Esa. xliiii. b.

Apoc. xxii. c.

Dan. vii. b. &

x. a.

Apoc. iii. c. &

xix. c.

Apoc. xix. c.

Apocalypsis.

Wente a swearde, sharpe of both sydes,
 Mat. xvii. a. * and hys face shone, as the sonne shyneth
 in hys strength. And whan I hadde
 sene hym, I fell at hys fete euen as ded.
 And he layde hys ryght hande vpon
 E. l. xliiii. b. me, sayenge: feare not, * I am the fyrst
 Rom. vi. b. and last, and * am alyue, and was ded, &
 Ioh. xli. b. beholde, I am alyue for euer and euer, &
 * I haue the keyes of death and of hell.
 E. l. xxii. d. Wyte therfore the thynges that thou
 Apoc. liii. b. hast sene, and that are, and that must be
 done after this. The mystery of the se-
 uen starres whych thou hast sene in my
 right hãde, & the seuen goldẽ candelstickes:
 The seuen starres are the angels of the
 seuen congregacions, and the seuen can-
 delstickes are the seuen congregacions.

The. ii. Chapter.

CAPVT II.

Mala. ii. b.
 i. Cor. xi. b.
 Apoc. iii. a.



And to * the angell of the con-
 gregation of Ephesus wyte: These thynges sayeth he, that
 holdeth the seuen starres in his
 ryght hãde, whyche walketh in
 the myddes of the seuen golden candel-
 stickes: I knowe thy woorkes and la-
 boure, and thy pacience, and that thou
 canst not suffre the euell men, and hast
 proued them that call them selues apos-
 tles, and are nor, and hast founde them
 liars, and hast pacience, and hast suf-
 fered for my names sake, and hast not fayne-
 ted. But I haue a few thynges agaynst
 the, that thou hast lest thy fyrst loue. Re-
 membre therfore from whence thou art
 fallen, and repent, and do the fyrst wo-
 rkes: * Or els I wyll come vnto the
 shortly, and remoue thy candellsticke out
 of hys place, excepte thou do repente:
 but this hast thou, because thou harest
 the dedes of the * Nicolaitans, the
 whych I hate also. He that hath an ear,
 let hym heare what the spere saith
 vnto the congregacions: Vnto hym that
 ouercommeth, will I graunt to eat of the
 * tre of lyfe, that is in the paradyse of
 my God.

Luc. xlii. a.

Act. vi. a.

Gen. ii. b.



I Angelo
 Ephesi ecc-
 lesie scri-
 bes: Hec di-
 cit qui te a-
 net septem
 stellis: des-
 xtra tua,
 qui ambulat in medio septẽ
 candelabrorum aureorum: Scio
 opera tua, & laborem, &
 patientiam tuam, et quod
 non potes sustinere malos,
 & tentasti eos qui se dicunt
 apostolos esse, & non sunt,
 & inuenisti eos mendaces,
 & patientiam habes, & sus-
 tinuisti propter nomẽ me-
 um, & non defecisti. Sed ha-
 beo aduersũ te paucos, quod
 charitatem tuam primam re-
 liquisti. Memor esto itaque
 vnde exideris, & age peni-
 tentiam, & prima opera fac:
 si autem, veniam tibi cito, &
 mouebo candelabrum tuum
 de loco suo, nisi penitentia
 egeris: sed hoc habes quia
 odisti facta Nicolaitarum,
 quæ & ego odi. Qui habet
 aurem, audiat quid spiritus
 dicat ecclesiis: Vinceret: das
 bo e e de ligno vitæ, quod
 est in paradiso dei mei.

And

Et

Et angelo Smyrnæ ecclesie scribe: Hæc dicit prius & nouissimus, qui fuit mortuus, & uiuit. Scio tribulationem tuam, & paupertatem tuam, sed diues es, & blasphemaris ab his qui se dicunt iudeos esse, & non sunt, & sunt synagoga satanæ. Nihil horum timeas quæ passurus es. Ecce missus est diabolus aliquos ex uobis in carcerem, ut tentet mini, & habebitis tribulationem diebus decem. Illo fides usque ad mortem, & dabo tibi coronam uitæ. Qui habet auris, audiat quid spiritus dicat ecclesiis: Qui uis uenit, non lædatur a morte secunda.

Et angelo Pergami ecclesie scriberet Hæc dicit, qui habet rompheam utraque paratæ acutam: Scio ubi habitas, ubi sedes est satanæ, & testes nomen meum, & non negasti fidem meam. Et in diebus illis Antipas testis meus fidelis, qui occisus est apud uos, ubi satanas habitat. Sed habeo aduersus te paucos, quia habes illic tenentes doctrinam Balaam, qui docebat in Balac mittere scandalum coram filiis Israel, edere & fornicari: ita habes & tu tenentes doctrinam Nicolaitarum. Similiter poenitentiam agat si quo minus, veniam tibi cito, & pugnabo cum illis in gladio oris mei. Qui habet aurem, audiat quid spiritus dicat ecclesiis: Vini dabo manna absconditum, & dabo illi caliculum candidum, & in caliculo nomen nouum scriptum, quod nemo scit, nisi qui accipit.

Et angelo Thyatiræ ecclesie scribe: Hæc dicit filius Dei, qui habet oculos tanquam flammam ignis, & pedes eius sicut aurichalco.

Nouus

And vnto the angell of the congregation of Smyrna, wyte: These thynges sayeth * he, that is fyrst and laste, **Luc. xxiii. d** whyche was deed and lyueth. I knowe thy tribulation and thy pouerte, but thou arte ryche, and arte blasphemed of them that call them selues Jewes and are not, but are the synagoge of Satan. Feare none of those thynges that thou shalt suffre. Beholde, the deuill shall cast some of you into prison, to tempre you, and ye shall haue tribulation ten dayes. We saythfull vntill death, and I shall geue the * the crowne of lyfe. He that hath an eare, let hym heare, what the sperte doth saye vnto the congregacions: We that ouercometh, shall be hurte of the seconde death.

And vnto the angell of the congregation of Pergamus wyte: These thynges sayeth he, that hath * the sharpe two edged sworde: I knowe where thou dwellest, euen where the seate of Satana is, and thou kepest my name, and haste not denyed my sayth. And in those dayes was Anirpas my saythfull wyrtesse, whyche was slayen among you, where Satana dwelleth. But I haue a fewe thynges agaynst the, because thou hast there them that mainteyne the doctrine of * Balaam, which taught in Balac to put occasion of synne before the chyldren of Israel, to eat and to commit fornicacion: euen so hast thou also the that mainteyne the doctrine of the Nicolaitans. Kepest thou lyke wyse: yf not, I will come shortly vnto the, & syght agaynst the with the sworde of my mouth. He that hath an eare, let hym heare, what the sperte sayeth vnto the congregacions. Vnto him that ouercometh, will I geue manna that is hyrd, & will geue hym a whyte stone: & in the stone * a new name wyrtren, which noman knoweth, saue he that receaueth it.

And vnto the angell of the congregacion of Thyatira wyte: These thynges sayeth the sone of god * which hath eyes as the flame of fyre, & hya fete like vnto brasse: **A poc. i. c. & xix. c.** I knowe

Apocalypsis:

iii. Re. xvi. d.
iii. Re. ix. c.

I knowe thy woorkes, & sayth, & thy loue,
and seruice, and thy patience, and thy last
woorkes moo than the fyrst. But I haue
a fewe thynges agaynst the: Because
thou suffrest the woman * Iesabel whi-
che calleth hyr self a pphetisse to teach,
and to disceane my seruantes, to vse for-
nicacion, and to eate of the Idolefferyn-
ges. And I haue geue her respyte to re-
pente, & she wyll not repente of hyr for-
nicacion. Beholde, I wyll cast her into a
bed, and they that vse whoredome wyth
her, shalbe in greate tribulacion, without
they repente of theyr woorkes, and I shall
slaye hyr chylde with death: and all con-
gregacions shall knowe, * that I am he,
which searcherh the reynes and hartes, &
I wyll geue vnto euery one of yon accor-
dyng to hys dedes.

Hiere. xvii. t.
Psal. vii. b.

To you I saye, and to other that be at
Thyatira, as many as haue not thys ler-
nyng, & they that haue not knowen the
depnesse of Satan, as they say: I wyll
laye none other burthen vpon you: but
that which ye hene all ready. Holde fast
vntill I come. And he that ouercōmeth, &
hopeth my woorkes vntill the ende, to
him will I geue power ouer the nacione,
and he shall rule the with a rodd of yron,
and they shalbe broken as a potters ves-
sel: euen as I also haue receaued of my
father: and I shall geue hym the moynyn
ge starre. He that hath an eare, let hym
heare, what the spiete sayeth vnto the
congregacions.

Psal. i. b.
Apoc. xix. c.

The. iij. Chapter.

Apoc. i. b.

A



And vnto the * Angell of
the congregacion of Sar-
dis, wyte: These thynges
sayeth he that hath the sene
spietes of God, and the sene
starres: I knowe thy wo-
kes, how thou hast a name
thou lyest, & thou art deed. Watch, and
strengthen the rest, & were ready to dye:
for I haue not founde thy woorkes pfecte
before my God. Remembre therfore how
thou hast receaued & herde, & kepe it, and
repent

Noui opera tua, & scio, &
charitate tuam, & amiles-
rimum, & patientiam tuam, &
opera tua nouissima para-
rioribus. Sed habes opera
parua, quia permittis
mulierem Hiezabel, quae
dicit prophetem, docere, &
seducere senios meos, for-
nicari, & manducare de idoli-
thytis. Et dedi illi tempus
poenitentiam ageret, & non
vult poenitere a fornicatis
ne sua. Ecce, ego mitto cum
in lectum, & qui morietur
cum ea, in tribulatio-
ne maxima erunt, nisi po-
nitentiam ab operibus suis
egerint, & filios eius interfi-
ciam in morte, & scient o-
nes ecclesie, & ego sum fra-
ters renes & corda, & dabo
vnicuique vestrum secundum
opera sua.

Vobis autem dico & ce-
teris qui Thyatira estis:
quicumque non habet doctri-
nam hanc, & qui non cogno-
uerunt alitudinem faciae,
quemadmodum dicunt: non
mittam super vos aliquid pon-
dus tamen id quod habetis,
tenete donec veniam. Et qui
vicerit, & custodierit usque
in finem opera mea, dabo illi
potestatem super gentes, & re-
get eas in virga ferrea, & ut
quam vas figuli contingen-
tur, sicut & ego accipia pas-
tem meo, & dabo illi bellum
matutinam. Qui habet aus-
rem, audiat, quid spiritus dis-
cat ecclesiae.

CAPVT III.



T angelo cele-
stis Sardis, scri-
be: Haec dicit,
qui habet septem
spiritus dei, &
septem stellae
Scio opera tua, quia nomen
habet quod viuat, & mori-
uus es. Esto vigilans, & co-
firma caetera quae moritura
erant: Non enim inueni ope-
ra tua plena coram Deo
meo. In mente ergo ha-
be, qualiter acceperis, &
audieris, & serua, & po-
nitentiam

nitentiam
vigilaueris
quam fur-
ra venia-
les pauci-
dis, qui
vestimen-
labantur
digni su-
vestietur
& non
hor no-
tre me-
eius. Q-
dicit qu-
dellis.
Et
ecclesia
sancti-
clauer-
& ne-
& ne-
ra tu-
te ois
mo-
modi
& se-
& no-
um
pog-
insti-
fel-
can-
ren-
fiae
Qu-
pa-
bo-
qu-
ve-
ta-
u-
v-

mentiam age. Si ergo non
vigilaueris, ueniam ad te tan-
quam fur, & nescies qua ho-
ra ueniam ad te. Sed ha-
bet pauca nomina in Sar-
dis, qui non inquinauerunt
uestimenta sua, & ambu-
labunt mecum in albis, quia
digni sunt. Qui uicerit, sic
uestietur uestimentis albis,
& non delebo nomen eius
de libro uitae, & confite-
bor nomen eius coram pa-
tre meo, & coram angelis
eius. Qui habet aurem, au-
diant quid spiritus dicat eccle-
sibus.

Et angelo Philadelphie
ecclesie scribe: Hec dicit
sanctus & uerus qui habet
clauem David, qui aperit,
& nemo claudit: claudit,
& nemo aperit. Scio ope-
ra tua. Ecce, dedi coram
trono apertum, quod nes-
ci potest claudere, quia
modicam habes uirtutem,
& seruasti uerbum meum,
& non negasti nomen me-
um. Ecce, dabo de syna-
goga satanae, qui dicunt se
iudeos esse, & non sunt,
sed mentiuntur. Ecce, fac-
iam illos ut ueniant, & ado-
rent ante pedes tuos, &
scent quia ego dilexi te.
Quoniam seruasti uerbum
patientiae meae, ego serui-
bo te ab hora temptationis,
quae uentura est in orbem
uiniuersum, tentare habi-
tantes in terra. Ecce, uen-
io cito, tene quod habes,
ut nemo accipiat coronam
tuam. Qui uicerit, faciam illi
columnam in templo Dei
mei, & foras non egredietur
amplius, & scribam super
eum nomen Dei mei,
& nomen ciuitatis dei mei
nouae Hierusalem, quae des-
cendit de caelo a deo meo,
& nomen meum nouum.
Qui habet aurem, audiat
quid spiritus dicat eccle-
siis.

Et angelo Laodiceae eccle-
siae scribe: Hec dicit A me-
nstris fidelis & uerus, qui est pri-
cipium

repent. yf thou therfore shalt not watch,
I will come on the * as a thefe, and thou
shalt not knowe at what houre I will co-
me vpon the. But thou hast a few names
in Sardis, whych haue not defyled theyr
garmentes, and they shall walke with me
in white araye, for they are woorthy. He
that ouercometh, shall so be clothed in
whyyte araye, and I will not put hys na-
me out of * the booke of lyfe, and I will
knowlege hys name before my father, &
before hys angels. He that hath an eare,
let hym heare, what the spere sayeth
to the congregacions.

And vnto the angell of the congrega-
tion of Philadelphia, wyrite: These thynges
sayeth he that is holy & true, whych
hath the keye of David, whych * ope-
neth, & noman shutteth: shutteth & noman
openeth: I knowe thy woorkes. Beholde,
I haue set before the an open doore, which
noman can shutt, because thou hast a lytle
strength, and hast kepte my worde, and
hast not denyed my name. Beholde, I
shall geue some of the synagoge of Sa-
tan (whych call them selues Jewes, and
are not, but do lye.) Beholde, I will make
them that they shall come, and worshippe
before thy fete: & they shall knowe, that
I haue loued the. Became thou hast kep-
te the worde of my patience, I wyll also
kepe the from the houre of temptation,
which shall come vpon the whole worlde,
to tēpte them that dwell vpon the earth.
Beholde, I come shortly, holde fast whych
thou hast, lest noman take awaye thy crowne.
Him that ouercometh, wyll I make a pylar
in the tēple of my God, & he shall nome:
re go forth, & I wyll wyrite vpon him the
name of my God, & the name of the cytie
of my God, newe Ierusalem, * which is co-
me down fro heaue fro my god (& I wyll
wyrite vpon him) my newe name. He that
hath an eare, let him heare what the spere
sayeth to the congregacions.

And vnto the angell of the congrega-
tion of Laodicia, wyrite: These thynges
sayeth Amen, the faythfull and
true wytnesse, whych is the begyn-
ning

Mat. vii. d.
i. Thess. v. a.
ii. Pe. ii. b.

Luc. xii. c.

Esa. xii. d.
Job. xli. b.
Apoc. i. d.

Apoc. xxi. t.

Apocalypsis.

nyng of the creature of God: I know thy workes, that thou arte nether colde, nor whote: I wolde thou were ether colde or whote. But because thou art betwene both, & nether colde ner whote, I wyll begyn to speke the out of my mouth: for thou sayest I am ryche, & encreased wyth goodes, and haue nede of nothyng: and thou doest not know, how that thou art wretched and miserable, and poore, & blinde, and naked. I counsell the to bye of me golde tryed in the fyre, that thou mayest be ryche: and that thou mayest be clothed in whyte raimente, that the shame of thy nakednesse do not appeare: and anoynte thyne eyes with eye salve, that thou mayest se. * Those that I loue, do I rebuke and chastise. Be feruent therfore, and repete. Beholde, I stande at the doore and knocke: yf any man heare my voyce, and open the doore vnto me, I wyll entre in vnto hym, and suppe wyth hym, and he wyth me. To hym that ouercometh, will I graunt * to syt wyth me on my seate, as I also haue ouercomme, and am sett wyth my father on his seate. He that hath an eare, let hym heare what the spere sayeth vnto the congregacions.

Apo. xvi. c.

Prophet. iii. d.
Heb. x. i. a.

Luc. xii. b.

The. iiii. Chapter. *

After this I looked, and behold, a doore was open in heauen, & the fyrst voyce that I herde, was as it were of a trope, talkynge wyth me, & sayenge: Come vp hether, and I shall shewe that the thinges that must happen shortly. And immediately after this, I was in the spere. And beholde, ther was a seate set in heauen, & one sittynge vpon the seate. And he that sat, was (to loke vpon) like vnto a Jasperstone, & a Sardynestone. And ther was a reynebow aboute the seate, in syght like vnto a Smaragd. * And aboute the seate were foure & therty seates, & vpon the seates foure & therty eldere sittynge, clothed in white raimente, & vpon their heades

Dan. vii. b.
Apo. xx. b.

capituli creatura dei scio opera tua, quod neque frigidus es, neque calidus: vitium frigidus esses aut calidus. Sed quia tepidus es, & nequidius, nec calidus, incipiam euomere ex ore meo, quod dictus: Dives sum, & locupletatus, & nullius egeor: & nescis quia tu es miser, & miserrabilis, & pauper, & nudus. Si adeo tibi emenda me aurum ignitum probatum, ut locuples fias, & vestimentis albis induaris, ut non appareat confusio nuditatis tuae: & collyrio unguis oculos tuos, ut videas. Ego quos amo, arguo, & castigo. Emulare ergo, & penitentiam age. Ecce sto ad ostium, & pulso: si quis audierit vocem meam, & aperuerit mihi ianuam, introibo ad illum, & cenabo cum illo, & ipse mecum. Qui vicerit, dabo ei sedere mecum in throno meo, sicut & ego vici, & confedi cum patre meo in throno eius. Qui habet aures, audiat quid spiritus dicat ecclesiis.

CAPVT III.



Off hac vidi, & ecce ostium apertum in caelo: & vox prima quae audiui, tanquam tubae

loquentis mecum, dicens: Alcede huc, & ostendam tibi quae oportet fieri cito. Post haec, statim fui in spiritu. Et ecce sedes posita erat in caelo, & supra sedem sedens. Et qui sedebat, similis erat aspectu lapidis iaspidis & Sardinis, & iris erat in circuitu sedis, similis visioni Smaragdinae. Et in circuitu sedis, sedes lia viginti quatuor, & supra thronos viginti quatuor seniores sedentes, circumamicti stolis albis, & in capitibus

capituli
Et de
fulgura
& septem
ter ante
septem
confite
mare vi
lo, & i
circum
lia pie
pro. Et
le leon
vinolo
bens i
& qua
quale

E
gula
senat
plenit
non
dices
sanct
mpe
& q
dare
& h
per
viri
pro
sen
the
tem
mi
th
es
pe
vi
mi
e

capitulis suis coronas aureas.
Et de throno procedebant
fulgura, & voces, & tonitrua
& septem lampades arden-
tes ante thronum, quae sunt
septem spiritus Dei. Et in
conspetu sedis, tanquam
mare vitreum, simile Cristal-
lo, & in medio sedis, & in
circu sedis quatuor anima-
lia plena oculis ante & res-
pro. Et animal primum simi-
le leoni, & secundum simile
vitulo, & tertium animal ha-
bens faciem velut hominis,
& quartum animal simile as-
quile volanti.

Et quatuor animalia sin-
gula eorum habebant alas
senas, & in circuitu, & intus
plena sunt oculis, & requiem
non habebant die ac nocte,
dicentes: Sanctus, sanctus,
sanctus Dominus Deus om-
nipotens, qui erat, & qui est
& qui venturus est. Et cum
darent illa animalia gloria,
& honorem, & benedictio-
nem sedenti super thronum,
vivent in secula seculorum,
procedebant viginti quatuor
seniores ante sedentem in
throno, & adorabant viuen-
tem in secula seculorum, &
mittebant coronas suas ante
thronum dicentes: Dignus
es domine Deus noster acci-
pere gloriam & honorem et
virtutem quia tu creasti om-
nia, et propter voluntatem tuam
erant, & creata sunt.

CAPVT V.

The. v. Chapter.

E

T vidi in dex-
tera sedentis su-
per thronum,
librum scriptu-
m intus & foris,
signatum sigil-
lis septem. Et
vidi angelum fortem, et prae-
dicantem voce magna: Quis
est dignus aperire librum, et
soluere signacula eius? Et
nemo poterat neque in coe-
lo, neque in terra, neque
subtus terram, aperire li-
brum, neque respicere illum.

Et

des were crownes of golde. And out of
the seate proceeded lyghtenynges, and
voyces, and thonderynges, and seuen bur-
nyng lamps befoze the trone, whych
are the seuen spertes of God. And befo-
re the seate there was as it had ben a
see of glasse, lyke vnto Cristall: and in
the myddes of the seate, and rounde a-
boute the sear, were foure beastes full of
eyes befoze and behynde. And the fyrst
beaste was lyke vnto a Lyon, and the see-
cond lyke vnto a Calfe, and the thyrde
beaste harynge a face lyke a Man, and
the fourth beaste lyke vnto a flyenge
Egle.

And the foure beastes had enery one
of them fyre wynges, & aboute and wyth
in they were full of eyes, and they had
no rest daye, and nyght sayenge: * Ho-
ly, holy, holy, LORD God all myghte
whych was, and that is, and that is to co-
me. And whan those beastes gaue glory,
and honoure, and blessinge vnto hym
that sat vpon the sear (whych lyueth for
euer and euer) the foure and twenty elders
came forth befoze hym that sat vpon the
trone, and worshypped hym that lyueth
for euer and euer, and layde downe their
crownes befoze the trone, sayeng: Thou
arte worthy (O LORD oure God) to
receaue glory and honoure, and powert
for thou haste created all thynges, and
for thy wylls sake were they, and are
created.

Esaie. vi. a



And I saw in the right ha-
nde of hym that sat vpon
the trone, * a boke, wyrt
ten wythin and wythout
sealed wyth seuen scales.
And I saw a stronge an-
gell, preaching with loud
voyce: Who is worthy to
open the boke, and to loose the scales
therof? And no man (nether in heauen,
nor in earth, nor vnder the earth) was a-
ble to open the boke, ner to loke on it.

Ezech. ii. b

Et ius

And

Apocalipsis.

And I wepte soze, because noman was founde worthy to open the boke, nor to loke on it. And one of the elders sayde vnto me: Wepe not, * beholde, the lyon of the trybe of Iuda, the roote of Dauid, hath oprayned to open the boke, and to lose the seuen seales therof. And I sawe, and beholde, in the myddes of the trone, and of the foure beastes, and of the elders there stode a lambe, as though he had bene kyled, haunyng seuen hornes, and seuen eyes, whych are the seuen spertes of God, sente into all the earth. And he came, & toke the boke out of the ryght had of hym that sat on the seate.

Gene. xlix.b
Esa. xxxi.b.

And whan he had opened the boke, the foure beastes, and the foure and twenty elders fell downe befoze the lambe, haunyng (euery one) harpes and golde vials full of oboures, whych are the prayers of sayntes, and they sange a newe songe, saynge: Thou arte worthy O LORD to receaue the boke, and to open the seales therof, * for thou wast slayne, and haste redymed vs vnto God in thy bloude, from euery kynned, and tynge, and people, and nacyon, and hast made vs vnto oure God a kyngdome and prestes, and we shall raygne vpon earth. * And I behelde, and herde the voyce of many angels aboute the seate, and aboute the beastes, and elders, and the nombze of them was a thousande thousande, sayenge wyth loude voyce: The lambe that was kyled, is worthy to receaue powder, and Godheade, and wyfedom, and strength, and honoure, and glozy, and blessinge, And enery creature that is in heauen, and vpon the earth, and vnder the earth, and that are in the see, and that are theerin, them all heard I, sayeng: Vnto hym that sitteth in the seate, and vnto the lambe, be blessinge, and honoure, and glozy, and powder for euer and euer. And the foure beastes sayd: Amen. And the foure and twenty elders fell vpon their faces, and worshypped hym that lyueth for euer and euer.

Heb. ix.b
I. Petri. i.c
I. Ioh. i.b
Apoc. i.a

Daniel. vii.b

Et ego flebam multum, quoniam nemo dignus uisus est aperire librum, nec videre eum. Et unus de senioribus dixit mihi: Ne lues ueris, ecce, uicit leo de tribu Iuda, radix Dauid, aperit librum, & soluit septem signacula eius. Et uidi, & ecce in medio throni & quatuor animalium, & in medio seniorum, agnum stantem tanquam occisum, habentem cornua septem, & oculos septem, qui sunt septem spiritus Dei, missi in omnem terram. Et uenit, & accepit de dextera sedentis in throno librum.

Et cum aperuisset librum, quatuor animalia, & uiginti quatuor seniores ceciderunt coram agno, habentes singuli citaras & phylas aureas, plenas odoramentorum, quarum sunt orationes sanctorum, & cantabant canticum nouum dicentes: Dignus es Domine accipere librum, & aperire signacula eius, quoniam occisus es, & redemisti nos Deo in sanguine tuo, ex omni tribu, & lingua, & populo, & natione, & fecisti nos deo nobile regnum, & sacerdotes, & regnabimus super terram. Et uidi, & audiui uocem angelorum multorum in circuitu throni, & animalium & seniorum, & erat numerus eorum milia milium dicentium uoce magna: Dignus est agnus qui occisus est, accipere uirtutem & diuinitatem, & sapientiam, & fortitudinem, & honorem, & gloriam, & benedictionem. Et omni creaturam quae in caelo est, & super terram, & sub terra, & quae sunt in mari, & quae in eo, omnes audiui dicentes: Sedenti in throno, & agno, benedictio, & honor, & gloria, & potestas in secula seculorum. Et quatuor animalia dicebant: Amen. Et uiginti quatuor seniores ceciderunt in facies suas, & adorauerunt uiuentem in secula seculorum.

The.



T vidi Φ aperuisset agnus unum de septem sigillis, & audiui vni de quatuor animalibus dicens tanquam vocem tonitruu Veni, & vide. Et vidi: Et ecce equus albus, & qui sedebat super illum, habebat arcum, & data est ei corona, & exiit vincens vt vinceret. Et cum aperuisset sigillum secundum, audiui secundum animal, dicens Veni & vide. Et exiit alius equus, rufus, & qui sedebat super illum, clarum est ei vt lumeret pacem de terra, & vt inuicem se interficerent, & datus est ei gladius magnus.

Et cum aperuisset sigillum tertium, audiui tertium animal, dicens: Veni & vide. Et ecce equus niger, & qui sedebat super illum, habebat stateram in manu sua. Et audiui tanquam vocem in medio quatuor animalium, dicentem: Bilibris denarii denario vno, & tres bilibres hordei denario vno, & visnum & oleum non laferis. Et cum aperuisset sigillum quartum, audiui vocem quartum animalis, dicentis: Veni & vide. Et ecce equus pallidus & qui sedebat super eum, nomen illi Mors, & infernus sequebatur eum, & data est illi potestas super quatuor partes terre, interficere gladio, fame, & morte, & de his terris.

Et cum aperuisset sigillum quintum, vidi subitus altare animas interfectorum propter verbum Dei, & propter testimonium quod habebant, & clamabant voce magna, dicentes: Vsque quo Domine, sanctus & verus non indicas, & non vindicas sanguinem nostrum de his qui habitant in terra?

Et



And I sawe that the same be opened one of the seuen scales, and I herde one of the foure beastes sayenge, as it were the voyce of a thonner: Come and se. And I saw, and beholde * a whyte horse, & he that sat vpon hym, had a bowe, & ther was a crowne geuen vnto hym, and he wente out conquerynge, that he myght overcome. And whan he had opened the seconde scale, I herde the seconde beast saye: Come and se. And ther wente out another horse, whych was reed, & to hym that sat thereon, was geue powder to take peace from the earth, and that they shulde kyll one another, and ther was a great swerde geuen hym.

And whan he had opened the thyrde scale, I herde the thyrde beaste, saye: Come and se. And beholde a blacke horse, and he that sat vpon the same, had a payre of balaunces in his hande. And I herde as it had bene a voyce in the myddes of the foure beastes, sayenge: A measure of wheat for a peny, and thre measures of barley for a peny, and the wyne and oyle do not thou hurte. And whā he had opened the fourth scale, I herde the voyce of the fourth beast, sayenge: Come and se. And beholde a pale horse, and his name that sat thereon, was Death, and hell folloved hym, and power was geue hym tpo the foure partes of the earth, to kyll wyth swerde, hunger, and death, & wyth the beastes of the earth.

And whan he had opened the fyfte scale, I saw vnder the altare, the soules of them that were slayne for the worde of God, and for the wytnesse that they had, and they cryed wyth loude voyce, sayeng: * O LORD & holy and true, how long is it o: thou iudge and auenge oure bloude of them that dwell vpon earth?

And

Zach. i. b
and. vi. a

B

i. ii. B. xv. b
Dan. xii b

Apocalipsis.

And vnto euery one of them were geue
long Whyte garmentes. * And it was
sayd vnto them, that they shuld tell yet a
lytle Whyte, vntyll the nombre of their fe
lloves and brethren (which are to be put
to death as well as they) be fulfilled.

C And I saw when he had opened the syrte seale, and beholde, ther happened a great * earth quake, and the sone was as blache as a sacke cloth made of heer, and the woone became altogetheer as blond, and the starres fell downe from heauen, to the earth, as the freggetre casteth of her fygges, when it is shaken of a greate wynde. And the heauen passed awaie as a skroll rolled together: and all mountaynes and yles were remoued from theyr places: * and the kynges of the earth & prynces, and these capraynes, & the rych and the stronge, and euery bondman and fre man, hyd them selues in the dennes & in rockes of the hylles, and saye vnto the mountaynes and rockes: * fall vpon vs and hyde vs from the presence of hym & sytther vpon the throne, and from the wrath of the lambe: for the great daye of their wrath is come. And who shalbe able to endure?

The, his, Chapter. ✱

After these thynges saue I
four angels standynge vpon
the foure corners of the earth
holdynge the foure wyndes of
the earth, that they shulde not
blow vpon earth, nor vpon the see: nor
vpon any tre. And I saue another angel
comynge vp from the ryng of the
sonne, harynge the token of the byrn-
ge God, and he cryed wyth loude voyce
vnto the foure angels, (to whom power
was geuen to hurte the earth and the
see) sayenge: * Hurte not the earth and
the see, neither the trees, butt yll we scale
the seruautes of our god in theyr foreheades

26 And 3 herde the nombre of the that were sealed: enen an hundred and foure & forty thousand were there sealed of all the trybe of the childre of Israel. Of the trybe of Juda, were sealed twelfe thousand.

Et datæ sunt illis singule Ro
læ albæ & dictum est illis, ut
requiescerent adhuc tempus
modicum, donec compleana
tur conserui eorum & fratres
eorum, qui interficiendi sunt
sicut & illi.

Et vidi cum aperuisset
gillum sextum, & ecce terra
motus magnus factus est,
& sol factus est niger tanquam
saccus siliicinus: & luna tota
facta est sicut lanx, &
stellæ de cælo ceciderunt in
per terram, factus fuit emis-
sit grossos suos cum a vento
magno moueretur: & cælum
recessit sicut liber inoluutus,
& omnis mons, & insula de
locis suis motæ sunt: & res
ges terræ, & principes, & ui-
buni, & diuites, & fortes, &
omnis seruus, & liber, abie-
derunt se in spaciis, & pe-
ris montium, & dicunt mi-
tibus & petris Cadue super
nos, & abscondite nos a fac-
cie sedentis super thronum,
& ab ira agni: quoniam ve-
nit dies magnus iræ ipsius.
Et quis poterit stare.

CAPVT VII.



ra, ne flarent super terram,
neque super mare, neque in
vilam arborum. Et vidi alie-
rum ange. um ascendentem
ab ortu solis, habentem signu
Dei viui, & clamauit voce
magna quatuor angelis, qui
bus datus est nocere terre
& mari, dicens: Nolite nocere
terram: & mari, neque arbo-
ribus, quoad usque signum ser-
uus Dei nostri in tropi-
cis fuit.

Et audiui numerũ signa-
torum centum quadraginta
quatuor milia, signati ex o-
tribus filiorũ Israel. Ex tribu
Iuda, duodeci milia signati.

Ex tribu Ruben, duodecim milia signati. Ex tribu Gad duodecim milia signati. Ex tribu Aser, duodecim milia signati. Ex tribu Nephthalim, duodecim milia signati. Ex tribu Manasse, duodecim milia signati. Ex tribu Symeon, duodecim milia signati. Ex tribu Levi, duodecim milia signati. Ex tribu Iachar, duodecim milia signati. Ex tribu Zabulon, duodecim milia signati. Ex tribu Ioseph, duodecim milia signati. Ex tribu Beniamin, duodecim milia signati.

Post hæc vidi turbam magnam, quam dinumerare ne me poterat, ex omnibus gentibus, & tribubus, & populis, & linguis, stantes ante thronum, & in conspectu agni, amicti stolis albis, & palmitibus in manibus eorum, & clamabant voce magna, dicens: Salus Deo nostro, qui sedet super thronum, & agno. Et omnes angeli stabant in circuitu throni, & seniores, & quatuor animalium, & ceciderunt in conspectu throni in facies suas, & adorauerunt Deum, dicentes: Amen. Benedictio, & claritas, & sapientia, & gratiarum actio, honor, & virtus, & fortitudo Deo nostro in secula seculorum. Amen.

Et respondit vnus de senioribus, & dixit mihi: Hi qui amicti sunt stolis albis, qui sunt: & vnde venerunt? Et dixi illi: Domine mi, tu scis. Et dixit mihi: Hi sunt qui venerunt de tribulatione magna, & lauerunt stolas suas, & dealbauerunt eas in sanguine agni. Ideo sunt ante thronum Dei, & seruiunt ei die ac nocte in templo eius: & qui sedet in throno, habitabit super illos: Non esurient, neque stitient amplius, neque cadet super illos sol, neque villus arctus: quoniam agnus qui in medio throni est, reget illos, &

Of the trybe of Ruben, were sealed twelue thousande. Of the trybe of Gad, were sealed twelue thousande. Of the trybe of Aser, were sealed twelue thousande. Of the trybe of Nephthalim, were sealed twelue thousande. Of the trybe of Manasse, were sealed twelue thousande. Of the trybe of Symeon, were sealed twelue thousande. Of the trybe of Levi, were sealed twelue thousande. Of the trybe of Iachar, were sealed twelue thousande. Of the trybe of zabulon, were sealed twelue thousande. Of the trybe of Ioseph, were sealed twelue thousande. Of the trybe of Beniamin, were sealed twelue thousande.

* After these thinges sawe I a great multitude (which no man coulde nombre) of all naciōs, & kynredes, and peoples, & tunges, stādyinge before the trone, & in the p̄sence of the lābe, clothed wryth whyte garmentes, & palmes in theyr hādes, and they cryed wryth loude voyce, sayenge: Saluaciō be ascribed vnto our god (which sytterh vpon the seate) and vnto the lābe. And all the angels stode in the cōpasse of the seat and of the elders, and of the foure beastes, and they fell downe vpon theyr faces before the trone, & worshipped God, sayenge: Amen. Wellynge, & glory and wysedom, and thankesgeyunge, honoure, and pow̄er, & strength, be vnto our God, for euer and euer. Amen. ⁊

And one of the elders answered and sayd vnto me: What are these, which are arrayed in long whyte garmentes, & whēce came they? And I sayde vnto hym: Syr, thou knowest. And he sayd vnto me: these are they that came out of gre: are tribulacyon, and haue washen theyr garmentes, and haue made them whyte in the bloude of the lambe. Therefore are they before the seate of God, and serue hym daye, and nyghte in hys temple: and he that sytterh in the trone, * wyll dwell in them. * They shall not hunger nor thyrst any moze, nether shall the Sonne lyghte vpon them, nor any heate: for the lambe that is in the myddes of the trone, shall gyde them, and

iii Esd. ii. f

Exo. xxix. g
Esa xlix. c

Apocalypsis.

and shall leade them vnto the fontaynes
of the water of lyfe, * and God shall wy-
pe awaye euery teare from theyr eyes.

& deducet eos ad vitæ fons-
tes aquarum, & absterget
Deus omnem lachrymam
ab oculis eorum.

The. viij. Chapter.

CAPVT VIII.

A



And whā he had opened the
seuenth seale, ther was sy-
lence in heauen aboute the
space of halfe an houre.

And I sawe seven angels
stādyng befoze God, & vnto
them were geuen seven

trompettes. And ther came another an-
gell and stode befoze the altare, hauynge
a golden censoure, and much incense was
geuen hym, that he shulde offere of * the
prayers of all sayntes vpon the golde al-
tare, whiche is befoze the trone. And
the smoke of incense of the prayers of sa-
yntes wente vpon befoze God out of the
angels hande. And the angell toke the
golden censoure, and fylled it wyth fyre
of the altare, and cast it vpon the earth, &
ther happened thondrynges, and voyces
as lyghmynges, & a greate earthquake.

B

And the seven angels that had the se-
uen trompettes, prepared them selues to
blow wyth the trompet. And the fyrt
angell dyd blowe wyth the trompette,
and ther came hayle, and fyre, myngled
wyth bloude; & it was cast into the earth,
and the thyrde parte of the earth was
burnt, and the thyrde parte of the trees
was burnt, & all grene grasse was burnt.
And the seconde angell dyd blowe
wyth a trompet, and as it were a greate
moystayne burnynge wyth fyre was cast
into the see, and the thyrde parte of the
see turned to bloude, and the thyrde parte
of the creature dyed: those that had ly-
fe in the see, and the thyrde parte of the
shyppes perished. And the thyrde angell
blewe wyth a trōpe, and ther fell a gre-
at starre from heaue burnynge lyke a cre-
sher, and it fell vpon the thyrde parte
of the fleydes, and vpon the fontaynes
of waters: and the name of the starre
is called Wormewood, and the thyrde
parte of the waters became wormewood,
and



T cum aper-
set sigillum
primum, facti
est silentium in
celo, quali ne
dia hora. Et vi-
di septem angelos stantes in
conspetu Dei, & data sunt
illis septem tubæ. Et alius
angelus venit, & stetit ante
altare, habens thuribulum au-
reum, & data sunt illi incen-
sæ munda, ut daret de omnibus
sanctorum orationum su-
per altare aureum, quod est
ante thronum. Et ascendit
fumus incensurum de oratio-
nibus sanctorum de manu
angeli coram Deo. Et accepit
angelus thuribulum aure-
um, & impleuit illud de igne
altaris, & misit in terram, et
facta sunt tonitrua, & voces
& fulgura, & terræ motus mag-
nus.

Et septem angeli qui ha-
bebant septem tubas, prapa-
rauerunt se, ut tuba canerent.
Et primus angelus tuba ceci-
nit, & facta est grandis, &
ignis, missa in sanguine:
& missum est in terram, &
tertia pars terræ combusta
est, & tertia pars arborum
concremata est, & omne ve-
getum viride combustum est.
Et secundus angelus tuba ce-
cinit, & tanquam mors ma-
gnus igne ardens, missus est
in mare, & facta est tertia
pars maris, sanguis & mor-
tua est tertia pars creaturæ,
eorum quæ habebant vitam
in mari, & tertia pars
navium interit. Et tertius
angelus tuba cecinit, & cecidit
de celo stella magna ar-
dens tanquam facula, & ces-
cidit in tertiam partem flumi-
num, & in fontes aquarum.
& nomen stelle dicitur Abs-
ynthium, & facta est tertia
pars aquarum in absynthio,

Psal. cxl. a.

& multi hominum mortui
sunt de aquis: quia amarae
sunt aquae.

Et quartus angelus tuba
cucinit, & percussa est ter-
ra pars solis, & tertia pars
lunae, & tertia pars stellarum,
ita ut obscuraretur ter-
tia pars eorum, & diei non
luceret pars tertia, & noctis
similiter. Et vidi, & audiui
vocem unius aquilae volantis
per medium caeli, dicentis vo-
ce magna: Veni, veni, habi-
tantes in terra, de caeteris
verbis trium angelorum, qui
erant tuba canituri.

CAPVT IX.

Quintus an-
gelus tuba ceci-
nit, & vidi stel-
lam de caelo ce-
cidisse in ter-
ram, & data est
ei clavis putei abyssi. Et ape-
ruit puteum abyssi, & ascen-
dit fumus putei, sicut fumus
tormentis magnae: & obscura-
tus est sol, & aer de fumo pu-
tei. Et de fumo putei exie-
runt locustae in terram, & da-
ta est illis potestas, sicut has-
bent potestatem scorpiones
terra, & praeceptum est illis
ne lederent fructum terrae, ne-
que omne viride, neque om-
nem arborem: nisi tantum
homines, qui non habent si-
gnum Dei in frontibus suis:
& dictum est illis, ne occide-
rent eos, sed ut cruciarentur in
tribus quinq;: & cruciatus eo-
rum, ut cruciarentur scorpiones cum
parentis hominem.

Et in diebus illis quaerent
homines mortem, et non in-
venient eam: & desiderabunt
mortem, & fugiet mors ab eis.
Et similitudines locustarum
similes equis paratis in praes-
entium: & super capita earum
tanquam coronae similes au-
ro, & facies earum tanquam
facies hominum: & habebant
capillos sicut capillos
mulierum, & dentes earum
sicut dentes leonum erant:

& many men dyed of the waters, for they
were bitter.

And the fourth angell dyd blowe wyth
the trompet, and the thyrde parte of the
Sonne was smyrtten, and the thyrd parte
of the Moone, & the thyrde parte of the
starres, insomuche that the thyrde parte
of them was darkened, and the thyrde
parte of the daye dyd not shyne, and the
thyrde parte of the nyghte lyke wyse.
And I behelde, and herde the voyce of
an Eagle flyenge thoro the myddes of
heauen, sayenge wyth loude voyce: Wo,
wo, wo, vnto the dwellers in earth, becau-
se of the other voyces of the thre an-
gels, that were for to blowe wyth the tro-
pet.

The. ix. Chapter.



And the fyfte angell dyd blo-
we wyth a troper, & I sawe a
starre fro heauen fallen downe
vnto earth, & ther was genē hi
the keye of * the bottomlesse
pytte. And he opened the bottomlesse pyt
and the smoke of the pytte wente vp,
* as the smoke of a greate fornace: & the
Sonne and the ayer was darkened by
the reasō of the smoke of the pytte. And
out of the smoke of the pyt went locustes
into the earth, & powder was genē thē, as
the scorpions of the earth haue power, * &
it was comaunded them, that they shulde
not hurte the grasse of the earth, nor any
grene thynge, nor anye tre: save onely
the men that haue not the token of God
in theyr foreheades: & it was sayde vnto
thē, that they shuld not kyl thē, but that
they shulde bere them fyue monethes: &
theyr payne was as the payne of a scori-
pion, whan he syngeth a man.

In those dayes also * thal mā seke death,
& thal not fynde it: & they shal couet to die
& death thal flye fro them. And the symi-
litude of the locustes was lyke vnto hoz-
ses prepared vnto batteyll: & vpon theyr
heades were as it had ben crownes lyke
vnto gold, & theyr faces were as the faces
of men, & they had heere as the heere of
weine, & their teth wer as the teth of lions:

Zacha. ix. b.

Apo. xxiii. c.
and. xix. a.

Apo. vii. a.

13
Osee. x. b.
Apo. xi. c.

Apocalypsis.

and they had habergions as it were habergions of yron: and the sounde of the y: wynges was, as the sounde of the charrets whan many hoxes runne in a battayle: and they had tayles lyke as scorpions, and ther were synges in the y: tayles: and they: powver was to hurte men fyue monethes. And they had a kyngde ouer them: (euen the angell of the bottomlesse pytte), whose name is in Hebrue Abaddon, but in Greke, Apollyon, and in Latine, hauynge the name destroyer. One wois paste, and beholde, ther come yet two woies moze after thys.

And the syxte angell blew wyth a trompet, and I herde a voyce from the foure corners of the golde altare, whych is before the eyes of God, sayenge vnto the syxte angel that had the trompet: Loose the foure angels, that are bounde in the great floude Euphrates. And the foure angels were loosed, whych were prepared for an houre, and for a daye, ad for a moneth, and for a yere, to kyll the thyrde parte of men. And the nombze of hoxlemen was twenty tymes ten thousande: and I herde they: nombze. And thus I sawe the hoxes in a vision: and they that sat vpon them, had fyry habergions, and yelow, and byrmstone: and the hoxes heades were as the heades of lyons, and out of they: mouth went forth fyre, and smoke, and byrmstone.

And wyth these thre plagis was the thyrde parte of mē slayne, that is to saye, thowso fyre and thowso smoke and byrmstone, whych dyd come forth out of they: mouth. For the powver of the hoxes is in they: mouth, and in they: tayles: for they: tayles are lyke serpentes, hauynge heades, and the rest of men that were not kyllled wyth these plagis, repented not of the woikes of they: handes, that they shulde not worship deuels, and ymages of golde, and syluer, and of brasse, and of stone, and of woode, whych nother can se,

no:

& habebant lorice sicut loricas ferreas, & vocalium earum sicut vox eorum equorum multorum currum in bellum: & habebant caudas similes scorpionum, & caudae erant in caudis eorum: & potestas eorum nocere hominibus mensibus quinq: & habebant super se regnum angelum abyssi, cui nomen hebraice Abaddon, Graece Apollyon, & Latine habens nomen interminatus. Vnde vnum abiit, & ecce vident adhuc duo vnde post haec.

Et sextus angelus tuba recinxit, & audiui vocem unam ex quatuor cornibus altaris aurei, quos est ante oculos Dei, dicentem sexto angeli qui habebat tubam: Solue quatuor angelos, qui ligati sunt in flumine magno Euphrate. Et soluti sunt quatuor angeli, qui parati erant in horam, & diem, et mensem, & annum, ut occiderent tertiam partem hominum. Et numerus eorum, vires mille milia dena milia. Et audiui numerum eorum. Etia audiui equos in visione: qui sedebant super eos, habebant loricas igneas, & hyacinthis nas, & sulphureas: & capita eorum erant tanquam capita leonum, et de ore eorum procedebat ignis, et fumus, et sulphur.

Et ab his tribus plagis occisa est tertia pars hominum, de igne, & de fumo, et sulphure, quae procedebant ex ore ipsorum. Potestas enim eorum in ore eorum erat in caudis eorum in caudis eorum similes serpentibus, habentes capita, & in his nocent. Et ceteri homines qui non sunt occisi in his plagis, neque poenitentiam egerunt de operibus manuum suarum, ut non adorarent daemonia, & simulachra aurea, & argentea, & aerea, & lapidea, & lignea, quae neque videre possunt,

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ab homi
beneficiis
ocasionem
lati.

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neq; audire, neq; ambulare,
non egerunt penitentia
ad homicidii suis, neque a
veneficiis suis, neque a for-
nicatione sua, neque a furtis
suis. CAPVT. X.

ET vidi aliu an-
gelum fortem
descendentem
de celo, amis-
sum nube, &
iris in capite
eius, & facies ei⁹ erat vt sol.
& pedes eius tanquam colu-
mbarum, & habebat in ma-
nu sua libellum apertum. Et
posuit pedem suum dexteru
super mare, sinistrum autē
super terram, & clamauit vo-
ce magna, quemadmodum
cum leo rugit. Et cō clamauit
in locuta sunt septem toni-
tra voces suas. Et cum locu-
ta fuissent septem tonitrua
vores suas, ego scripturus es
sanctus and doli vocem de coe-
lo, dixit mihi: Signa quae
locuta sunt septem tonitrua,
anuli ea scribere.

Et angelus quem vidi stā-
tem super mare & super ter-
ram, iurauit per viuē-
tem in secula seculorum
num, qui creauit coelum, &
ea quae in eo sunt, & terram,
et ea quae in ea sunt: et ma-
re, & ea quae in eo sunt: Quia
tempus non erit amplius, sed
in diebus vocis septimi an-
geli, cum cōperit tuba cane-
re, consummabitur mysteri-
um Dei, sicut euangelizauit
per seruos suos prophetas.

Et audiui vocē de celo ite-
rum loquentem mecum, & di-
centem: Vade, et accipe li-
brum apertum de manu an-
geli stantis super mare et su-
per terram. Et abii ad ange-
lum, dicens ei, vt daret mihi
librum. Et dixit mihi: Acci-
pe librum, & deuora illum,
& faciet amaricari ventrem
tuum, sed in ore tuo erit dul-
ce tanquam mel. Et acces-
si librum de manu angeli,
& deuoravi illum, et erat in
ore meo tanquam mel dul-
ce: & cum deuorasset eum,

ama-

noz, heare, noz walke and they reuented
not of theyz manslaughter, noz of theyz
wythcraftes, noz of theyz fornication,
noz of theyz thefte. The. x. Chapter.



And I sawe another mygh-
ty angel comyng downe
from heauen, clothed wyth
a cloude, and the rayne folo-
wyng vpon hys heare, and hys fa-
ce was as the Sonne, and
hys fete as a pyler of fyre:

And he had in hys hande a lytle boke open.
And he set hys ryght foote vpon the see,
but the lefte vpon the earth, and he cryed
wyth loude voyce, as whan a lyon roa-
reth. And whan he had cryed, the seven
thunders spake theyr voyces. And whā
the seven thunders had spokē theyr voy-
ces, I was about to wyte, and I herd a
voyce from heauen, sayēg vnto me: Seale
vp those thynges, that the seven then-
ders haue spoken, and wyte them not.

* And the angell whōm I sawe stan-
dyng vpon the see and vpon the earth,
lyft vp hys hande toward heauen,
and swore by hym that lyueth for euer
and euer, (whych dyd create heauen and
the thynges that are therein: and the
earth, and the thynges that are in it; and
the see, and the thynges that are therein.)
That ther shalbe nomore tyme: but i the
dayes of the voyce of the seventh angell,
whan the troper shall begyn to blowe, the
mystry of God shalbe fynished, as he
hath preached by hys seruauntes the p-
phetes.

And I herd a voyce from heauen, say-
yng agayne wyth me, and sayēg: So,
and take the boke that is open, from the
hande of the angell, whych stant vpon
the see and vpon the earth. And I wente
vnto the angell, sayenge vnto hym, that
he shulde geue me the boke. And he said
vnto me: * Take the boke, & eate it vp, &
it shall make thy belly bitter, but in thy
mouth it shalbe swete as hony. And I ro-
ke the boke out of the angels hande, & dyd
eate it vp, and it was in my mouth as swe-
te as hony: and whan I had eaten it vp,

Exec. iii. 3.
i. i. Eld. xiii.

Apocalypsis.

my belly was made bitter, and he sayde vnto me: Thou must prophesy agayne vnto the theyrē, & peoples, & tinges, & many kynges.

he. xj. Chapter.

And ther was geuen me a re-
de ly he vnto a rodde, and it
was sayde vnto me: * Ryse
and meete the temple of God,
and the altare, ad them that
wozshyp in it: but the quere
that is in the temple, cast out,
and meete it not: for it is geuen vnto the
theyrē, and the hoiry cytie shall they
tread vnder foot two & fortye monethes.
And I shall geue vnto my two wyrt-
ses, and they shall prophesy a thoulande,
two hundred & thye scoze dayes, beyng
clothed in sacke cloth. * These are two
olyue trees and two thyrnyng candelst-
iches, standyng in the pscnce of the God
of the earth. And yf any man hurte the,
fyre shall go out of theyr mouth, and shall
consume theyr enemyes: & yf any mā will
hurt them, so must he be kylled.

These haue power to shut heauē, that
it do not rayne the tyme of theyr prophe-
cy: and they haue power ouer waters,
to turne them into bloude, and to smyte
the earth wth euery plage as ofte as
they wyll. * And whan they haue fyny-
shed theyr testimony, the beast that came
bp out of the bottomlesse pit, shall make
warre agaynst them, and shall ouercome
them, and shall kyll them. And theyr
bodies shall lye in the stretes of the gre-
ate cytie, whyche spiritually is called So-
doma and Egypte, where theyr LORD
also hath bene crucified. And some of the
tribes and peoples and tinges, and theyr-
then shall se theyr bodies thye dayes ad-
en half, and they shall not lustre theyr
bodies to be layde in graues. And the
dwellers vpon earth shall reioyce ouer
them, and be glad, and shall sende presen-
tes one to another: because that these
two propheres neged them that dwelle
vpon earth. * And after thye dayes
and an halfe, byd the spete of lyfe from

God

amariscus est venter meus,
& dixit mihi Opone te mu-
rum prophetare gentibus,
& populis, & linguis, & res
gibus multis.

CAPVT Xij.

ET datus est mihi
calamus simile
virgæ, & dictum
est mihi surge,
& metrum metrum
plum Dei, & altare, & ui-
rantes in eo: atrium enim
quod est intra templum, m-
foras, & ne metaris domum
quoniam datum est genti-
bus, & ciuitatem sanctam
habebunt mensibus quadragin-
ta duobus. Et dabo duobus
testibus meis, & prophetabunt
diebus mille ducentis
sexaginta, amicti facti. Hi
sunt duæ oliuæ, & duo cym-
delabra lucenia, in conspectu
Domini terræ sicut aqua. Et
si quis voluerit eos nocere,
ignis exiet de ore eorum, &
deuorabit inimicos eorum: &
si quis voluerit eos ledere, sic
oportet eum occidi.

Hi habent potestatem clau-
dendi cælum, ne pluuiæ dies
bus prophetie ipsorum: &
potestatem habent super aquas
conuertendi eas in sanguinem,
& percutere terram omni
plaga quousque voluerint. Et cum
finierint testis monium suum,
bestia quæ ascendit de abyssu,
faciet aduersum eos bellum, &
vincet illos, & occidet eos. Et
corpora eorum iacebunt in
plateis ciuitatis magis, quæ
vocatur spiritualiter Sodomam,
& Aegyptum, ubi Dominus
eorum crucifixus est. Et videbunt
de tribubus, & populis, & linguis,
& gentibus corpora eorum per tres
dies & dimidium, & corpora
eorum non sumentur in monum-
tus. Et inhabitantes terram
gaudebunt super illis, & iocundabuntur,
& mitterent inuicem: quoniam
hi duo prophete cruciauerunt
eos, qui habitabunt super terram.
Et post dies tres & dimidium,
spiritus viue-
Deo

Ezec. xl. xli.
xlii. xliii.

Zac. iiii. a.

Dani. vii. 3.
Apo. x. ii. d.

Dani. xii. b.

Deo intravit in eos: & stete-
runt super pedes suos, & tunc
mors magnus cecidit super eos
qui viderunt eos. Et audies-
runt vocem magnam de coe-
lo, dicentem eis: Ascendite
huc. Et ascenderunt in coe-
lum in nube, & viderunt il-
los inimici eorum. Et in illa
hora factus est terramotus
magnus, & decima pars cis-
mitans cecidit, & occisa sunt
in terramotu nomina homi-
num septem milia, & reliqui
in timore sunt missi, & des-
derit gloriam dei coeli. Vae
secundum abiit, & ecce vae
tertium veniet cito.

Et septimus angelus tuba
cecinit, & factae sunt voces
magnae in caelo, dicentes:
Factum est regnum huius
mundi domini nostri & chri-
sti eius, & regnabit in seculum
la seculorum. Amen. Et vis-
ginti quatuor seniores qui
in conspectu Dei sedent in
sedibus suis, ceciderunt in fa-
cies suas, & adorauerunt
deum, dicentes: Gratias agi-
mus tibi domine Deus nos-
ter omnipotens, qui es, &
qui eras, & qui venturus es,
quia accepisti virtutem tuam
magna, & regnasti. Et iratae
sunt gentes, & advenit ira
tua, & tempus mortuorum
iudicari, & reddere merces
dem servis tuis prophetis, &
sanctis, & timentibus nos-
men tuum pusillis & mag-
nis, & exterminandi eos qui
corruperunt terram. Et aper-
tum est templum dei in coe-
lo, & visa est arca testamen-
ti eius in templo eius, & fas-
ciae sunt fulgura, & voces, &
tonitrua, & terramotus, &
grando magna.

CAPVT XII.

The. xii. Chapter.

ET signum magnus ap-
paruit in caelos. Mul-
ier amicta sole, & lue-
na sub pedibus eius,
& in capite eius corona
stellarum duodecim, & in
vetro habens, & clamat par-
turiens, & cruciat ut pariat.
Et

God entre into them, and they stode vpon
they feete, and * a great feare fell vpon Dan. xi. 5
them that dyd se them. And they herde
a great voyce from heauen sayenge vn-
to them: Come vp hether. And they
wente vp into heauen in a cloude, and
they enemyes sawe them. And in that
houre ther happened a great earthqua-
ke, and the thyrde parte of the cytie fell,
in the earthquake were slayne the na-
names of men seven thousande, and the
remnaunte were feared, & gaue prayse
vnto the God of heauen. The seconde vae
is paste, and beholde the thyrde vae shall
come shortly.

And the seueneth Angell dyd blowe
with the tromper, and ther happened
great voyces in heauen, sayenge: The
kingdom of this worlde is become oure
LORDS, and hys Chyldes, & he shall
raygne for euer and euer. Amen. And
the foure and twenty elders, that syt in
the syght of God in they seates, fell vpon
they faces, and worshipped God, sayen-
ge: We thanke the oure Lorde God all
myghy, whych art, and which hast bene,
and whych art to come, for thou hast re-
ceaued thy great myght, and haste rayg-
ned. And the they then were angry, and
thy wrath is come, and the tyme of the
deed to be iudged, and to geue rewarde
vnto thy seruauntes the prophetes, and
vnto the sayntes, and the that dyde thy
name great & small, & to roote out them
that haue corrupted the earth. And the temple
of God was opened in heauen, & the Arke
of hys testament was sene in hys temple:
and ther happened lyghtenynge, & voy-
ces, and thondunges, and earthquakes, &
a great hayle.

And ther appeared a great token in
heauen: A woman clothed with the
Sonne, and the Moone vnder hy feete,
and on hy head a crowne of twelve stars
res, and was with chylde, and cryed tras-
uaylynge, & was payned to be deliuered.

Apocalypsis.

And ther was sene another token in hea-
nen: and beholde, a greate red draggon,
hauyng seven heades, and ten hoynes, &
vpon hys heades seven crownes, & hys
tayle dyue the thyrde parte of the starres
of heauen, and cast the to the earth. And
the draggon stode befoze the womā that
shulde byynge forth: that whan she had
brought forth, he myght deuoure hyr chil-
de. And she brought forth a manchild,
which was for to rule all the heythē with
a rod of yron, and hyr sonne was taken
vnto God, and vnto hys trone: * and
the womā fled in to the wilderness, whe-
re she had a place prepared of God, that
he might fede her there a thousand & two
hundredeth, & thye scoze dayes.

Apoc. xii. c.

Dan. xi. f.

Esa. xlii. b.
Luc. x. b.

And ther happened a great battayll in
heauen: * Michael & hys angels fought
with the draggon, & the draggon fought,
and hys angels, & preuailed not, nether
was theyr place founde any moze in hea-
nen. * And the same great draggon was
cast out, euēn that old serpent, whych is
called the deuell and Satana whych de-
ceaueth the whole worlde, & he was caste
to the earth, and hys angels were sente
wyth him. And I herde a great voyce in
heauen, sayenge: Now is the saluacion,
& strength, & the kyngdome become oure
Gods, & the powe hys Churkes: for the
accuser of oure brethzen, whych accused
them nyght and daye befoze the ptesen-
ce of oure God, is thowen downe. And
they haue ouercome hym thowen the
blond of the lambe, and thowen the woode
of hys wyrtesse, and they haue not loued
theyr lyues vntill death: reioyse therfo-
re ye heauens, and ye that dwell in them.
Wo vnto the earth and see, for the deuell
is come downe vnto you, hauinge a great
dyath, beyng sure that he hath but a lit-
le tyme.

And whan the draggon sawe, that he
was cast downe to the earth, he persued
the woman that broughte forth the man-
childe: and vnto the woman were given
two greate wynges of a great Eagle & she
shuld flye into the deserte vnto hyr place,
wher

Et visum est aliud signum in
caelo: et ecce draco magnus
rufus, habens capita septem,
& cornua decem, & in capi-
tibus eius diademata septem,
& cauda eius trahebat ter-
ram partē stellarum celi, &
misit eas in terram. Et draco
constitit ante mulierem que
erat paritura, vt cum peper-
isset, filium eius deuoraret.
Et peperit filium masculum,
qui rectorus erat omnes gen-
tes in virga ferrea, & raptus
est filius eius ad deum, & ad
thronum eius, & mulier fugit
in solitudinē, vbi habebat
locū paratū a deo, vt ibi
pascat eam diebus mille, dus
centis sexaginta.

Et factum est prælium ma-
gnū in caelo: Michael &
angeli eius prælabantur cū
dracone, & draco pugnabat
& angeli eius, & non value-
runt, neq; locus inuentus est
eorum amplius in caelo. Et
proiectus est draco ille ma-
gnus, serpens antiquus, qui
vocatur diabolus & satanas,
qui seducit vniuersum orbē,
& proiectus est in terram, &
angeli eius cum illo missi sunt.
Et audiui vocem magnam
in caelo, dicentem: Nunc fas
est salus, & virtus, & res-
gnū dei nostri, & potestas
Christi eius, quia proiectus
est accusator fratrum nostro-
rum, qui accusabat illos an-
te conspectum dei nostri die
ac nocte. Et ipsi vicerunt eū
propter sanguinem agni, &
propter verbum testimonii
sui, & non dilexerunt ani-
mas suas vsque ad mortem
propterea lætamini celi, &
qui habitatis in eis. Vnde ter-
ra & mari, quia descendit dia-
bolus ad vos, habens irā ma-
gnam, sciens quod modicum
tempus habet.

Et postquam vidit draco
quod proiectus esset in ter-
ram, persecutus est mulie-
rem quæ peperit masculum
& data sunt mulieri alæ dy-
aquilæ magnæ, vt volaret in
desertum in locum suum,
vbi

ubi aliter per tempus & tem-
pora, & dimidium temporis
a facie serpentis. Et misit ser-
pens ex ore suo post mulie-
rem aquam tanquam flumē,
ut eam faceret trahi a flumi-
ne. Et adiunxit terra mulierē,
& aperuit terra os suum, &
absorbuit flumen, quod mis-
sit draco de ore suo. Et iras-
tus est draco in mulierem, &
abiit facere praelium cum res-
tibus de semine eius qui cus-
todiant mandata dei, & ha-
bent testimonium Iesu Chri-
sti. Et stetit supra arenam
maris.

CAPVT XIII.

Et vidi demari
bestiam ascen-
dentem, habē-
tem capita sep-
tem, & cornua
decem, & sus-
per cornua eius decem dias
demata, & super capita eius
nomina blasphemiarum. Et be-
stia quam vidi, similis erat
pardo, & pedes eius sicut pe-
des ursi, & os eius sicut os
leonis. Et dedit illi draco vir-
tutem suam & potestatem
magnam.

Et vidi vnum de capitibus
suis, quasi occisum in mors-
tem, & plaga mortis eius cus-
rata est. Et admirata est vni-
uersa terra post bestiam, &
adorauerunt draconem qui
dedit potestatem bestie, &
adorauerunt bestiam, dicen-
tes: Quis similis bestie? &
quis poterit pugnare cū ea?
Et datum est ei os loquens
magna & blasphemias: &
data est ei potestas facere
mensēs quadraginta duos.
Et aperuit os suum in blas-
phemas ad deū, ut blasphemaret
nomen eius, & tabernacu-
lus eius, & eos qui in celo
habitant: & datum est illi
bellum facere cum sanctis, &
vincere eos.

Et data est illi potestas in
omnibus, & populis, & lin-
guis, & gentibus, & adorauerunt
eā omnes qui inhabitant terrā
quoniam

wher the is noyrythed for * a tyme, & tyme, Dan. vii. d.
mes, and halfe a tyme, from the syghis of
the serpente. And the serpent cast water
out of hys mouth after the woman, lyke
as a ryuer, that he myght make her to be
caught of the ryuer. And the earth dyd
helpe the woman, and the earth opened
hys mouth, and swallowed vp the ry-
uer, whych the draggon cast out of hys
mouth. And the draggon was wroth with
the woman, and wente to make battayll
with the residue of hys sede, which kepe
the commaundementes of God, and haue
the wytnesse of Iesus Chyste. And he
stode vpon the sonde of the see.

The. xiii. Chapter.



And I sawe a beast rysing
vp * out of the see, hauing
seuen heades and ten hornes,
and vpon hys hornes
ten c. oxnes, and vpo hys
heades the names of blas-
phemy. * And the beaste
that I dyd se, was lyke vnto a cat of the
mountrayne, and hys fete lyke the fete of
a beer, and hys moughth as the mouth of a
lyon. And the draggon gaue hym hys
vertue and great power.

And I sawe one of hys heades, as it
were slayen to death, & the stroke of hys
death was healed. And all the earth won-
dered after the beaste, and they worship-
ped the draggon that gaue power vnto
the beaste, & they worshipped the beaste,
sayenge: Who is lyke vnto the beaste?
And who is able to fyght wyth hym?
And to hym was geuen a mouth, spea-
kyng greate thynges and blasphemies:
and power was geuen vnto hym to do
two and forty monethes. And he ope-
ned hys mouth to blasphemys agaynst
God, to speake euell of hys name, and
hys tabernacle, and them that dwell in
heauen: * and it was geuen hym to ma-
ke battayll with the sayntes, and to ouer-
come them.

And power was geue him vpon euery
kynted, and people, and tonge, and na-
cion, * & all they that dwell vpon earth, Dan. xi. f.
woy;

Apocalypsis.

Ge. ix. a.

Mat. xxvi. a.

Apoc. xiii. c.

Worshipped the same, whose names are not written in the booke of lyfe of the lābe, which was kylled f. em the begynnynge of the worlde. He that hath an eare, let hym heare: * He that doth leade into captiuite, shall go into captiuite: he that shall slaye with the swearde, must be slayne wyth the swearde. * There is the paciēce and sayth of the sayntes. And I sawe another beaste goyng vp out of the earth, & it had two hornes, lyke a lābe, & it spake lyke the draggon. And it dyd all the power of the fyrst beaste in his syght, & it caused the earth & the f. dwelt in the same, to worshippe the fyrst beaste, whose wounde of death was healed.

And it dyd great tokēs, insomuch that it caused fyre also to come downe fro heauen on earth in the syght of men. And it disceaused the dwellers vpon earth, by reason of the tokens that were geue him to do in the syghte of the beaste, sayenge vnto them that dwell on earth, that they shulde make an ymage vnto the beaste, whych hath the wounde of the swearde, and dyd lyue. And it was graunted hym to geue a spere vnto the ymage of the beaste, and that the ymage of the beaste shulde speake: & it shall make, that who soeuer doth not worshippe the ymage of the beaste, shall be slayne. And he shall cause all the small, and great, and ryche, and poore, and fre, and bonde, to haue a marke in theyr ryght hande, or in theyr foze heades, and that no man maye bye or sell, saue he that hath the marke or name of the beaste, or the nombze of hys name. There is wysedome. He that hath vnderstandynge, let hym count the nombze of the beaste. For hys nombze is the nombze of a man: and hys nombze is syxe hundredeth & thye scoze and syxe.

The. xiii. Chapter.

A



And I sawe, and beholde, a lābe stode vpo the mounte E. is, and with hym a hundredeth and foure and forty thousande, harynge hys name, and the name

quorum non sunt scripta nomina in libro vitæ: agni, qui occisus est ab origine mundi. Si quis habet aurem, audi: Qui in captiuitatem duxerit, in captiuitatem vadet: qui in gladio occidit, oportet eum gladio occidi. Hic est patientia & fides sanctorum. Et vidi aliam bestiam ascendentem de terra, & habebat cornua duo similia agni, & loquebatur sicut draco. Et post statem prius bestie omnem faciebat in conspectu eius, & fecit terram & habitantes in ea adorare bestiam primam, cuius curata est plaga mortis.

Et fecit signa magna, vt etiam ignem faceret de cælo descendere in terram in conspectu hominum. Et seduxit habitantes in terra propter signa quæ data sunt illi facere in conspectu bestie, dicens habitantibus in terra vt faciant imaginem bestie, quæ habet plagam gladii, & vixit. Et datum est illi vt daret spiritum imaginis bestie, & vt loquatur imago bestie, & faciet vt quicumque non adoraue-rit imaginem bestie, occidantur. Et faciet omnes pauperes, & magnos, & diuites, & pauperes, & liberos, & seruos, habere characterem in dextera manu sua, aut in frontibus suis, & ne quis posset emere aut vendere, nisi qui habeat characterem, aut nomen bestie, aut numerum nominis eius. Hic sapientia est. Qui habet intellectum, computet numerum bestie. Numerus enim hominis est, et numerus eius sexcenti sexaginta sex.

CAPVT XIII.

E

T vidi, & ecce agnus stabat super montem E. is, et cum eo centum quadraginta quatuor

millia, habentes nomen eius, et nomina

men patris eius scriptum in frontibus suis. Et audiui vocem de celo tanquam vocem aquarum multarum, & tanquam vocem tonitruum magni & vocem quam audivimus, sicut cithararum cithararum in citharis suis. Et cantabant quasi canentem novum ante sedem, et ante quatuor animalia, et seniores, & nemo poterat discere canticum, nisi illa centum quadraginta quatuor milia, qui empti sunt de terra. Hi sunt qui cum mulieribus non sunt coinquinati virgines enim sunt. Hi sequuntur agnum quocunque ierit. Hi empti sunt ex hominibus primitiæ Deo & agno & in ore eorum non est inventum mendacium. Sine macula enim sunt ante thronum Dei.

Et vidi alterum angelum volantem per medium cœli, habentem evangelium æternum, ut evangelizaret sedentibus super terram, et super omnem gentem, et tribum, et linguam, & populum, dicens magna voce: Timeate Dominum, & date illi honorem, quia venit hora iudicii eius, & adore eum, qui fecit cœlum, & terram, mare, & fontes aquarum. Et alius angelus secutus est eum, dicens: Cecidit, cecidit Babylon illa magna, quæ vino iræ fornicationis suæ, potavit omnes gentes,

Et tertius angelus secutus est illos, dicens voce magna: Si quis adoraverit bestiam & imaginem eius, & acceperit characterem in fronte sua, aut in manu sua, & hic bibet de vino iræ Dei, quod mixtum est meri in calice iræ ipsius: & cruciabitur igne, & sulphure in conspectu angelorum sanctorum, & ante conspectum agni: & fumus tormentorum eorum ascendet in secula seculorum, nec

me of hys father wytten in theyr foreheades. And I herde a voyce from heauen lyke the sounde of many waters, and as the voyce of a greates thonder: and the voyce that I herd, was lyke the voyce of many harpers, playenge on theyr harpes. And they dyd synge as it had ben a new songe befoze the seate, and befoze the foure beastes, and elders: and noman could learne the songe, save those hundredeth and foure & forty thousande, whych are bought from the earth. And these are they, that are not defyled wyth women: for they are virgins. These folloow the lambe, wheresoever he doth goo. * These are boughte from men, beyng the fyrst frutes vnto God and the lambe, and in theyr mouth is no lye founde: for they are without spot befoze the throne of God. ¶

And I sawe another angell, flyenge thowowe the myddes of heauen, hauyng the euerlastyng Gospels, to preach vnto them that syt vpon earth, and to euery nacion, and kynned, and tynge, and people sayenge wyth loude voyce: feare the LORD, & geue hym honoure: for the houre of hys iudgement is come, and wo: wyppye hym * that hath made heauen and earth, the see and the fountaynes of waters. And another angell dyd folloowe hym, sayenge: * She is fallen, she is fallen, euen that greates Babilon, whyche hath made all nacions to drynke of the wyne of the wrath of hyr fornicacion.

And the thyrde angell folloowed the, sayenge wyth loude voyce: yf any man wythpye the beast, and hys ymage, and receaue the marke in hys foreheade, or in hys hande, the same shall also drynke of the wyne of the wrath of God, the whyche is mengled wyth pure wyne in the cuppe of hys wrath: And he shall be tormented wyth fyre and brymstone, in the syght of the holy angels, & in the presence of the labe. * And the smoke of theyr tormetes shall go vp for euermore,

22 iiij nether

i. Cor. vi. e
Apoc. v. b

Plal. cxlv. a
Act. xliii. c

Esa. xxi. b
Iere. li. b
Apo. xviii. a

Apoc. ix. a
and. xix. a

Apocalypsis.

Apoc. xiii. b

nether haue they rest nyght and day; whych haue worshipped the beast, & hys ymage, and whosoener shall receaue the marke of hys name. * Here is the pacie ce of the sayntes, which kepe the com maundementes of God, and the sayth of Iesus.

D And I herde a voyce fro heaue sayeng vnto me: Wyte: Blessed are the deed that dye in the Loyde. Hence forth now sayeth the spere, that they do rest from theyr laboures: for theyr woorkes follo w them. And I looked, and beholde, a whyte cloude, and vpon the cloude one sytynge, lyk vnto the sonne of man, hauynge on hys head, a golden crowne, and a sharpe syckle in hys hande. And another angell wentre out of the temple, cryeng with loude voyce to hym that sat vpon the cloude: * Thust in thy syckle, and reape: for the honre is come to reape: for the cozne of the earth is waxen ripe. And he that sat on the cloude, thust in hys syckle into the earth, and dyd reape it.

pe. iii. b.
Mat. xiii. a.

E And ther wentre another angell out of the temple which is in heauen, and he also had a sharpe syckle. And another angell went out from the altare, which had power ouer fyre, and he cryed wyth loude voyce vnto hym that had the sharpe syckle, sayenge: Thust in thy sharpe syckle, and gather the clusters of the vy neyarde of the earth: for the grapes ther of are ripe. And the angell thust in hys sharpe syckle on the earth, and cut downe the vyneyarde of the earth, and cast the in to the great wynefat of the wyath of God: and the wynefat was trodden wythout the cytie, and blonde came out of the wynefat, vntyll the horsebyddes, by the space of a thousande and fyre hū dzed furlonges.

The. xv. Chapter.

A



And I sawe another greate and maruylous token in heauen: Seuen angels, ha uynge the seuen laste pla ges, * for in them is the wyath of God fulfilled.

And

nec habent requiem die ac nocte, qui adorauerunt bea titiam, et imaginem eius et si quis accepit caracte rem nominis eius. Hic pas tientia sanctorum est, qui cu stodjunt mandata dei & fa dem Iesu.

Et audiui vocem de coe lo dicentem mihi: Scribe. Bea ti mortui qui in domino mo riuntur. Amodo iam dicit spiritus, et requiescant a las boribus suis: opera enim illo rum sequuntur illos. Et vi di, et ecce nubem candida, et super nubem sedentem sis milem filio hominis, habens tem in capite suo corona au ream, et in manu falcem acu tam. Et alius angelus exiuit de templo, clamans voce ma gna ad sedentem super nus bem: Mitte falcem tuam, et mete, quia venit hora vt mea tatur, quoniam aruit messis terrae: et misit qui sedebat su per nubem falcem suam in terram, et demessit eam.

Et alius angelus exiuit de templo, quod est in celo, ha bens et ipse falcem acutam. Et alius angelus exiuit de altari, qui habebat potestas tem supra ignem, et clamas uit voce magna ad eum qui habebat falcem acutam, di cens: Mitte falcem tua acuta tam, et vindemia vitros vis nea terrae, quoniam matura sunt vuae eius. Et misit anges lus falcem suam acutam in terram, et vindemianit vis neam terrae: et misit in lacu irae dei magnum, et calcatus est sanguis extra ciuitatem, et exiuit sanguis de lacu, usque ad frenos equorum per las dia mille sexcenta.

CAPVT XV



T vidi aliud signū in coe lo magnum et mirabile, angelos sep tem habentes plagas septem nos missimas, quoniam in illis consummata est ira Dei. Et

Dan. xi. e.

Et vidi tunc mare vis-
treum mistum igne, & eos
qui vicerunt bestiam, & ima-
ginem eius, & numerum no-
minis eius stantes super ma-
re vitreum, habentes citha-
ras Dei, et cantantes: canticum
Mosi serui Dei, et canticum
agni, dicentes: Magna &
mirabilia sunt opera tua Do-
mine Deus omnipotens, ius-
titia et veritas sunt viae tuae rex
seculorum. Quis non timebit
te domine, & magnificabit
nomen tuum (quia solus pius
es, quoniam omnes gentes
venient, et adorabunt in con-
spectu tuo, quoniam iudicia
tua manifesta sunt.

Et post haec vidi, & ecce
apertum est templum taber-
naculi testimonii in caelo, et
exierunt septem angeli, ha-
bentes septem plagas de ter-
ra: plouit itaque lapide mundo et ca-
lido, et praecincti circa pes-
tora zonis aureas. Et unum
de quatuor animalibus, dedit
septem angelis septem phia-
las aureas, plenas iracundiae
Dei viuentis in secula seculorum.
Et impletum est tem-
plum dei fumo a maiestate
Dei & virtute eius, et nemo
poterat introire in templum
donec consummarentur ses-
septem plagae septem ange-
lorum.

CAPVT XVI.

ET audiui vos
scem magnam
de templo di-
centem septem
angelis: Ite, &
effundite seps-
tem phialas irae
Dei in terram. Et abiit pri-
mus angelus, et effudit phia-
lam suam in terram, & factus
est vulnus saeuum & pessimum
in homines qui habebant cha-
racterem bestiae, & in eos qui
adorauerunt bestiam et ima-
ginem eius. Et secundus an-
gelus effudit phialam suam in
mare, & factus est sanguis
tanquam mortui, et omnis ani-
mauius mortua est in mari.
Et

And I sawe as it were a glassy see, myn-
gled wyth fyre, and them that had ouer-
comme the beaste, and hys ymage, & the
nombze of hys name, standynge vpon the
glassye see, haurynge the harpes of God,
and synngynge the new songe of Moses
the seruaunt of God and the songe of the
lambe, sayenge: Great and wonderfull
are thy workes O lord. God almyghty,
iust and true are thy wayes, thou kyng
of euerlastyng tymes. * Who shall not
fearre the O LORD, and magnifye thy
name: for thou onely art holy, for all na-
tions shall come and woorthyppe in thy
syght, because thy iudgements are ma-
nifest.

Iere. x. a

And after these thynges I sawe, and
beholde, the tabernacle of wytnesse in
heauen was open, and the seuen angels
wente out of the temple, haurynge the se-
uen plagas, clothed with a pure & bryght
stone, and beyng girded wyth golden
girdles aboute the brestes. And one of the
four beastes gaue vnto the seuen angels
seuen golden vials, full of the wrath of
God that lyueth for euer & euer. * And
the temple of god was fylled with smoke
by reason of the maiesty of God, and of
hys power: and noman coulde entre into
the temple, vntyll the plagas of the seuen
angels were fulfilled.

Ezec. xliii. a

The. xvi. Chapter.



And I herde a great voyce out
of the temple, sayeng vnto the
seuen angels: So, and poure
forth the seuen byals of the
wrath of God vpon the earth.
And the first angell went, &
poured out hys byall vpon the earth.
And ther happened a noisome and moost
greuous botch on men, whych had the
beastes marke, and vpon them that
dyd woorthyppe the beaste and hys y-
mage. And the seconde angell poured
out hys byall vpon the see, and it beca-
me bloude as of one that is deed, and
euery lyuynge soule dyd dye in the see.

22 iiii

And

Apocalypsis.

And the thyrd angell dyd powre out his
byall vpon the ryuers, and vpon the foun
taynes of waters, and it became bloude.
And I herde the angell vpon the waters
sayeng: Thou art righteous O LORD
why ch art, and why ch hast bene, thou art
holy, why che haste iudged thys: for they
haue shed the blond of thy sayntes & pro
phetes, and thou hast geuen them bloude
to drynke: for they be worthy.

B And I herde another angell sayeng:
yee LORD God almyghy, thy iud
gements are true and ryghteous. And
the fourth angell powred out hys byall
agaynst the Sonne, and it was geuen
hym to vex men wyth heate and tye.
And the men dyd rage for greete heate,
and blasphemed the name of God hauing
powere oner these plagis, nether dyd
they repente, to geue hym prayse. And
the fyft angell poured out hys byall
bpon the beastes seate, and hys kyngs
dome became darke, and they dyd eate
theyr tonges for payne, and dyd blasphe
me the God of heauen for theyr paynes
and woundes, and dyd not repete of their
woikes.

C And the syxte angell powred out his
byall vpon the great floude of Euphra
tes, and dyed the water therof, that the
waye myght be ready for the kynges of
the east. And I sawe thre vnicleane spye
tes go out of the mouth of the draggon,
and out of the mouth of the beaste, and
out of the mouth of the false prophet, ly
ke frogges. for they are spretes of de
uels, doyng tokens, and they go forth
vnto the kynges of the whole earth, to
gather them to battayll agaynst the gre
at daye of the almyghy God. * Be
holde I come as a thefe. Happy is he
that watcheth, and kepeth hys garmen
tes, * lest he go naked, and lest they se
hys fylthy nesse. And he shall gather the
in to a place, that in hebrue is called Ar
mageddon.

And the seuenth angell powred
out hys byall agaynst the ayre, and
ther

Et tertius angelus effudit
phialam suam super flumina
& super fontes aquarum, &
factus est sanguis. Et audiui
angelum aquarum dicentem
Iustus es domine, qui es, &
qui eras, sanctus, qui hoc i
dicalisti: quia sanguinem san
ctorum & prophetarum effu
derunt, & sanguinem eis des
disti bibere: dignum enim sum.

Et audiui alterum an
gelum dicentem: Enim De
mine Deus omnipotens, ver
ra & iusta iudicia tua. Et
quartus angelus effudit phia
lam suam suam in solem, &
datum est illi aestu affligere
homines & igni. Et alius
uerunt homines aestu ma
gno, & blasphemauerunt no
men Dei, habentis potestas
tem super has plagas, nea
que egerunt poenitentiam,
vt darent illi gloriam. Et
quintus angelus effudit phia
lam suam super sedem be
stiae, & factum est regnum
eius tenebrosus, & com
mandauerunt linguas suas
as pro dolore, & blasphema
uerunt Deum coeli pro dolo
ribus et vulneribus suis, &
non egerunt poenitentia ex
operibus suis.

Et sextus angelus effudit
phialam suam in flumen
illum magnum Euphrate, &
siccauit aquam eius, vt pra
pararetur via regibus ab or
tu solis. Et vidi de ore dra
conis, & de ore bestiae, et de
ore pseudo prophetae exire spi
ritus tres immundos, in mo
dum ranarum. Sunt enim spi
ritus daemoniorum, facientes
signa, & procedunt ad reges
to iustitiae, congregare illos
in praedium ad diem magni
omnipotentis Dei. Ecce ves
nio cito sicut fur. Beatus qui
vigilat, & custodit vestimen
ta sua, ne nudus ambulet, &
videant turpitudinem eius.
Et congregabit illos in locum
qui vocatur hebraice Arma
geddon.

Et septimus angelus effu
dit phialam suam in aerem, &
exiit

mat. xxiii. d
Luc. xii. e.
i. Testa. v. a
ii. Petri. iii. b
Apoc. iii. d

enit vox magna de tem-
plo a throno, dicens: Factu
est. Et facta sunt fulgura, et
voces, & tonitrua, & terræ
motus factus est magnus,
qualis nunquam fuit, ex quo
homines fuerunt super ter-
ram, talis terræmotus sic ma-
gnus. Et facta est ciuitas ma-
gna in tres partes, & ciuitas
tres gentium ceciderunt. Et
Babylon magnauit in me-
moriam ante deum, dare illi
calicem vini indignationis
ire eius. Et omnis insula fu-
git & montes non sunt in-
uenti. Et grando magna sic-
cut talentum descendit de
celo, in homines, & blasphe-
mauerunt Deum homines
propter plagam grandinis:
quoniam magna facta est ve-
bementer.

ther wente a great voyce out of the tem-
ple from the seate, sayenge: It is done.
And ther happened lyghtenynge, and
voyces, and thonderynge, and ther hap-
pened a greate earthquake, such a great
erthquake, as neuer was sence men we-
re vpon earth. And the great cytie was
deuyded in to thre partes, and the cyties
of the nations fell downe. And great Ba-
bilon came in to remembraunce befoze
God, to gene her the cuppe of wyne of
the fearcenesse of hys wrath. And euery
Ile dyd flye, and the mountaynes were
not founde. And a great hayle (lyke a
talent) came downe from heauen vpon
men, and men blasphemed god, because of
the plague of the hayle: for it became ex-
ceedynge great.

CAPVT XVII.

The. xviij. Chapter.



LT venit va-
nus de sepa-
tem angos-
lis qui has
bebant ses-
ptem phias-
las, & locu-
tus est mes-
cum, dicens: Veni, & ostens-
dam tibi damnationem mes-
reticis magnæ, quæ sedet
super aquas multas, cum
qua fornicati sunt reges ter-
ra, & inebriati sunt qui in-
habitabant terram de vino
prostitutionis eius. Et abstu-
lit me in spiritu in desertum.
Et vidi mulierem sedentem
super bestiam coccineâ plos-
nam nominibus blasphemæ
mix, habentem capita septē
& cornua decem. Et mulier
erat circumdata purpura &
coccino, & inaurata auro &
lapide precioso, & margas-
ritis, habens poculum au-
reum in manu sua, plenum
abominatione & immundicia
fornicationis sue. Et in
fronte eius nomen scriptum,
mylterium: Babylon magna
mater fornicationum
& abominationum terræ.

Et



And one of the seven an-
gels that had the seven
tyals, came vnto me,
and talked wyth me,
sayenge: Come, and I
wyll shewe the the dam-
nation of the great who-
re, whych sytteri vpon
many waters, wyth whom the kynges
of the earth haue commytted fornicacion
and the inhabyters of the earth are dion-
ken wyth the wyne of hyr whozedome.
And he toke me awaye in the spere
into the deserte. And I sawe a woman
sytrynge vpon a rose coloured beast, full
of names of blasphemie, hauynge seven
heades, and ten hornes. And the woman
was clothed wyth purple and scarlet, and
deckte wyth golde, and precious stone, &
pearles, hauynge a golden cuppe in hyr
hande, full of abomination and vndernes-
se of hyr fornicacion. And in hyr foze-
head a name wyrtten, enen a myste-
ry: Great Babylon the mother of the
fornycacions and abhomyuacions of the
earth.

And

Apocalipsis.

B And I sawe the woman dronke with the bloude of the sayntes, and wyth the bloude of the martyres of Iesus. And whan I sawe her, I maruayled wyth great wonder, And the angell sayd vnto me: Wherfoze maruaylest thou? I shall tell the the mistery of the woman, and of the beast þe beareth her, which hath senē heades and ten hornes. The beast that thou hast sene, was, and is not, & shall come out of the bottomnesse pytte, and shall go into destruction, and the dwellers vpon earth shall wonder, * whose names are not wyrtten in the boke of lyfe from the begynnynge of the worlde, seynge the beast that was, and is not. And here is a measyrynge, who so hath wyse dome.

Luc. x. b.
Phil. iiii. a
Apoc. xiii. b.

C The seven heades are seven mountaynes, vpon the whych the woman sitteth, and they are seven kynges. fyue are fallen, one is, and the other is not yet come: and whan he shall come, he muste abyde a lytle season. And the beast whych he was and is not, the also is the eyght, & is of the seven, and goeth into destruction. * And the ten hornes that thou hast sene, are ten kynges, whych haue not yet receaued the kyngdom, but shall receaue power at one houre as kynges, after the beast. These haue one counsell, & they shall deliuer theyr power and strength vnto the beast.

Dan. vii. b
Apoc. xiii. a.

These shall fyght wyth the lambe, and the lambe shall ouercome them: for he is * LORD of lordes and kyng of kynges: and they that are wyth hym, are called, and cholen, and sayth full. And he sayd vnto me: * The waters that thou hast sene, (where the whoze sitteth) are people and nacions, and tynge: and the ten hornes that thou hast sene vpon the beast, those shall hate the whoze, and shall make her desolare, and naked, and shall eate hyr flesh, and burne her wyth fyre. For God hath put in theyr hartes, to do, it that pleaseth hym, & they maye gene hys kyngdō vnto the beast, vntyll the wordes of God be fulfilled.

1 Tim. vi. c

Apoc. xix. c

And

Et vidi mulierem ebriam de sanguine sanctorum, & de sanguine martyrum. Et S. V. Et miratus sum cum viderē illam admiratione magna. Et dixit mihi angelus: Quare miraris? Ego dicam tibi sacramentum mulieris, & bestie quæ portat eam, quæ habet capita septem & cornua decem. Bestia quam vidisti, fuit, & non est, & ascensura est de abyssu, & in interitum ibit, & mirabuntur inhabitantes terram, quorum non sunt scripta nomina in libro vite a constitutione mundi, videntes bestiam quæ erat, & non est. Et hic est sensus qui habet sapientiam.

Septem capita, septem montes sunt, super quos mulier sedet, & reges septem sunt. Quinque ceciderunt, vnus est, & alius nondum venit, & cum venerit, oportet illum breue tempus manere. Et bestia quæ erat, & non est, ipsa octava est, & de septem est, & in interitum vadit. Et decem cornua quæ vidisti, decem reges sunt, qui regnum nondum acceperunt sed potestatem tanquam reges vna hora accipient post bestiam. Hi vnus consilium habent, & virtutem & potestatem suam bestie tradent.

Hi cum agno pognabunt & agnus vincet illos: quoniam Dominus dominorum est, & Rex regum: & qui est illo sunt, vocati, & electi, & fideles. Et dixit mihi: As quæ quas vidisti vbi meretrix sedet, populi sunt, & gentes, & lingue. Et decem cornua quæ vidisti in bestia, o sient fornicariam, & desolatam facient illam, & nudam, & carnes eius manducabunt, & ipsam igni concremabunt. Deus enim dedit in corda eorum, vt faciāt quod placitum est illi, vt dent regnum suum bestie, donec consummentur verba Dei.

Et

Et mulier quam vidisti, est
ciuitas magna, quæ habet re-
gnum super reges terrarum.

CAPVT. XVIII.

Et post hæc vis
di alium anges-
lum descenden-
tem de celo,
habentem pote-
statem magnam, et
terra illuminata est a gloria
eius. Et exclamauit in forti-
tudine, dicens: Cecidit, cecidit
Babylon magna, & facta
est habitatio demonio-
rum, & custodia omnis spi-
ritus immundi, & custodia
omnis volucris immundæ et
odibilis: quia de vino iræ for-
nicationis eius biberunt om-
nes Gentes, & reges terræ
et illa fornicati sunt, & mer-
catores terræ de virtute des-
titi sunt, & diuites facti sunt.
Et audini aliam vocem de
celo, dicentem: Exite de illa
populus meus, & ne partis-
cipes sitis delictorum eius,
& de plagis eius non acci-
piatis. Quoniam peruenerit
peccata eius usque ad cælum,
& recordatus est Dominus
iniquitatum eius.

Reddite illi, sicut & ipsa
reddidit vobis, & duplicate
duplitate secundum opera es-
tius. In poculo quo miscuit vo-
bis, miscete illi duplitate. Quan-
tum glorificauit se, & in des-
titi fuit, tantum date illi tor-
mentum & luctum. Quia in
corde suo dixit: Sedeo regis-
na, & vidua non sum, & luctus
non video: Ideo in vna
die venient plage eius, mors,
& luctus, & fames, & igne
comburentur: quia fortis est
deus, qui iudicabit illam. Et
stebant & plangent super
illam reges terræ, qui cum il-
la fornicati sunt, & in deli-
tiis vixerunt, et viderint fumi-
num incendii eius longe sta-
tes, propter tumorem tormen-
torum eius, dicentes: Vae, vae
ciuitati illa magna Babylon,
ciuitas illa fortis, quoniam
vna hora venit iudicium
tuum.

Et

And the woman that thou hast sene, is
the great cytie, which raygneth ouer the
hyngees of the earth.

The. xviij. Chapter.



And after these thynges saw
I another angel, commyn-
ge downe from heauen, ha-
ving a great power, and the
earth was lychtened wyth
his glory. And he cried out
wyth strength, sayenge: * She is fallen,
She is fallē, enē greate Babylon, & is be-
come a dwelling place of deuels, & an hold
of euery vnckeane spere, & a cage of euery
vnckeane & hatefull byrde, for of the
wyne of the wrath of hyz fornicaciō haue
all nacions dyonke, and the kyngees of the
earth haue commytied fornicaciō wyth
her, and the marchautes of the earth are
become ryche thowow the power of hyz
pleasures. And I herde another voyce
from heauen, sayenge: * Come awaye
from her (my people,) & be not ye partas-
hers of hyz synnes, that ye also receaue
not of hyz plagis. For hyz synnes are co-
me vp vntyll heauen, and the Lord
hath remembred hyz wyckednesse.

Gene vnto her, as she also hath gene
vnto you, and gene her dwofolde, accord-
dyng to hyz woorkes. Downe ye in dou-
ble vnto her in the same cuppe that she
fylled vnto you. As much as she hath glo-
rified herselfe, & hath bene in pleasures,
so much payne and sorow gene her. Be-
cause she sayeth in hyz harte: * I syt, be-
rynge a quene, and am no widow, & I shall
se no sorow: * Therefore shall hyz plagis
come in one daye, deathe, and sorow, and
honger, & wyth fyre shall she be burne:
for stronge is scōd whych shall iudge
her. And the kyngees of the earth shall
betwepe her, and wayle ouer her, whych
haue vsed fornicaciō wyth her, and haue
lyued in pleasures, when they standyn-
ge afarre of) shall se the smoke of hir bur-
nyng, sayenge for feare of hyz puny-
ment: Alas, alas, that greate cytie * Ba-
bylon, that stronge cytie: for at one houre
is thy iudgemente come.

And

A

Esa. xxi. b.
Iere. li. b.
Apo. xiii. b.

Gene. xix. c.
ii. Cor. vi. c.

Esa. xl. d. a.

Danie. viii. d.
ii. Thes. ii. d.

Apo. xvii. d.

Esa. xxi. b.
Iere. li. b.
Apo. xiii. b.

Apocalypsis:

And the marchantes of the earth shall wepe, & waile ouer her, for nomā will bye theyr wares any moze, the wares of golde, and syluer, and precious stone, & pearle, and fyne whyte, and purple, and sylke, and scarlet, and all thynne woode, and all vessels of yuory, and all vessels of precious stone, and of brasse, and of yron, and of marble, and cynamon, and amomon, & odoures, and oyntment, and frankincense, and wyne, and oyle, and fyne floze, and wheate, and cattell, and shepe, and hoxses, and charrettes, and bodyes, and soules of men. And the appels of thy soules lustre: departed from the, and all plentifull, and cosly thynges are perysshed fro the, marchauntes of these thynges shall fynde them nomoze. They that are become ryche of her, shall haue a sarre of, because of the feare of hyr tomentes, wepyng, and waylynge, & sayenge: * Alas, alas, that great cyrie, which was clothed wyth fyne whyte, and purple, and scarlet, and was decked wyth golde, and precious stone, and pearles: for at one houre are so greate ryches come to naught.

And euery ship gouernoure, and all they that sayle in the see, and all shipmen, and they that worke in the see, byd stande asafarre of, and cryed out, seynge the place of hyr burnyng, sayenge: What cyrie was lyke vnto this great cyrie? And they cast dust vpon theyr heades, and cryed wepyng, and waylynge, sayenge: Alas, alas, that greate cyrie, in the which were become ryche all they, that had shippes of hyr wares in the see: for at one houre is she made desolate. Reioyse, ouer her thou heauen, and ye holy Apostles, and prophets: for God hath geuen youre iudgement of her.

And a stronge angell toke vp a stone lyke a great mylstone, and cast it into the see, sayenge: Wyth such violence shall the greate cyrie Babilon be rhydden downe, and shall nomoze be founde. And the voyce of harpers, and of musicians,

Et negociatores terre stent bunt, & lugebunt super illā, quoniam merces eorum nemo emet amplius, merces aurum, & argenti, & lapidis preciosi, & margaritæ, & hyssici, & purpuræ, & serici, & coccici, & omne lignum thymum, & omnia vasa ebonis, & omnia vasa de lapide precioso, & eramento, & ferro, & marmore, & cynamomum, & amomum, & odoramentorum, & vnguendi, & thuris, & vini, & olei, & similia, & tritici, & lumentorum, & conuiuium, & equorum, & rhedarum, & mancipiorum, et animarum hominum. Et pomadelyderii animarum tuarum dicebant seruit te, & omnia pinguis, et preclara perierunt a te, et amplius illa iam non inueniunt mercatores horum. Qui diuites facti sunt ab ea, longe stabunt, propter timorem tormentorum eius, sicut, ac lugentes, & dicentes: Vae, vae, ciuitas illa magna quæ amicta erat bysso, & purpura, et cocco, et deaurata erat auro, et lapide precioso, et margaritis: quoniam vna hora destituta sunt tanquam diuites.

Et omnis gubernator, & omnes qui in lacu nauigant, et nautæ, et qui in mari operantur, longe steterunt, et clamauerunt videntes locum incendii eius, dicentes: Quæ similis ciuitati huic magnæ? Et miserant puluerem super capita sua, et clamauerunt, & dicentes et lugentes, dicentes: Vae, vae ciuitas illa magna, in qua diuites facti sunt, omnes sunt qui habebant naues in mari de preciosis: quoniam vna hora desolata est. Exultate super ea cæli, et sancti apostoli, et prophete: quia iudicatus est deus iudicem vestrum de illa.

Et sustulit vnus angelus fortis lapidem, quasi molarem magnum, et misit in mare, dicens: Hoc impetu mittet Babilon ciuitas illa magna, & vltra iam non inueniet. Et vox ciuitarum, et dorsum, et musicorum,

et tuba
per illa
rum nes
tes aur
idis pres
& bylli
& coca
thymum
& om
precioso
& mar
num &
amenito
& thuni
simila &
tm, & o
& rheda
ny, et and
et poma
et discen
cinguia,
ta a te, et
in inues
ore. Qui
ea, lous
morem
et es, ac
Vay, &
que ami
pura, et
at aus
et mar
a hora
tuitio.
ator &
uigant,
an ope
et clas
occi ma
s: Que
magne
m super
erit, &
ess: Vay,
an qua
des sunt
in mas
uoniam
Et. Exul
eti spo
indicas
de illa
gei, fors
solarem
nare, dis
et Bas
igna, &
Et vox
icorum, &

CAPVT XIX.



Ost hac aus
diu qua sivo
com turbas
rum mukas
rum in celo
dicentium:
Alleluia.

Laus, et glo
ria, & virtus Deo nostro est
qua vera et iusta iudicia sūt
qui iudicant de meretri
ce magna, quæ corruptit ter
ram in prostitutione sua, &
vndicant sanguinem seruo
rum suorum de manibus ei.
Et iherō dixerunt Alleluia.
Et unus eius ascendit in se
cula seculorum. Et ceciderūt
seniores viginti quatuor, &
quatuor animalia, & adoras
verunt Deum sed et eum super
thronum, diceret: Amen.
Alleluia. Et vox de throno
erunt, dicē: Laudem dicite
Deo nostro omnes sancti ei
& qui timetis eum pusilli et
magni.

Et audiat quasi vocē turbe
magne, et sicut vocē aquarū
multarum, et sicut vocem de
multorum magnorum, dicē:
Amen Alleluia, quoniam regna
uit Dominus Deus noster om
ni potē, Gaudeam, et exul
temus, et demus gloriam ei,
quia venerūt nuptie agni, et
vxo ei preparavit se. Et da
bit illi ut cooperiet se bys
sino splicēti et cādidō. Bissi
dū cū iustificatiōes sunt san
ctorū, Et dixit mihi Scriba:
beatū ad cōtra nuptiarū as
qui vocat sūt. Et dicit mihi:

Et c.

and the trompet, shall nomoze be herde in
the, and euery craftce smā, and euery craft
shall nomoze be founde in the, and the losse
of the myll shall nomoze be herde in the
and the lyght of the lampe shall burne no
moe in the, * and the voyce of the
bydgrome and byde shall nomoze be her
de in the: for thy marchauntres were the
princes of the earth, for all nations have
bene disceaued in thy wyrcraftes. And
in her was founde the bloude of the pro
phetes and sayntes, and of all them that
were slayne vpon earth.

Ter. xvi. xxv

The. xix. Chapter.

A

Frer thys I herd as it had
ben the voyce of moch peo
ple in heauen, sayenge: Al
leluia. Wrayse, and glozy, &
polder be vnto our God: for

hys iudgements are true, and ryghteous,
which hath geuen iudgment of the great
whoze, (that corrupte the earth wyth hir
whozedome) and hath auenged the blond
of hys seruauntes of hyr hādes. And they
sayd agayne: Alleluia. * And the sinos
ke of her were bp for euer and euer: And
the foure and twenty elders, and the foure
beastes fell downe, and worshypped
God, syttryng vpo the throne sayenge:
Amen. Alleluia. And ther wente a voy
ce out of the trone, sayenge: Wrayse ye
our God, all hys sayntes, and ye that fea
re hym small and greate.

Apoc. ix. a
and. xiii. e

And I herde as it were the voyce of
a great multitude, and as the sounde of
many waters, and as the voyce of great
thonders, sayenge: Alleluia, for oure lord
God almyghtye is become kyng. Let
vs be glad and reioyce, and let vs gene
praysse vnto hym: for the mariage of the
lambe is come, and hys wyfe hath made
herselfe ready. And it was geue vnto her
that she shulde decke herself wyth fyne
whyte and pure. (For the fyne whyte
are the ryghteousnesse of the sayntes.)
And he sayd vnto me: Wryte: * Blessed
are they þ are called to the supper of the
lambes mariage. And he sayde vnto me:

Mat. xxii. 24
Luce. xiii. 2

These

Apocalypsis.

These wordes of God are true. And I fell befoze hys sete, to woꝛthypppe hym. And he sayde vnto me * Loke thou do it not. I am thy fellow seruaunt, and one of thy brethren, euen one of them that haue the wytnesse of Iesu. Woꝛthypp God. For the wytnesse of Iesu, is the spere of prophete.

Adu x. c.
and. xliii. c.
Apoc. xxii. c.

C And I sawe heauen open, and behold, a whyte hoꝛse: and he that sat vpon it, was called faythfull and true, and he iudgeth & fyghterh wyth ryghteousnesse. * Hys eyes were as a flame of fyre, & vpon hys head were many crownes, hauynge a name wyrtten whych no man knowerh save hym self. * And he was clothed wyth a garment sprenkled wyth bloude, & hys name was called the worde of God. And the hoostes that are in heauen dyd folloꝛwe hym vpon whyte hoꝛses, clothed wyth fyne whyte and pure. * And out of hys mouth doth pcede a swerde, sharpe of both sydes, that wyth the same * he maye swyre the theythen, and he shall rule them wyth a rodde of yron, and he treateh the wynefar of the fearcenesse of the wyne of the wyath of almyghy God. And on hys garment and thygh he hath a name wyrtten: * Kyng of kynges, and **LORDE** of Loꝛdes.

Apos. i. c.
and. ii. c.

Esa. lxiii. a.

Aj oc. i. c.

Psal. ii. b.

Dan. xii. a
i. T. m. vi. f.
Apoc. xvii. c

D And I sawe an angell standynge in the Sonne, and he cryed wyth loude voyce, sayenge vnto all the byzdes that dyd flye by the myddes of heauen: Come, and gather your selues together vnto the greate supper of God, * that ye maye eate the fleshe of kynges, and the fleshe of the hygh captaynes, and the fleshe of the myghy, and the fleshe of hoꝛses, ad of them that syt on them, and the fleshe of all them that be free and bonde, and of the small and great. And I sawe the beast, and the kynges of the earth, and they: hoostes gathered together, to make bartayll wyth hym that sat vpon the hoꝛse, ad wyth hys hoost. And the beast was taken, and wyth hym the falsse prophete whyche wroughte myꝛacles befoze hym, where

Ezec. xxxix
d.

Hæc verba Dei vera sunt. Et ceciidi ante pedes eius, vt adorarem eum. Et dixit mihi: Vide ne feceris. Conseruus tuus sum, & fratrum tuorum habentium testimonium IESV. Deum adora. Testimonium enim IESV est spiritus propheticus.

Et vidi cælum apertum, & ecce equus albus, & qui sedebat super eum, vocabatur Fidelis & Verax, & cum iustitia iudicat & pugnans. Oculi autem eius sicut flamma ignis, & in capite eius diademata multa, habens nomen scriptum, quod nemo nouit, nisi ipse. Et vestitus erat veste aspersa sanguine, & vocabatur nomen eius Verbum Dei. Et exercitus qui sunt in cælo, sequebantur eum in equis albis, vestiti byssimo albo & mado. Et de ore eius procedit gladius, ex utraque parte acutus, vt in ipso percutiat Gentes, & ipse reget eas in virga ferrea, & ipse calcet tercular vini furoris iræ Dei omnipotentis. Et habet in vestimento & in femore suo scriptum Rex regum & Dominus dominantium.

Et vidi vnum angelum stantem in sole, & clamauit voce magna, dicens omnibus auiibus quæ volabant per medium cæli: Venite, & congregamini ad cenam magnam Dei, vt mandus cetis carnes regum, & carnes tribunorum, & carnes fortium, & carnes equorum, & sedentium in ipsis, & carnes omnium liberorum & seruorum, & pusillorum, & magnorum. Et vidi bestiam, & reges terræ, & exercitus eorum congregatos ad faciendum prælium cum illo qui sedebat in equo, & cum exercitu eius. Et apprehensa est bestia, & cum ea pseudopropheta, qui fecit signa coram ipso, qui

quibus seduxit eos, qui acceperunt characterem bestiarum, & qui adorauerunt imaginem eius. Vini missi sunt in duo in flagnum ignis ardens sulphuris, & ceteri occisi sunt in gladio sedentis super equum, qui procedit de ore ipsius, & omnes aues stratae sunt carnibus eorum.

CAPVT XX.

ET vidi angelum descendentem de caelo, habentem clauem abyssi, & catenam magis in manu sua. Et apprehendit draconem serpentem antiquum, qui est diabolus & satana, & ligauit eum per annos mille, & misit eum in abyssum, & clausit, & signauit super illum, vt non seducat amplius gentes, donec consummentur mille anni, post hoc oportet illum solui modico tempore. Et vidi sedentem super eas, & inscriptum datum est illis: & animas decollatorum propter testimonium IESV, & propter verbum Dei, & qui non adorauerunt bestiam, neq. imaginem eius, nec acciperunt characterem eius in frontibus aut in manibus suis, & vixerunt & regnauerunt cum Christo mille annos.

Ceteri mortuorum non vixerunt, donec consummentur mille anni. Haec est resurrectio prima. Beatus & sanctus qui habet partem in resurrectione prima. In his secunda mors non habet potestatem, sed erunt sacerdotes Dei & Christi, & regnabunt cum illo mille annis. Et cum consummati fuerint mille anni, soluetur fatales de carcere suo, & exibit, & seducet gentes quae sunt super quatuor angulos terrae: Gog & Magog, & congregabit eos in praedium, quorum numerus sicut arena maris.

Where he wyth he deceaued them that receaued the bestes marke, and them that dyd woorthyppe hys ymage. * These two were put quycke into a lake of burninge fyre wyth byrmstone: and the rest were slayne wyth the swearde of hym that sytterly vpon the horse, whych he doth procede out of hys mouth, and all byrdes were satisfyed wyth theyr fleshe.

Danl. vii. 1.
Mat. xxv. d.
Apoc. xx. c.
Heb. iiii. c.

The. xx. Chapter.



AND I sawe an angell comyn: & ge downe from heauen, hauynge the keye of the bottomlesse pytte, and a great cheyne in hys hande. * And he toke the draggon that olde serpente, whych is the deuyl and Satan, and he bounde hym for the space of a thousande yeaeres, and put hym in the bottomlesse pytte, ad shut hym vp, and sealed hym fast, that he shulde deceaue the people nomore, but all the thousande yeaeres shulde be fulfilled: after that must he be loosed a lytle. * And I sawe seares, and they sat vpon them, and iudgemente was geuen them: and I sawe the soules of them that were beheaded for the wyrtnesse of Iesu, and for the worde of God, & that dyd not woorthyppe the beaste nor hys ymage, neither dyd receaue hys marke in theyr foreheades or handes, and they lyued and raygned wyth Chryst a thousande yeaeres.

Ioh. iiii. b.
ii. Pet. ii. b.

Danl. vii. b.
Apoc. iiii. a.

The rest of the deed dyd not lue, but tyll the thousande yeaeres were fulfilled. Thys is the fyrr resurreccion. Blessed and holy is he, that hath parte in the fyrr resurreccion. In these hath the secons deathe no powber, but they shalbe the prestes of God and Chryst, and shall raygne a thousande yeaeres wyth hym. And whan the thousande yeaeres are fulfilled, Satan shalbe let loose out of hys prison, and he shall go out, and deceaue the nacions that are vpon the foure comers of the lande of * Gog and Magog, & he shall gather the to battayll, whose nombere is as the sande of the see.

Eze. xxxviii.
2. & xxxix.

And

Apocalypsis.

And they came vpon the bredth of the earth, and they compassed the tentes of the sayntes, and the beloued cyrie. And ther came downe fyre from God out of heauen, & consumed them: * and the deucl that deceaued them, was cast in to the poole offyre and byrmstone, where both the beast and the prophete shalbe tormented daye and nyght for euer and euer.

Dani. vii. b.
Apo. xix. d.
Mat. xxv. d.

D And I sawe a great and a bryght throne, and one syttinge vpon it from whose syghte the heauen and earth dyd flye, ad ther was no place founde vnto them.

Danie. xi. a.

* And I sawe the deed (great and smal) standyng before the throne, & the boke were opened: & another boke was opened, whych is the boke of lyfe: & the deed were iudged of those thynges that were wrytten in the boke, accordyng to theyr woorkes. And the see gaue hyr deed that were therein, and death and hell deliuered theyr deed that were in them: & euery one was iudged accordyng to theyr woorkes. And hell and death were cast in to the lake offyre. Thys is the seconde death. And he that was not founde wrytten in * the boke of lyfe, was cast into the lake offyre.

Apo. xiii. b.

The. xxi. Chapter.

CAPVT XXI.

Esa. lxxv. c.
Ii. Pet. iii. b.



And I sawe * a new heauen, & a new earth. For the fyrst heauen, and the fyrst earth was gone, and the see is not now. * And I Ihon sawe the holy cyrie new Ierusalem, commynge downe from heauen, prepared of God, as a bryde deckt vnto hyr husbnde. And I herde a great voyce from the throne, sayeng: Beholde, * the tabernacle of God is wyth men, and shall dwell wyth them, and they shalbe hys people, and God hym selfe beynge wyth them, shalbe theyr God: * and God shall wype awaye euery teare from theyr eyes. And ther shalbe nomoze death, noz wepyng, noz cryeng, nether shal ther be any moze paine: for the fyrst are gone.

Eze. xliii. a.

Esa. xxv. b.
Apo. viii. c.

And

Et ascenderunt super latitudinem terrę, & circumierunt castra sanctorum, & ciuitatem dilectam. Et descendit ignis: a Deo de celo, & deuorauit eos; et diabolus qui seducebat eos, missus est in stagnum ignis & sulphuris, vbi & bestia & pseudoprophetę cruciabuntur die ac nocte in secula seculorum.

Et vidi thronum magnum & candidum, & ledentem super eum, a cuius conspectu fugit terra & celum, et locus non est inuentus eis. Et vidi mortuos magnos & pusillos, stantes in conspectu throni; et libri aperti sunt: et alius liber aspertus est, qui est vitę, et ius dicati sunt mortui ex his, quę scripta erant in libris, secundum opera ipsorum: et dedit mare mortuos suos qui in eo erant, & mors et infernus dederunt mortuos suos qui in ipsis erant, & iudicatum est de singulis secundum opera ipsorum: Et infernus & mors missi sunt in stagnum ignis. Hęc est mors secunda. Et qui non inuentus est in libro vitę scriptus, missus est in stagnum ignis.



Et vidi celum novum, & terram nouam: primigenium celum, et prima terra: abiecit et mare iam non est. Et ego Iohannes vidi sanctam ciuitatem Hierusalem nouam, descendente de celo, a Deo paratam, sicut sponsam ornatam viro suo. Et audiui vocem magnam de throno dicentem: Ecce tabernaculum Dei cum hominibus, & habitabit cum eis: et ipsi populus eius erunt, et ipse deus cum eis erit eorum deus: et absterget Deus omnes lachrymas ab oculis eorum, & mors ultra non erit, neque luctus, neque clamor, neque dolor erit ultra: quia prima abierunt.

Et

Et dixit qui sedebat in throno: Ecce noua facio omnia.

Et dixit mihi Scriba, quia haec verba fidelissima sunt et vera. Et dixit mihi Factum est. Ego sum alpha & omega, et initium et finis. Ego sitienti dabo de fonte aquae viuae gratis. Qui vicerit, possidebit haec, & erit illi Deus, et ille erit mihi filius. Timidis autem & incredulis, et ex ecclis, & homicidis, & fornicatoribus, et veneficis, & idololatriis, & omnibus mendacibus pars illorum erit in ista quo ardenti igne et sulphuris, quod est mors secunda. Et venit vnus de septem angelis, habentibus phialas plenae septem plagis nouissimis, et locutus est mecum, dicens: Veni, & ostendam tibi sponsam, uxorem agni.

Et sustulit me in spiritu in montem magnum et altum, et ostendit mihi ciuitatem sanctam Hierusalem, descendentem de caelo a Deo, habentem claritatem Dei, et lumen eius simile lapidi prezioso, tanquam lapidi aspidis, sicut Christallum. Et habebat murum magni et altum, habentem portas duodecim, & in portis angelos duodecim, & nomina inscripta, quae sunt nomina duodecim tribuum filiorum Israel. Ab oriente portae tres, ab aquilone portae tres, ab austro portae tres, ab occasu portae tres. Et murus ciuitatis habens fundameta duodecim, et in ipsis duodecim nomina duodecim Apostolorum agni.

Et qui loquebatur mecum, habebat mensuram arundinis vream auream, vt metiretur ciuitatem, & portas eius, & murum. Et ciuitas in quadroposita est, longitudo eius tanta est, quanta et latitudo: et mensus est ciuitatem de aere aurea per stadia duodecim milia, longitudo, et altitudo, et latitudo eius equalia sunt.

Et:

And he that sat in the throne, sayd: * Beholde, I make all thynges newe.

And he sayde vnto me: Wytte, for these wordes are moost faythfull and true. And he sayd vnto me: It is done. * I am Alpha, & Omega: the begynnyng and ende. I wyll geue vnto hym that thyrdeth, of the founrayne of the water of lyfe freely. He that doth ouercome, shall possesse these thynges, and * I wyll be his God, and he shall be my sonne. But the fearful, and vnbeleuyng, and cursed, and manslayers, and whozomongers and forcerers, and idolaters, and lyars shall haue the yrd parte in: the lake that burnyth with fyre and brimstone, which is the seconde deary. And ther came one of the seuen angels (that had the vials full of the seuen last plagis,) & he talked wyth me, sayenge: Come, and I shall shewe the the byrd, the lambes wyse.

And he toke me vp in the sperte into a greate & hygh mountayne, & shewed me the holy cyrie Ierusalem, cominge downe from heauen, euen from God, hauyng the clearnesse of God: and hyr lyghte lyke vnto a precious stone, euen lyke vnto a Iaspis stone, as Crystall. And it had a great and hygh wall, hauyng twelue gates, and in the gates twelue angels, ad names wyrtten, which are the names of the twelue trybes of the chyldren of Israel. On the East, thre gates, and on the North, thre gates: ad on the South, thre gates: and on the West thre gates. And the wall of the cyrie had twelue foundations, & in them the twelue names of the twelue Apostles of the lambe.

* And he p talked with me, had a measure, euen a rebe of golde, to measure the cyrie, and the gates therof, and the wall. And the cyrie was set in square, and the length of it is as moch as the bredth. And he dyd meete the cyrie wyth the golde rebe, twelue thousande furlonges: and the length, & bredth, & hegyht therof are eqll.

XXX

And

Esa. lxxv. c.
ii. Cor. v. c.
ii. Pet. iii. b.

B
Esa. xlii. b.
Apo. i. b.
and .xxii.

Zach. viii. b.
Heb. viii. c.

Apo. xx. c.

Zach.

Apocalypsis.

And he measured the wall therof, enē an hūdzet, and foure, and forty cubytes, the measure of a man, Whych is the angels. And the buldyng of the wall was of Iasper stone: but the cytie it selfe was pure golde, lyke vnto cleane glasse. & the foundacions of the wall of the cytie were garnished with all maner of precious stone. The fyrst foundacion was a Iaspur, the seconde a Saphire, the thyrde a Calcedony, the fourth a Smaragde, the fyfte a Sardonyx, the syxt a Sardius, the seuēth a Chrysolite, the eyght a Beral, the nyynth a Topase, the tenth a Chrysoprasus, the eleuenth a Hyacinth, the twelst an Amethyste.

D And the twelue gates were twelue pearles senerally, and every gate was of one pearle: & the strete of the cytie was pure gold, lyke rhodow thynnyng glasse. And I sawe no temple in it: for the Lord God omnipotent is the temple of it, & so is the lambe. And the cytie nedeth not the Sonne nor the Moone, to shyne therein, for the bryghtnesse of God shall lyghten it, and the lambe is the lyght of it. And the Meithē shall walke in the lyght, and the kynges of the earth shall bryng thether: glozre and honoure vnto the same.

x.b. * And the gates therof shall not be shut by daye: for ther shall no nyghte be there, and they shall bryng the glozre and honoure of the Meithen in to the same. Ther shall not entre therein any defyled thinge, or þe woꝝketh abominacion or maketh lye: laue they that are wꝛitē in the boke of lyfe of the lambe.

The. xxiij. Chapter.

A And he shewed me * the ryuer of the water of lyfe, thynnyng as Cristall, commynge out from the seate of God, and the lambe.

In the myddes of the strete therof, & on ether syde of the ryuer was the tre of lyfe, bryngyng forth twelue frutes, geuyng bys frute every moneth, & the leaues of the tre are for the health of the people. And ther shall be nomore curse, but

Et mensus est murum eius et tū quadraginta quatuor cubitorum, mensura hominis, quæ est angeli. Et erat strus ctura muri ex lapide iaspide: ipsa vero ciuitas aurum mundum, simile vitro mundum. Et fundamenta muri ciuitatis omni lapide pretioso ornata. Fundamenta murum lapis, secundum sapheyrus, tertium Calcedony, quartum Smaragdus: quintum Sardonyx, sextum Sardius: septimum Chrysolys, octauum Berillus nonus, Decimus Chrysolys, undecimum Hyacinthus: duodecimum Amethystus.

Et duodecim portæ, duodecim margaritæ sunt per singulas, & singulæ portæ, erant ex singulis margaritis: & platea ciuitatis, aurum mundum, tanquam vitrum perlucidum: & templum non vidi in ea. Dominus enim deus omnipotens, templum illius est, & agnus. Et ciuitas non eget sole, neque luna, vt luceat in ea: nam claritas dei illuminabit eam, & lucerna eius est agnus. Et ambulant gentes in lumine eius, & reges terræ afferent gloriam suam, & honorem in illam. Et portæ eius non clauduntur per diem, nox enim non erit illi. Et afferent gloriam & honorem gentium in illam. Non intrabit in eam aliquid coinquinatum, aut abominabilem faciens & mendacium, nisi qui scripti sunt in libro vitæ agni.

CAPVT XXII.

Et ostendit mihi flumina aquarum vitæ, splendendum tanquam Cristallum, procedentem de sede dei & agni. In medio plateæ eius, & ex utraq; parte fluminis lignum vite, afferens fructum duodecim menses singulos reddens fructum suum, & folia ligni ad sanationem gentium. Et omne male dictum non erit amplius, sed



sed sedes dei, & agni in illa erunt, & serui eius seruiunt illi, & videbunt faciem eius, & nomen eius in frontibus eorum. Et non vitra nō erit, & non egebant lumine lucernarū, neque lumine solis quoniam dominus deus illis laminabit illos, & regnabunt in secula seculorum. Et dixit mihi: Hæc verba fidelissima sunt & vera. Et Dominus Deus spirituum prophetarum misit angelum suum ostendere seruis suis, quæ oportet fieri cito. Et ecce venio velociter. Beatus qui custodit verba prophetiæ libri huius: & ego Iohannes qui audiui, & vidi hæc.

Et postquam audieram & vidissem, cecidi vt adorarem ante pedes angeli, qui mihi hæc ostendebat, & dixit mihi: Vide ne feceris: conseruus enim tuus sum, & fratrum tuorum prophetarum, & eorum qui seruant verba prophetiæ libri huius. Deum adora. Et dixit mihi: Ne signaueris verba prophetiæ libri huius: tempus enim prope est. Qui nocet, noceat adhuc: & qui in sordibus est, sordescat adhuc: & qui iustus est, iustificetur adhuc: & sanctus sit, sanctificetur adhuc. Ecce venio cito, & merces mecum est reddere unicuique secundum opera sua. Ego sum alpha & ω, primus & nouissimus, principium & finis. Beati qui lauant stolam suam in sanguine agni, vt sit potestas eorum in ligno vite, & per portas intrent in ciuitatem. Foris canes & venefici, & impudici, & homicidæ, & idolis seruientes, & omnis qui amat & facit mendacium.

Ego Iesus misi angelum meum testificari vobis hæc in ecclesiis: Ego sum radix et genus dauid, stella splendida & matutina.

Et

but the seate of God & the lambe shalbe therein, & hys seruantes shall serue hym, and they shall beholde hys bysage, & hys name shalbe in theyr foreheades. And ther shalbe nomore nyght, & they shall haue no nede of the lyght of a candle, nor the light of the Sonne: for the Lorde God shall lyghte the, & they shall raygne for euer and euer. And he sayd vnto me: These wordes are moost saythfull and true. And the Lorde God of the spires of the ppheres sene hys angell to shewe vnto hys seruantes, the thynges that must shortly come to passe. And beholde, I come quychely. Happy is he that keepeth the sayenges of the prophery of thys boke: & it is I Ihon, that haue herd and sene these thynges.

And after that I had herde and sene them, I fell downe, to worshippe before the fete of the angell, whiche dyd shewe me these thynges. And he sayd vnto me: Se thou do it not: for I am thy fellow seruant, & of thy brethren the prophetes, & of the that kepe the wordes of the prophecie of thys boke. Worshippe God. And he sayd vnto me: Seale not the wordes of the prophery of thys boke, for the tyme is at hande. He that hurtereth, let hym hurte still: & he that is in fylthinesse, let hym be fylthy still: & he that is ryghteous, let hym be moze ryghteous: and he that is holy, let hym be moze holy. Behold, I come quickly, and my rewarde is with me, to geue vnto euery man accordyng to hys workes. I am alpha & Omega, the fyrst and laste, the begynnyng & ende. Blessed are they that wash theyr garmentes in the bloude of the lambe, that theyr power may be in the tre of lyfe, & that they maye go into the citie thow the gates. Withour are dogges and forcerers, & vncleane persons, & murthurers, & idolaters, & euery one that loneth and maketh lyflynge.

I Iesus haue sente myne angell, to testifie these thynges in the congregacions: I am the roote and stocke of Dauid, the thynnyng and moynnyng starr.

W W ij

And

Apocalypsis.

And the spere and the hyde saye: Come. And he that heareth, let hym saye: Come. And he that doth thys, let hym come: and he that wyll, let hym take the water of lyfe frely. For I testifie vnto every one þe hearyth the wordes of thys prophecy: yf any man adde to these, God shall adde vpon hym the plagis wyrtten in thys boke. And yf any man minishe of the wordes of the boke of thys prophecy, God shall take awaye hys parte out of the boke of lyfe, and of the holy cytie, and of those thynges that are wyrtte in thys boke. He that beareth wyrtneſſe of these thynges, sayeth: yee come quychly. So be it. Come LORD Iesu. The grace of our LORD & Iesus Chyste be wyth yon-all. Amen.

Et spiritus & sponsa dicunt: Veni. Et qui audit, dicat: Veni. Et qui sinit, veniat: & qui vult, accipiat aqua vitæ gratis. Confessor enim omni audienti verba prophetiæ libri huius: Si quis apposuerit ad hæc, apponet Deus super illum plagas scriptas in libro isto. Et si quis diminuerit de verbis libri prophetiæ huius, auferet Deus partem eius de libro vitæ, & de civitate sancta, & de his quæ scripta sunt in libro isto. Dicit qui testimonium perhibet istos rum: Ego & venio cito. Amen. Veni Domine IESU. Gratia Domini nostri IESU Christi cum omnibus vobis. Amen.

¶ The ende of the newe
Testament.

¶ Finis noui testam
menti.

A table to fynde the Epistle and Gospels usually red in the church after Salisbury use, wherof the fyrst lyne is the Epistle, and the other the Gospell: whose begynnynges you shal fynde in the boke marked with a crosse: and the ende wyth halfe a crosse, I cōteyned wythin the letter, A. B. C. D. &c.

¶ On the fyrst Sondaye in aduent.
Mat. xii B Thys tyme also.

Mat. xxi A And whan he dyne nye
¶ On the wednesdaye.

Mat. b B Be paciēt therfore hys.
Mat. i A The begynnyng of.

¶ On the frydaye.

Mat. ii A Werken vnto me.

Mat. iii A Than came Iesus frō.
¶ On the seconde sondaye in aduent.

Mat. xv A For what thynges soeuer
Mat. xxi C And yet shalbe rotes.

¶ On the wednesdaye.
Zacha. viii A Thus sayeth the lord.
Mat. xi B Werely I saye vnto.

¶ On the frydaye.
Esay. lxi B I wyll set watchmen.

Joh. i B I hondeareth wyrtneſſe
¶ On the.iii. Sondaye in aduent.

i. Cor. viii A Let men so esteeme vs.
Mat. xi A But whan I hon herw.

¶ On the wednesdaye.

Esay. li A Thys is the worde.
Luce. i B And in the fyre mone.

¶ On the frydaye.

Esay. ri A Ther shall come a rod.
Luce. i B And Marye ryngynge in thō.

¶ On the fourth sondaye in aduent.

Phil. iiii A Heroyce in the Lorde.
Johan. i B And thys is the recorde.

¶ On the wednesdaye.

Joel. ii A. iii. C Beglad than.
Luce. vii B And thys saye ge of.

On the frydaye.

Mat. ii. B Be glad and reioyce
Mat. vii. B Take hede & beware
Of Chyſtmasſe euen.

Rom. i. A Paul the ſeruant
Mat. i. C The generation of
C. Chyſtmasſe nyght at the. i. mat
Co. ii. B For the grace of God.

Luc. ii. A And it befell in thoſe
At the ſeconde maſſe.

Tit. iii. A But whā the kindneſſe
Luc. ii. C The ſhepherd ſpake to
At the thyrde maſſe.

Heb. i. A God ſpeakig in tymes
Joh. i. A In the begynnyng was
On ſaynt Steuens daye.

Act. vi. B Steuen full of ſayth
Mat. xxiii. C Therfoze I ſaie to you
On S. Iohn the Euāgelist day.

Act. x. A He that feareth God
Joh. xxi. D Follow me. Peter beig
On Chyldermaſſe daye.

Apo. xiii. A And I ſawe & beholde
Mat. ii. C The angell of the lozde
On the ſodaye after Chyſtmasſe.

Gal. iii. A But I ſaye: as lōge as
Luc. ii. A And his father & mother
On new yeares daye

Tit. ii. B For the grace of God
Luc. ii. C And whā eyght dayes
On the twelfte euen.

Tit. ii. B For the grace of God
Mat. ii. D Whā Herode was deed
On the twelfte daye.

Mat. ix. A Get the vp by tymes
Mat. ii. A Whā Jeſu therfoze was
On the. i. ſunday after. xii. day

Mat. x. A O lozde I thanke the
Joh. i. D The next day agai ſod
On the. ii. ſoday after. xii. day

Rom. xii. A I beſech yon therfoze
Luc. ii. A And whā he was twelf
On the. iii. ſundaye after. xii. day.

Rom. xii. A Like as we haue many
Joh. ii. A And vpo the thirde day.
On the. iii. ſundaye after. xii. daye.

Rom. xii. C Be not wyſe in your
Mat. viii. A Whan Jeſus came
On the. v. ſundaye after. xii. daye.

Rom. xiii B Owe nothig to any mā
Mat. viii C And whā he wete into

On the. vi. ſundaye after. xii. daye

Colo. iii. B Iour ye on therfoze
Mat. xiii D The kyngdom of heaue.

On Sepruagesima ſundaye.

i. Cor. ix. D Know ye not that they
Mat. xx. A The kyngdom of heaue

On Sexagesima ſundaye

ii. Cor. xi. C ye ſuffre ſcoles gladly
Luc. xiii. A Whā much people came

On Quinquagesima ſundaye.

i. Cor. xiii A yf I ſpeake
Luc. xvi D & Jeſu toke to him the

On Aſhwedniſdaye.

Johel. ii. C & now therfoze ſayeth.
Mat. vi A But whan ye faſte, be

On the frydaye.

Act. xviii A And therfoze crye now
Mat. v. A ye haue herde ſit is.

On the. i. ſundaye in lent.

ii. Cor. vi. A But we as helpers ex.
Mat. xiii. A Theſe was Jeſus ſed of.

On the wedniſdaye.

Ero. xxiii C And. iii. Reg. xix. A
Mat. xii D Theſe answered him cer.

On the frydaye.

Eze. xlii C Thus ſayeth the lozde.
Joh. v. A After that ther was a.

On the. ii. ſundaye in lent.

i. Tel. iii A Farthermoze brethren
Mat. xv. C And Jeſus departed

On the wedniſdaye.

Heb. xiii D But marдох. thoughte
Mat. xx. B And Jeſus goig vp to

On the frydaye.

Ge. xxxvii A Joſeph ſaid vn his bre.
Mat. xxi D Heare another parable

On the. iii. ſundaye in lent.

Eph. v. A Be ye therfoze the
Luc. xi. B And he was caſt out

On the wedniſdaye.

Ero. xx. B Honour thy father
Mat. xv. A Then came vnto hym

On the frydaye.

Num. xx A And the cōgregaciō had
Joh. xiii A He came therfoze in to

On the fourth ſunday in lent.

Gal. iii. C For it is wyrtten that
WW 13

Joh. vi. A Whā Ier^s lyft vp his
 On the wednisdaye.
 Eſay. i. C And Eze. xxi. D
 Joh. ix. A And Ieſus goynge by.
 On the frydaye.
 iii. re. xvi. C And after theſe actes
 Joh. xi. A Ther as one ſick called
 On the. v. ſondaye in lent.
 Heb. ix. B But Chriſt beyng
 Joh. viii. D Which of you cā rebuk
 On the wednisdaye.
 Lem. xii. A And the lord talked
 Joh. x. C and it was the dedicaciō
 On the frydaye.
 Jer. xvi. C Lorde, all they that for
 Joh. xi. E The gathered the high
 On Walme ſondaye.
 Whi. ii. A Let the ſame mynde be
 Mar. xxi. A ye know p after two
 On the wednisdaye.
 Eſay. liii. A LORDE, who geneth
 Luc. xxi. A The feaſt daie of ſwere
 On good frydaye.
 Exod. xii. A The lord ſayd vnto
 Joh. xvi. A Whan Ieſus had spokē
 On Eaſter euen.
 Col. iii. A yf ye be therfore ryſen
 ma. xxi. A Wpō the euenig of the
 On Eaſterdaye.
 i. Cor. v. B Pourg therfore the old
 Mat. xvi. A & whā the ſabbat was
 On the Mondaye.
 Act. x. D But Peter openynge.
 Luc. xxi. B And beholde thos of the
 On the tewſdaye.
 Act. xxi. C ye mē, & brethren, ye chyl
 Luc. xxi. C Ieſus ſtoode in the myd.
 On the wednisdaye.
 Act. iii. B ye men of Iſraell, why
 Joh. xxi. A Afterwarde dyd Ieſus
 On the thurſdaye.
 Act. vii. C The angel of the lord,
 Joh. xx. B Mary ſtoode without at.
 On the frydaye.
 i. Pet. ii. C Chriſt alſo ſuffred for vs
 mat. xxiii. C Then the eleuē diſci.
 on the ſaterdaye.
 i. Pet. ii. A Laye alwaye therfore.
 Joh. xx. A on the firſt daye of the,

On the fyrſt ſondaye after Eaſter.
 i. Joh. v. A For all that is out of.
 Joh. xx. C Whan it was the laſt.
 On the ſecōde ſondaye after Eaſter.
 i. Pet. ii. C Chriſt alſo ſuffred.
 Joh. x. B I am a good ſhepherd.
 On the. iii. ſondaye after Eaſter.
 i. Pet. ii. B Dearely beloved,
 Joh. xvi. B It is yet a litle while
 On the. iiii. ſondaye after Eaſter.
 Jaco. i. B Every good gyfte
 Joh. xvi. A and now I go vnto him
 On the. v. ſondaye.
 Jaco. i. C Be ye dewers of the.
 Joh. xvi. C Verely &c. yf ye aſke.
 on the mondaye.
 Jaco. v. C Knowlege your ſynnes
 Luc. xi. A Which of you ſhall
 on the tewſdaye.
 i. Tim. ii. A I exhorthe therfore.
 Mar. xii. D and as Ieſus ſat ouer.
 on the wednisdaye.
 act. iiii. D The multitude of the
 Joh. xxi. A Thys ſayd Ieſus, and.
 on the aſcenſion daye.
 act. i. A The fyrſt treatyſe be.
 Mar. xvi. B But, at the laſte he
 On the ſondaye after aſcen.
 i. Pet. iiii. B Be ye therfore wyſe &
 Joh. xx. C But whā the comforter
 on whyſoneuen.
 act. x. A It fortunēd, whā apol.
 Joh. xxi. B yf ye loue me, kepe my
 On whyſondaye.
 act. ii. A And whan the dayes.
 Joh. xxi. C yf any man loue me.
 on the Mondaye.
 act. x. A And he cōmaſtred vs.
 Joh. iii. C For god dyd ſo loue the
 on the Tewſdaye.
 act. viii. B Whā the apoſtles
 Johā. x. A Verely verely &c. he
 on the wednyſdaye.
 act. ii. B Than Peter lyfte vp
 Johā. vi. E No man can come vnto
 on the Thurſdaye.
 act. viii. A And Philippe goynge
 Luc. ix. A Whā the. xij. apoſtles
 on the frydaye.

2.
Apoc.
Joh. iij.

On

1 Cor. xj.

Joh. vi. f. f.

On the. i. sol.

1 Joh. iij. C God is

Luce. xvi. C Ther wi.

On the. ii. Sonda.

1 Joh. iij. B Waruayle not biethie.

Luce. xij. B A certayne man made.

On the. iij. Sondaie after.

1 Pet. v. A Be ye therfore.

Luce. xvi. A Ther wer appochoyn.

On the. iij. Sondaie after Tri.

Rom. viij. C For I suppose f the.

Luce. vi. D Be ye therfore mercy.

On the. v. Sondaie after tri.

1 Pet. iij. B But in cōclusion be ye.

Luce. v. A It came to passe whan.

On the. vi. Sondaie after tri.

Rom. vi. B Knowe ye not, that.

Mat. v. B I saye vnto you: that.

On the. vii. Sondaie.

Rom. vi. C I speake after the ma.

Mat. xij. A In those dayes whan.

On the. viii. Sondaie after tri.

Rom. viij. B Therfore biethie we.

Mat. xij. B Be ware of falsse pph.

On the. ix. Sondaie after tri.

1 Cor. x. A We shuld not lust after

Mat. xij. A And he sayde also vn.

On the. x. Sondaie.

1 Cor. x. A ye knowe that whan.

Mat. x. D And as he was come.

On the. xi. Sondaie.

Mat. x. A I declare vnto you bre.

Mat. x. B And vnto certayne.

On the. xij. Sondaie.

1 Cor. x. A We haue suche trust.

Mat. x. D And he went forth.

On the. xij. Sondaie.

Mat. x. C Vnto Abraham & hys.

Mat.

Ephe. iij.

Mat. ix. A

On the. x.

Ephe. v. B Take

Mat. x. A And Iesus am

On the. x. Sondaie.

Ephe. vi. B Finally biethie, be ye

Joh. iij. f And ther was a certay.

On the. x. Sondaie.

Philip. i. A I thanke my God in.

Mat. xviii C Therfore is f hyngw.

On the. x. Sondaie.

Philip. i. C Be ye followers.

Mat. x. B The the Pharises we.

On the. x. Sondaie.

Colo. i. A Therfore we also sen.

Mat. ix. C Whyle he spake these

On the last sondaie after Tri.

Jere. xlii A Beholde, the tyme co.

Joh. vi A After these thynges.

On the Wednesday in the Embe

Weke afoze Mychaelmasse.

Amos. ix C Beholde, the tyme co.

Mat. ix B And one of the peop.

On the freydaye.

osce. xlii A Turne the now.

Luce. xlii D And one of the Phari.

On the saturday.

Heb. ix A For that fyrst Taber.

Luce. xlii A A certayne man had a

On the dedicaciō of the church.

Apo. xxi A And I thou saw the.

**MUTIL
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ILATED
GINAL

Joh. vi. A Whā Ier lyft bp his
 On the wednsdaye.
 Mat. i. C And Eze. xxxvi. D
 Joh. ix. A And Iesus goynge by.
 On the frydaye.
 Mat. xxv. C And after these actes
 Joh. xi. A Ther as one sick called
 On the .v. sondaye in lent.
 Heb. ix. B But Chyft beyng
 Joh. viii. D Which of you ca rebuk
 On the wednsdaye.
 Lew. xii. A And the lord talked
 Joh. x. C and it was the dedicaciō
 On the frydaye.
 Jere. xlii. C Loyde, all they that for
 Joh. xi. B The gathered the high
 On Walme sondaye.
 Phi. ii. A Let the same mynde be
 Mar. xvi. A ye know h after two
 On the wednsdaye.
 Mat. lvi. A Lorde who geneth
 Luc. xxi. A The feast daie of iudice
 On good frydaye.
 Exod. xxi. A The lord sayd vnto
 Joh. xvi. A Whan Iesus had spokē
 On Easter euen.
 Col. iii. A yf ye be therfore rylen
 ma. xvi. A Wpō the euenig of the
 On Easterdaye.
 i. Cor. v. B Pourg therfore the old
 Mar. xvi. A Whā the sabbat was
 On the Mondaye.
 Actu. x. D But Peter openyng.
 Luc. xxi. B And beholde two of the
 On the tuesdaye.
 Actu. xxi. C ye mē, brethren, ye chyl
 Luc. xxiii. C Iesus shode in the myd.
 On the wednsdaye.
 Actu. xiii. B ye men of Israell, why
 Joh. xxi. A Afterwarde dyd Iesus
 On the thursdaye.
 Actu. viii. C The angel of the lord,
 Joh. xx. B Mary shode without at.
 On the frydaye.
 i. Pet. ii. C Chyft also suffred for vs
 mar. xvi. C Then the eleuē discip.
 on the saterdaye.
 i. Pet. ii. A Laye alwaye therfore.
 Joh. xx. A on the first daye of the,

On the first sonday after Easter.
 i. Joh. v. B For all that are of the
 Joh. xx. C Whan it was the last.
 On the secōde sonday after Easter.
 i. Pet. ii. C Chyft also suffred for vs
 Joh. x. B I am a good yfephne.
 On the .iii. sondaye after Easter.
 i. Pet. ii. B Dearly beloved,
 Joh. xvi. B It is yet a litle whyle
 On the .iiii. sondaye after Easter.
 Iaco. i. B Every good gyfte
 Joh. xvi. A and now I go vnto him
 On the .v. sonday.
 Iaco. i. C We yet ders of the.
 Joh. xvi. C Dearly sc. yf ye alle.
 on the mondaye.
 Iaco. v. C knowlege your synnes
 Luce. xi. A Which of you shall
 on the tuesdaye.
 i. Tim. ii. A I exhorte therfore.
 Mar. xxi. D and as Iesus sat ouer.
 on the wednsdaye.
 actu. iiii. D The multitude of the
 Joh. xxi. A Thys sayd Iesus, and
 on the ascension daye.
 actu. i. A The first treateise be.
 Mar. xvi. B But, at the laste he
 On the sondaye after ascen.
 i. Pet. iiii. B Be ye therfore wyse
 Joh. xx. C But whā the comforter
 on whytsonen.
 actu. xix. A It fortunēd, whā apol.
 Joh. xxi. B yf ye loue me, kepe my
 On whytsondaye.
 actu. ii. A And whan the dayes.
 Joh. xxi. C yf any man loue me.
 on the Mondaye.
 actu. x. A And he cōmāfired vs.
 Joh. iii. C For god dyd so loue the
 on the Tuesdaye.
 actu. viii. B Whā the apostles
 Johā. x. A Dearly dearly sc. ye
 on the wednsdaye.
 actu. ii. B Than Peter lyfte bp
 Johā. vi. C No man can come vnto
 on the Thursdaye.
 actu. viii. A And philippe goyng
 Luce. ix. A Whā the .xii. apostles
 on the frydaye.

2.
Ioh. iij.

On

1 Cor. xij.

Ioh. vi. f. f.

Con the. i. son.

1 Ioh. iij. C God is

Luce. xvi. C Ther w.

Con the. ii. Sonda.

1 Ioh. iij. B Maruayle not biethre.

Luce. xij. B A certayne man made.

Con the. iij. Sonda ye after.

1 Pet. v. A Be ye therfore.

Luce. xv. A Ther wer appoichyn.

On the. iij. Sonda ye after Tri.

1 Ioh. iij. C For I suppose p the.

Luce. vi. B We ye therfore mercy.

Con the. v. Sonda ye after tri.

1 Ioh. iij. B But in cōclusion be ye.

Luce. v. A It came to passe whan.

Con the. vi. Sonda ye after tri.

1 Ioh. iij. B knowe ye not, that.

Luce. v. B I saye vnto you: that.

Con the. vii. Sonda ye.

1 Ioh. iij. C I speake after the ma.

Luce. vii. A In those dayes whan.

Con the. viii. Sonda ye after tri.

1 Ioh. iij. B Therfore biethre we.

Luce. vii. B Be ware of false pph.

Con the. ix. Sonda ye after tri.

1 Ioh. iij. A We shuld not lust after

Luce. xvi. A And he sayde also vnto.

Con the. x. Sonda ye.

1 Ioh. iij. A ye knowe that whan.

Luce. xvi. B And as he was come.

Con the. xi. Sonda ye.

1 Ioh. iij. A I declare vnto you bte.

Luce. xvi. B And vnto certayne.

Con the. xij. Sonda ye.

1 Ioh. iij. A We haue suche trust.

Luce. xvi. B And he went forth.

Con the. xij. Sonda ye.

1 Ioh. iij. C Vnto Abraham & hys.

Wat.

Ephe. iij.

Wat. ix. A

Con the. xxi.

Ephe. v. B Take

Wat. xxi. A And Iesus an.

Con the. xxi. sonda ye.

Ephe. vi. B Finally biethre, be ye.

Ioh. iij. f. And ther was a certay.

Con the. xxi. sonda ye.

Philip. i. A I thanke my God in.

Wat. xxi. C Therfore is p hyngw.

Con the. xxi. sonda ye.

Philip. iij. C Be ye followers.

Wat. xxi. B The the Pharises we.

Con the. xxi. sonda ye.

Colo. i. A Therfore we also sen.

Wat. ix. C Whyle he spake these.

Con the last sonda ye after Tri.

Iere. xxi. A Beholde, the tyme co.

Ioh. vi. A After these thynges.

Con the wednesday in the Ember

weke afoze Wychaelmasse.

Amos. ix. C Beholde, the tyme co.

Wat. ix. B And one of the people

Con the freydaye.

osee. xii. A Turne the now.

Luce. xvi. B And one of the Phari.

Con the saturday.

Ieb. ix. A For that fynt Taber.

Luce. xvi. A A certayne man had a

Con the dedicaciō of the church.

Apo. xxi. A And I Ihon saw the.

gna.
villie da.
ate ye nor.
thomas one of.
masse daye.

Beholde, I wyll sende.
And whan the dayes.

Con S. Mathias the Apostle.

Act. i. C And i those dayes we.

Mat. xi. E In that tyme Iesus.

Con the day of the Annunciatio of
gretynge of oure lady.

Isa. vii B God seake vnto achas.

Luce. i B And in the syxe mon.

Con S. Georges daye.

Jaco. i A Conite it all maner ioye

Joh. xv A I am the true vyne.

Con S. Mathes daye.

Eph. iii A But vnto euery one of.

Joh. xv A I am the true vyne, &c.

Con S. Whilippe & Jacobs daye.

Gal. v A Then shall the ryghte.

Joh. xiii A And he sayd vnto hys.

But the rose a daye.
The rose are yete.

Con the nativite of our lady.

Ecl. xxiii C As the vyne hys.

Mat. i A The boke of the gl.

Con S. Mathews daye.

Ezech. i B The similitude of the

Mat. ix B And whan Iesus

Con S. Michaels daye.

apoca. i A And he seith.

Mat. xxiii A In þe houre came the

Con S. Lukes daye.

Ezech. i B The similitude of the

Luce. x. A After thes appoynt

Con Simon daye & Jude.

Rom. viii B But we knowe that

Joh. xv. B Thys is my clem

Con all halowe daye.

apoca. vii. A And I sawe.

Mat. v. A Iesus seynge the

Con all soule daye.

i. Tes. iii. B But we wyll not

Joh. xi. C Then sayde

The ende of the table

printed anno 1539.

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